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THE

# BRITISH CRITIC,

## *NEW SERIES:*

FOR

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| FEBRUARY, | MAY, |
| MARCH, | JUNE. |

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THE

# BRITISH CRITIC,

## FOR JANUARY, 1815.

ART. I. *Charge delivered to the Clergy of the Diocese of London, at the primary Visitation of that Diocese, in the Year* 1814. *By William, Lord Bishop of London.* 4to. 2s. 6d. Payne and Foss. 1814.

FOR the appearance of no theological work, within our memory, has the attention of the world waited with so much anxiety, as for the publication of the charge now before us. The sudden elevation of its author to the highest episcopal throne in these dominions, the character for learning and piety which accompanied him in the divinity chair of Oxford, the eagerness to ascertain the opinions of such a man upon those important questions which now agitate the Church, all conspired to direct the public view to the first official declaration of the newly created prelate. The favourable report of the few who were present at its delivery, might also have influenced to a still higher degree the general desire to see it embodied in a more permanent form.

Awful as the responsibility must be, which is in every case attached to the episcopal office in these days of latitudinarian innovation and multiplied division, upon no one does the weight fall with more severity of pressure, than upon him, to whom the administration of the diocese of London shall have been by Providence entrusted. Situated as he is at the fountain head of all infidelity and schism, and surrounded by enemies of every denomination and description, the duties, and the anxieties of office are doubled upon him. But in proportion to the difficulties which attend the discharge of his high and holy duty, is the extent of his influence and the power of his example.

In the present political state of our country, to the metropolis are directed the eyes of the distant parts of the empire, as to the rallying point no less of sound and constitutional principle than of the feuds of faction and disorganization. In the vast and complicated machine of our civil and ecclesiastical establishment, however distant its parts may be, none of them are

unconnected with or independent of the main spring and centre of motion which the metropolis exhibits. From the sentiment and opinions which there prevail, the whole country in various degrees takes its tone: with respect to ecclesiastical affairs, in London are situated all those associations of support, by which the interests of the Church are maintained, and all those combinations of hostility, by which she is openly assaulted, or secretly undermined. From the operation of these and similar causes, the clergy of London are placed upon an eminence to which the view of their brethren, in every distant province, is constantly directed; while to the opinions, the language, and the conduct of their Diocesan is a still higher consequence and veneration attached. Whatever, therefore, may be the importance which we attach to an episcopal charge in a distant diocese, much greater is the influence of that, to which the clergy of the whole kingdom naturally look up, as to the criterion of the feeling upon religious matters in the metropolis, and as a declaration from the very *penetralia* of ecclesiastical government.

With these views, therefore, we shall present our readers with an analysis of the charge before us, which, if we mistake not, will have a far more powerful effect upon their minds than the gratification of any ordinary feeling, or the satisfaction of general curiosity.

The charge opens with a tribute of public veneration and private regard to the memory of the venerable prelate, to whom he immediately succeeded. This is no common effusion of customary compliment, but a pious, sincere, and heartfelt testimony to the virtues of a man, who bravely faced the dangers which surrounded him, and presented an undaunted front against the acrimonious scurrility and abusive malevolence with which he was assaulted by every enemy of the Church. To the soundest principles he added a decision and a spirit which enabled him to execute, with perseverance and vigour, what he conceived in justice and wisdom. If, in manner, he was too unbending for that secular intercourse, which his diocese so peculiarly required, in his actions also he preserved the same unwavering determination. In his eulogium, therefore, on the virtues and the labours of his predecessor, the Bishop will be cordially joined by every friend of the establishment.

In the execution of a far more difficult task the Bishop is peculiarly happy. Very rarely have we heard a man speak of himself and his own pretensions with so much frank and unaffected modesty, declaring itself, not in an absurd disavowal of those abilities which every wise man is assured, and every coxcomb fancies he possesses, but in that real and unreserved distrust in the strength of his own powers, which teaches him to

"look

"look up with humble reliance to the source of all power and wisdom, whose spirit is strength to the feeble and light to the blind," for support and direction in the administration of his arduous charge.

From these subjects, the Bishop proceeds to call the attention of his clergy in regular order, to all those important points, in the discussion of which, their professional duties and personal interests are so deeply involved. The first circumstance, which falls under his notice, is the relief granted by the equitable interference of Parliament to those unfortunate clergy, who were suffering under that persecution for non-residence, which the existing law, without the intention of its framers, had given too certain and too severe a sanction.

"The equitable interference of Parliament has afforded relief in this emergency, empowering the diocesan to discriminate between involuntary error, or venial omission, and substantial violation of law. The result of the inquiries to which this arrangement has led, I am happy to state, has been peculiarly creditable to the clergy of this diocese. In the numerous cases referred to my decision, the fault has, almost without exception, been found to consist, not in wilful dereliction or criminal neglect of duty, but in the disregard of those precautions, which are necessary to legalize virtual residence, or to confirm the claim of justifiable absence to the indulgence allowed by law. Among the objects of attack, it is bare justice to say, are many individuals irreprehensible in character, and exemplary in conduct, who have constantly resided in the bosom of their cures, and whose lives and affections have been uniformly devoted to the spiritual concerns of their parishioners. By men of this description, unaccustomed to reproach, the unmerited imputation of delinquency has been felt as a more intolerable grievance, than the pecuniary loss which would have followed the rigid execution of the law. But, whilst they stand acquitted of criminality, they have been deficient, it must be allowed, in that reasonable care of their own interest, which, in the complicated relations of civil life, becomes a duty to society, of stronger obligation perhaps on the Ministers of the Gospel, than on any other class of men. The salutary influence of the clergy, which gives efficacy to their exhortations, and weight to their instructions, is intimately connected with the general respectability of their persons. And the dignity of the sacred office will undoubtedly suffer in the estimation of the public, when men invested with this high character are placed in the humiliating situation of delinquents, and compelled to struggle with the disquietudes of mind, and the distress and embarrassment of circumstances which are the natural consequences of an expensive prosecution." *P. 5.*

The same malignant spirit, which had instigated the profligate

and vexatious persecution of the clergy, for the omission of formal notifications and venial omissions, was again, as we have understood, at work, and was preparing a new source of torment for its unoffending victims, under an obsolete act *for burying in woollen*, from which they were relieved by the wisdom and foresight of the legislature, who anticipated the designs of malice and rapacity before they were ripe for execution.

"The kind and, I may add, the equitable concern of the Legislature for the comfort and respectability of the Clergy has been further evinced in a temporary bill, by which the provisions and penalties of former acts on the subject of residence have been so far modified and altered, as to afford, at least for the present, sufficient protection against the vexatious attacks of the informer. And the repeal of the acts *for burying in woollen* has relieved us from the terror of statutes which had long slept, but, like the insect which stings after death, might have been awakened to mischievous activity by the call of malignity or avarice. The best demonstration of our gratitude for these favours is unequivocal fidelity in the discharge of those high duties, to which we are pledged by the most solemn engagements to God and to our country. Yet, in acting under the impulse of feelings the most exalted, your course must ever be shaped by the strictest attention to the letter of the law; nor can we with safety for an instant forget, that neither the discretion of the Diocesan, nor the equity of the Judge, can dispense with the forms or mitigate the operation of a penal statute. On the importance of this caution I have insisted with greater earnestness, because this is a point on which the most conscientious Clergyman, engrossed by the duties of his charge, is not unlikely to fail; and I have found by experience, that the distress and vexation, occasioned by the late prosecutions, have not been universally efficacious in impressing the necessity of a more accurate acquaintance with laws, which in no single particular can be transgressed or neglected with impunity *. I am equally disposed by inclination and duty to watch over the interests and promote the welfare of my Clergy: but in this, as in all other private concerns, the security of the individual is to be found in his personal circumspection and vigilance." P. 9.

The exhortation which is here repeated, will we trust, have its due effect upon the minds of the whole body of the clergy. Inoffensive, as their very enemies must allow them generally to be, towards others, they are too apt to conceive that the same

* "A collection of the statutes relating to the Residence of the Clergy and to Stipendiary Curates, including the Act which received the Royal Assent July 30, 1814, has been lately printed at the Clarendon Press, and may be had in London of Messrs. Payne or Rivington."

line

line of conduct will be adopted in return towards themselves. But, however secure they may be in most cases from annoyance, as long as one malignant heart exists, which either avarice or hostility may induce to make the attack, their security cannot be considered as permanent. We would not have the clergy immersed in secular pursuits, but we would have them thoroughly acquainted with every law which prescribes their duty, and concerns their interest; which may easily be effected by the possession of the volume which the Bishop so judiciously recommends. We are persuaded that this knowledge, so far from disqualifying their minds for the discharge of their spiritual duties, would have the contrary effect, by inducing that general activity, which applies itself to every professional object. Where negligence prevails in one department of the mind, there is at least a chance that it will gradually pervade the whole. We must also declare, that after this zealous and affectionate exhortation from the Bishop upon so important a point, that any such negligence or disregard for the time to come is even criminal, as involving not only their own individual ruin, but, by the sufferings and degradation of its members, shaking the temporal security of the establishment itself. Any future sufferings which they may endure for the neglect of forms, sufficiently easy of observance, cannot reasonably be deemed persecution. To recur to the past, we believe that the testimony of the Bishop, in favour of those who have fallen under the lash of the informer, will be confirmed by the united voice of his colleagues upon the bench, who will declare in how very few instances the fault has consisted, not in a criminal neglect of duty, but in an inadvertent omission of those forms, which the then existing law had enacted under penalties of such excessive severity. Upon a point connected with this system, the Bishop speaks with a high view of ecclesiastical polity, worthy even of Hooker himself.

"To me, indeed, I frankly avow, the principle of maintaining order and regularity in the church, by the casual and indiscriminating agency of the common informer, appears to be founded on complete misconception and ignorance of the nature and ends of ecclesiastical government and discipline. The efficiency of ecclesiastical authority, of all authority I might say, which has for its object to regulate the conduct of individuals in a multiplicity of emergent cases, depends on the rational exercise of discretion, acting indeed by regular forms, and insisting on the observance of general rules, but maintaining a proportion between the offence and the punishment, and not leaving the determination of innocence or guilt to the technical interpretation of ambiguous statutes." P. 6.

Odious

Odious as the agency of the common informer must appear to every honourable mind, it must still be allowed to be a most necessary evil, particularly in those cases, where no other prevention or remedy can be procured. But in all ecclesiastical affairs there may be a source of redress open to those, who conceive that the duties of their minister, with respect to residence or other points, have been wilfully neglected or criminally omitted. To disarm the Bishop of this power, and to place it in the hands of a court of common law, is to confound affairs of the most unanalogous nature. The causes which are brought forward in the Court of Chancery, are not more essentially out of the province of the common law, than supposed offences against ecclesiastical discipline. A court of equity, or rather a judge endued with a wide discretionary authority, is especially required to decide upon all the varieties of complaint and modifications of guilt, which are liable to happen within a single diocese. The application of one degree of punishment to all these, without a power of mitigation or relief, is to embody, in the laws of Great Britain, the maxim of stoical jurisprudence, and to realize the absurd speculations of the Porch in the practice of the English Bench. The jurisdiction of the Episcopal Court can scarcely be too far extended in matters purely ecclesiastical. We cannot, however, too much admire the observations which conclude this part of the subject; they breathe a cheerfulness and simplicity worthy a Christian Bishop.

"To the system however established by the existing laws, whatever are its merits or defects, it is our bounden duty to conform; and that, not for wrath but for conscience sake, not merely by scrupulous attention to the letter, from regard to personal security, but in the liberal spirit of frank and loyal obedience to the injunctions of authority. By scrupulous attention to this admonition, and faithful performance of your professional duties without evasion or subterfuge, you will at once evince your gratitude for the protection of the Legislature, and prove to the satisfaction of the world, that you act under the impulse of nobler motives than sublunary hope or fear." P. 7.

The Bishop next proceeds to the consideration of the Bill for the farther Support and Maintenance of Stipendiary Curates. Our opinion on this act has been already declared at considerable length, nor do we find any thing in the present Charge which appears at variance with it. Of that part of the bill which we considered as most injurious to the interests of the Church, the Bishop speaks very delicately and concisely.

"But the primary object of the bill is to secure a more adequate provision for the maintenance of stipendiary curates; and if its enactments

actments be considered as pressing too hard on benefices of inferior value, they afford little cause of complaint to the wealthier incumbent."

It is not our wish at present to renew our objections to this part of the bill; we shall, therefore, with pleasure pass to that portion of it which meets with our entire approbation, and join with the Bishop in acknowledging the propriety of that clause, which enforces the licensing of curates in every instance, and thereby places the officiating minister under the controul and the protection of his diocesan. Upon the discretionary power allowed by this act to the bishop of licensing a curate to more than one Church, the declaration of the Bishop is at once manly and considerate. In some few instances, where the necessity of the case appeared to sanction the concession, he has reluctantly allowed the union of curacies, reserving to himself the power of immediate revocation, should a change of circumstances render such a step desirable.

After the discussion of these points, which can affect very few beyond the clergy, to whom it was addressed, he proceeds to enter upon subjects of a much higher importance, and of far deeper and more general interest. The following passage stands almost unrivalled for sublimity of conception and power of eloquence.

"From these considerations of domestic prudence our attention is now called to concerns of universal importance to the interests of the Christian world. The convulsions which threatened to subvert the hallowed and ancient fabrics of religion, of social order, and of civil and political liberty, are happily allayed. The storm has ceased to roar. In the sight of the nations assembled from the ends of the earth to be the ministers of God's justice, and the witnesses of his power, the pillar of usurped domination, erected on the ruin of thrones and the wreck of principles, has crumbled, at the bidding of the Almighty, into dust, and the tyranny, *which made the world as a wilderness, and destroyed its cities* *, exists only in recollection, like the horrors of an oppressive dream. The restoration of peace has followed the triumph of truth and justice; and the moderation which has tempered the glories of victory with a milder radiance, may be hailed as an auspicious presage of settled and durable tranquillity. But prosperity has its dangers: the Spirit of evil is always busy:—though often confounded, he is never dismayed; though baffled, he returns to the contest with new arms; prepared alike to seduce or to intimidate, to succeed by violence or by fraud." P. 11.

This splendid passage introduces us to a long and masterly discussion upon a point which will justly engage the most anxious

* Isaiah xiv. 17.

attention

attention of every one of the Laity as well as of the Clergy, whose view has been directed from the splendid surface to the real source of national prosperity and grandeur—the state of religion in our native country: which has long employed both the minds and the pens of those who fancy themselves able to give an opinion upon so great and important a subject.

But among the various authors, who have thought themselves qualified to speak upon this momentous question, there are very few to be found who will not rather outrage the judgment than inform the understanding of their readers. Hasty and overwhelming assertions, false and unwarrantable conclusions, which neither convince the understanding, nor reform the heart, too commonly supply the place of sober deduction and rational inquiry: and it is well if such reflections are not made the vehicle of sly cant and fanatical hypocrisy. It is therefore with incalculable satisfaction that we open upon that extended and masterly view of the state of religious feeling in this kingdom, which is the result of accurate observation and deep reflection, enlarged by an active yet discriminating experience, and matured by a calm yet profound deliberation. After tracing the desolating footsteps of that gigantic spirit of infidelity, which, in a neighbouring country, trampled into dust every institution human and divine; which dissolved the civil government into a chaos of unsocial and discordant barbarism, until after various gradations of blood it grew again into order, under the unrelenting sternness of a military despotism: which gave that death blow to Christianity, from which even, in the present happy revolution of events, it can scarcely be said to have recovered, the Bishop expresses his firm assurance that the contagion of professed infidelity will never infect the great mass of the English nation. We do not indeed, as yet, dread the influence of continental infidelity upon the minds even of the higher classes. As long as the memory of the past convulsions of Europe is fresh upon their minds, we shall not apprehend any danger to their faith from the spirit of that atheistical philosophy, which stands confessed the author of the evil.

"The cause of avowed infidelity has never prospered in this country: Attached by reflection and feeling to the interests of religion and virtue, we smile with contempt at the sophistries and sarcasms of the wretched literati, who, prostituting the powers of a dazzling wit and seductive eloquence to the gratification of public depravity, obtained a celebrity disgraceful and disastrous to themselves and their country, as the retailers of blasphemy, and the panegyrists and advocates of vice." P. 13.

The dangers however which threaten us, and in our mind, to so alarming an extent, are traced by his Lordship through all their dark and intricate labyrinths of error, to the two grand sources

sources of the evil—the opposite extremes of defect or excess of religious belief and feeling.

"We are indeed exposed to dangers, and those of no ordinary magnitude. The opposite extremes of defect or excess of religious belief and feeling prevail among us, in a variety of modifications and degrees, to an alarming extent. The partizans of these several errors, disjoined in all other respects by discordancy of principle, sentiment, and ultimate views, are not the less disposed to unite in offensive alliance against the object of their common aversion, the Established Church." P. 13.

In discussing the dangers which may arise from the first of these sources, the Bishop gives a short but most satisfactory account of the gradual progress of the disaffection to religious truth, which, under different forms, has for so many years prevailed among a certain class in this country. He traces the origin of this infidelity among us to the middle of the seventeenth century, in which school Hobbs and Mandeville vented their blasphemous, yet subtle speculations, destructive of all the sanctions of morality, and the foundations of social order. This was the first æra of infidelity. The second form which it assumed, was that of Deism, in the philosophical garb of the school of Bolingbroke and Hume. A host of holy men was then raised in our English and Church, whose names stand recorded as the champions of the Christian faith. Such was the vigour and acuteness of intellect, and such the variety and the depth of the learning which they brought into the field, that all the fallacies and absurdities of freethinking philosophy fell before the artillery of their mighty minds, and the standard of Deism was no longer now the rallying point of infidelity under every shape, and of Atheism itself, in masquerade.

The third form under which the same spirit has embodied itself, is that of Unitarianism.

"As all unbelievers in Revelation were formerly Deists, a considerable portion of those who are styled Unitarians in the present day have no other title to the name, than their rejection of the principal doctrines which distinguish the Revelation of the Gospel from natural religion. In this statement it is not my intention to wound the feelings of the conscientious Unitarian, who, while he rejects its peculiar dogmas, admits the general truth of Christianity. The charge of infidelity indeed attaches in a certain degree to all who refuse their assent to any material doctrine deducible by the established laws of interpretation from Scripture; and great must be the force of that prejudice, which can overlook the inconsistency of arbitrarily imposing a meaning unwarranted by the usages of language, on a book to which all parties appeal as the standard and rule of faith. But I do not hesitate to aver my conviction, that the profession of Unitarian tenets affords a convenient shelter

to

to many, who would be more properly termed Deists, and who by the boldness of their interpolations, omissions, and perversions, by the indecency of their insinuations against the veracity of the inspired writers, by their familiar levity on the awful mysteries of religion, and their disrespectful reflections on the person and actions of their Saviour, are distinguished from real Unitarians, and betray the true secret of the flimsy disguise which they have assumed as a cover from the odium of avowed infidelity. Their position, it must be confessed, has been not unskilfully chosen: little ground has been lost in their retreat: the line of separation between the contiguous systems is often indiscernible, and at best faintly marked: and in return for the sacrifice of a name they have obtained a facility of diffusing their pernicious principles with less suspicion.

To those who are wholly unacquainted with the tendency of modern Unitarianism, this statement may, at first sight, appear rather harsh; but by those who have even the slightest acquaintance with all the frauds and perversions which distinguish the far larger part of the Unitarian body, it will be considered as founded in perfect justice and undoubted fact. Within these very few years indeed Socinianism has undergone a very considerable change. That low Arianism which maintains a sort of disputed title to the inheritance and name of Christianity is now vanished, and in its place a system has prevailed which can deserve no other appellation but that of Deism in disguise. The only point upon which the Unitarian could professedly have met the Christian, is, upon the authenticity and inspiration of the Holy Scriptures; but the mutilations, omissions, and interpolations, which they have of late introduced into the sacred text, have dissipated even the shadow of an agreement. The Christian and the Unitarian cannot now join issue upon a single point, excepting upon the natural existence of Christ, and to that circumstance, as an historical fact, we conceive that Shafteshury and Bolingbroke would not have refused their assent; nor do we believe that these two high priests of Deism considered him in an inferior light, to that in which he is viewed by the modern Unitarian.

From this comprehensive view of the rise and progress of infidelity in this country, the Bishop now directs our attention to the dangers to be apprehended from an opposite quarter. Much as the increase of fanaticism has arrested the attention of those, who, in the unwearied exertions of the puritanical party, both within and without the Church, feel the most reasonable alarms for her very existence; numerous as these advocates are, who now rally round her towers, by their vigilance to proclaim, and by their exertions to avert the threatened danger, we do not yet remember, in all the splendid and judicious efforts which have been, and will, we trust, continue to be made in the holy cause, so clear and able a statement of the cause, so calm and so incontrovertible

controvertible a deduction of the effects to be apprehended from the increasing torrent of dissent and disorganization, as is contained in the following observations.

"The portentous excesses of crime and calamity, which followed the horrible experiment of adopting the principles of unbelief for the general rules of action, awakened the minds of men to serious reflection on their duties. And never was there a period in our history, in which so strong a disposition prevailed to study the truths of Revelation, and to appreciate their value in the direction of human conduct. But, since good is not to be found without an admixture of evil, the irregular action of this feeling has given birth to a multiplicity of errors, which are more extensively received, and more pertinaciously cherished, as the transports of passion and the dreams of enthusiasm have greater attractions for human corruption, than the dull uniformity of sober belief, and the strictness of reasonable obedience. To enumerate the eccentricities of undisciplined affection, to mark the gradations of heresy from simple mistake or absurdity to gross corruption of faith, or mischievous principles of action, would be an endless task. Suffice it to observe, that intemperate effervescence of zeal is hardly consistent with the dominion of charity, or the love of truth, in the heart; and that deeper wounds have been inflicted on the church by the madness or folly of enthusiasts and fanatics, than by the malice of her most inveterate enemies. I do not affect to dread a renewal of the excesses committed by the Donatists of old, or even of the troubles excited by the Puritans in later times. The evil to be reasonably apprehended is a gradual diminution of attachment to the national Church, which in its immediate effects would abridge the sphere of her beneficial influence, and might lead in its possible consequences to the subversion of an Establishment, the firmest support, and the noblest ornament of Christianity. That such is the ultimate object, I do not say, of rational and sober dissenters of any denomination; but of that promiscuous multitude of confederate sectaries who have imbibed the spirit of malignant dissent, which in the prosecution of hostility against the established faith forgets its attachment to a particular creed; there is the strongest reason to believe. The views of this dangerous faction are unintentionally seconded by a far more respectable description of men, who rightly conceiving that sound faith and sincere piety are the essentials of pure religion, entertain an indifference to ordinances and forms; overlooking the necessity of permanent fences for the protection of the flock, of regular channels for the distribution of the living waters; and forgetting that a well-constituted Establishment, though it necessarily partakes of human imperfection, affords the best security, which can be devised by the wisdom of man, against the vicissitudes of events, the alternations of zeal, and the fluctuations of opinion.

If the preceding statements have any foundation in facts; if the joint machinations of infidels and sectaries, assisted by the indiscretion of short sighted piety, are calculated to excite alarm: the

means of resisting a torrent enlarged by the union of waters, which, issuing in opposite directions from different sources, have at length fallen into the same channel, deserve our most serious consideration." P. 17.

That these statements are founded in facts is a point which, unhappily for the Church, will admit of no dispute. The proof of these assertions will be found in the meetings of every Bible Association throughout the kingdom. When we see those who avowedly discredit the inspiration, and disown the obligations of the holy Scripture, uniting themselves with others, who in the wild vision of a disordered imagination, strain every doctrine, and caricature every article of the Christian faith; when we see the Unitarian lending his influence to the distribution of that book, which, if he is sincere in his own faith, he must acknowledge to be a mass of errors and impostures; and when we see the smooth-tongued fanatic courting the aid, and advocating the cause of this very Unitarian, what opinion can any calm and reasonable Churchman form of such an heterogeneous mixture? *Censore opus est an haruspice?* The minds of some may be reconciled to this strange coalition by the specious name of *religious unity* But when it is remembered, that in no one point of doctrine or faith is this unity preserved, but that every sect and description of men which compose this motley crew maintains its own interpretation, to the exclusion often of his nearest neighbour from the very hopes of salvation, we are at a loss to imagine how the cause of religious unity can be promoted. On one point alone can these discordant principles and contradictory professions concur in unity of design, namely, in the erection of an interest independant of the Established Church, and subversive of its influence. It is against the foundations of our British Zion that the alliance of all these various streams is directed. And should the Church fall under their united efforts, we leave it for abler politicians than ourselves to declare how long the civil part of the constitution will survive its destruction.

At no time, however, were the whole body of the clergy more seriously awakened to a sense of the impending danger, and at no time were their exertions animated with more uniform and judicious zeal. To them, under Providence, is entrusted the guardianship and protection of that holy fabric, which is the surest and most sacred bulwark of the Christian faith. Nor while the venerable author of this Charge shall, by the blessing of God, preside over the great and important diocese committed to his care, will the clergy either of the metropolis or of distant provinces ever want a rallying point for their high and holy exertions; to him they will look up for countenance in activity, for counsel in difficulty, and for command in the day of danger; his voice will give a tone and a vigour to all their efforts, and his approbation will

assure them that their duties have been zealously and manfully discharged.

Most important and judicious is the advice which the Bishop subjoins to his exposure of the dangers which environs them.

"The complexion of the times has, in a few years, undergone a material change. The course of events has given a powerful impulse to the energies of the human mind. A mighty mass of intellect is working with incessant and increasing activity: and corresponding exertion is required on the part of the Clergy to give a proper direction to this general movement, and to controul its irregularities and excesses.

"In the first place, you do not require to be told, that activity, earnestness, and zeal, in the complete and effective discharge of all your duties, can alone enable you to meet the exigencies of the occasion; to disconcert the projects of adversaries ever ready to take advantage of your negligence; or to retain the affections of serious men, who are likely to be alienated from the Church by remissness or indifference in the minister.

"As little necessity is there to observe, that you are solemnly pledged to teach the word of God as it is revealed in the Scripture. If ever the imputation of preaching morality to the neglect of Gospel truth attached to any considerable proportion of the clergy, at the present day, I am firmly persuaded, there is no real foundation for the charge. At the same time it can never be superfluous to remind you, that you are false to your professional engagements, unless, in the course of your teaching, you thoroughly instruct your congregations in the whole circle of doctrines and duties, which are necessary to the attainment of salvation. The full and clear exposition of Christian truth will operate as the surest preservative against the sophistry of infidels, who would undermine the faith of your flocks, and the insidious practices of schismatics, who endeavour to shake their allegiance to the Church, and their attachment to their lawful pastor." P. 19.

To a very few, as we would hope, of his clerical audience is his earnest exhortation to love and charity among themselves peculiarly addressed. He deprecates, in the strongest terms, all mutual crimination and reproach. The daring and unfounded accusations so frequently brought against the generality of the clergy by the evangelical party, of indifference to the great and leading truths of the gospel, too far justify this caution. The best refutation of such a calumny is to be found in the lives and the the doctrines of the accused; enough has been already written by ablest pens to expose the fallacy of such an assertion; it remains therefore for the clergy, who are thus attacked, steadily to pursue the good path, nor to relax their exertions in the sacred cause, nor to weaken the efficacy of their labours by vexatious

dispute

dispute and useless recrimination: *Magna est veritas et prævalebit.*

To the younger clergy, the Bishop has addressed himself in a strain of the most affectionate admonition and salutary instruction. If caution and timidity are the accompaniments of age, prejudiced declamation, and hasty decision, are the characteristics of youth; it is therefore essential to counteract that precipitancy in determination, which, though formed without thought, is too often maintained against conviction, thus shackling the experience of maturer consideration by the folly and imprudence of youth. We could wish that the following words were engraven on the divinity schools of both our Universities.

"On those abstruse and difficult points of theology, which are better suited to scholastic discussion than to the edification of ordinary congregations, I most earnestly exhort you to suspend your decision, till you have fully surveyed, and completely digested, the system of Christian doctrine, and are enabled by repeated comparison to comprehend the relations and correspondencies of the several parts, and the connection and harmony of the whole. By attention to these suggestions you will arrive at maturity of judgment, with liberty of opinion and action unshackled by hasty declarations, or early prejudices; whilst on the other hand the peace of your conscience, the spiritual welfare of your flock, and the unity and tranquillity of the Church, may be endangered by imprudent precipitancy." P. 21.

Not less admirable are the cautions of the Bishop against too anxious a desire of secular celebrity, and too great an appetency for the palm of popular preaching. His Lordship has been pleased to address this portion of his Charge to the younger part of his audience only, but, in our opinion, it is equally applicable to those of a more advanced period of life: for it seldom happens, that vanity and folly decrease with increasing years. This being the case, it may perhaps be wise in their diocesan to warn them against the first assaults of vanity and self-approbation, before they might grow too conceited to take advice, and too impotent to follow it.

The next subject to which the Bishop calls the attention of his clergy, is to the establishment and support of national schools. Much has been already effected by this vast and powerful engine, but much still remains to be done, especially in the metropolis. Perpetual attempts are made from time to time by the patrons of infidel liberality to rekindle the flame of contention, which had been well nigh extinguished, and to oppose the broad basis, as it is termed, of religious indifference to the exclusive inculcation of the doctrines of our church. An attempt has been made to unite the interests of "schools for all," with those of the Bible Society,

Society, which has for the present proved abortive; although a declaration was made by the dissenting secretary of the latter that their views and interests were the same. We know not what effect the seductive name of the "British and Foreign School Society," with which it has been lately adorned, may have in producing the union, nor whether the Bible Society will choose to own itself the sponsor of this precious child of infidelity. All these circumstances, however, are of sufficient weight, to animate the zeal, and to encrease the activity of the clergy of the metropolis, by whose exertions, in conjunction with many excellent lay defenders of our establishment, the danger is to be diverted. The great instrument of education is at present in the hands of the church, every effort to wrest it from them has hitherto been in vain; if therefore, by their negligence or inadvertency, it should fall into the power of the enemy, to them only can be imputed the blame; for when once it is lost, let them remember that it never can be recovered. We trust that to every clergyman throughout the kingdom, who has neglected this means of diffusing religious instruction in any populous parish committed to his care, the following sentence will speak in the language of just reproach—"Every populous village, unprovided with a national school must be considered as a strong hold abandoned to the occupation of the enemy."

The Bishop, however, has reminded us that even after the universal establishment of these schools, there is the most urgent call for vigilance and labour. We consider it as a providential circumstance that these institutions require the same care and attention in maintaining their vigour and utility, which was necessary at their first establishment. The constant attention of the clergyman is required not only to prevent any part of the system itself from falling into decadence, but to correct the abuses, and to controul the irregularities which are ever attendant on so complicated a machine; and above all, perpetually to recall them to their first principles—the promulgation of Christianity in the doctrine and discipline of the Established Church. All these circumstances will have an admirable tendency to unite the clergyman with the interests, the feelings, and what is of most consequence, with the rising youth of his parish, to teach them early to look upon the minister of the establishment as their guardian, protector, and friend.

We have thought it incumbent upon us, for the reasons which we have stated, to present our readers with a full analysis of this most important Charge; and happy shall we be, if, from the account which we have afforded them, they shall be induced to give the whole of it that long and serious attention to which it is so uniformly entitled.

Throughout

Throughout the whole there is manifested a vigour of intellect, a clearness of perception, and an accuracy of judgment, qualities which are rarely found united in the same mind. Every sentence is the result of profound and active thought, and cannot fail of producing a corresponding effect upon the mind of the reader, in providing him with materials for thinking. But what, in our mind, constitutes its grand and leading feature, is the pious, enlarged, and dispassionate survey which it affords of the signs of the times. Every event which has distinguished the past, every cause which may operate upon the future, appears to have passed through the calm and disciplined mind of its learned author. Exalted by scholarship and piety to a sort of moral eminence, he surveys all the events passing below him in one luminous and comprehensive view, untainted by the prejudice of party, and undisturbed by the clamour of faction. The principles which he lays down are too simple to be misunderstood, and too powerful to be controverted or denied; nor are they the speculations of idle theory, but the foundations of permanent and decisive action. In very few instances has his Lordship entered into the *minutiæ* of detail, and in this point he has shewn much discrimination, as the Clergy of London are generally too well informed upon all these affairs to stand in need of the instructions of their Diocesan; it is to his declarations on the great public principles of ecclesiastical polity that they look with anxiety for countenance, and eagerness for information.

The language is uniformly elegant and vigorous, devoid of all affectation either of ornament or of simplicity. The construction of the sentences is clear and unembarrassed; and the words and expressions are so happily chosen, that none could be altered or omitted without manifest injury. There is an energy and a warmth of feeling throughout, which is never betrayed into rant or inflation, but rises perpetually with the subject into a strain of manly and dignified eloquence. What however we most admire, is the glow of genuine and unaffected piety, which pervades and consecrates the whole, and appears to reflect, as from a mirror, the mild and Christian temper of its author.

We have thus discharged our duty to our readers, and no less to the laity than to the Clergy, in commending this Charge to their serious attention, as we are persuaded that no one will rise from it without feeling the wiser and the better for its study. We stand in no sort of alarm from the imputation of flattery in these expressions of our approbation. It is a solid fabric; and will bear a far greater weight of honour than it is in our power to heap upon it.

ART.

ART. II. *Prosodia Græcâ, sive Metrorum Græcorum Expositio; necnon Dissertatio, Anglice Scripta, de usu digamma Homeri Carminibus, et regulis hexametri ejusdem præcipuis: cui adjicitur Liber primus Iliadis cum Notis. Studio Georgii Dunbar, F. R. S. E. et in Academia Edinensi Litt. Gr. Prof.*

MR. Professor Dunbar of the University of Edinburgh, and the Reverend Mr. Russel of the University of Glasgow, are together by the ears.

Τίς δ' ἄρ σφῶϊ θεῶν ἔριδι ξυνέηκε μάχεσθαι;

Mr. Russel it seems is a wicked wag; and has published a book, in which he compares the University of Edinburgh to an indifferent water-mill, to which Scotch people resort to have their Greek and Mathematics ground, "however distant the mill may be, however scanty the water, and however indifferent the whole apparatus of grinding." Mr. Russel, it seems, did not call to mind the treatment which the Knight of La Mancha met with when he attacked a similar establishment: for he, like the hero of Cervantes, has roused the fury of the millers, one of whom steps boldly forward in the person of Mr. Dunbar, and proceeds to dust his adversary's jacket. And we must do him the justice to say, that if hard words would break bones, Mr. Russel's osteology would be cruelly deranged. Professors, it appears, are privileged to be more abusive than simple individuals; and accordingly Professor Dunbar flings the dirt about him with an energy worthy of a better cause. The unfortunate joke about the mill has procured for its author the appellation of "a Tatler and a Buffoon," "this Man," and "the Reverend Gentleman." His work is "false, meagre, prejudiced, unjust; a daring insult to truth; full of malicious insinuations and groundless assertions;" himself "contemptible and ridiculous—with a degree of effrontery or stupidity hardly to be conceived, &c."

"Whence are these tears?" Why, the Professor suspects that Mr. Russel is desirous of exalting the University of Glasgow at the expence of that of Edinburgh: and accordingly he takes great pains to shew that the latter is the favourite abode of Apollo and the Muses rather than the former. It is amusing to see two Gentlemen, north of the Tweed, quarrelling about Latin and Greek, and disputing whether the smallest number of solecisms and false quantities be committed at Edinburgh or Glasgow. The question, we conceive, lies between "tweedledum" and "tweedledee," and there let it rest. But as the Professor assures us that the Greek class at Edinburgh, has read, during

the whole of the last session, "*a part* of the Oedipus Tyrannus," and "*some* of the Plutus of Aristophanes," we begin to entertain sanguine hopes for our northern neighbours; and shall not wonder to hear, when the new edition of Morell's Thesaurus is out, that they have tried their hand upon Greek verse, as the τελευταῖον ἐπιγέννημα τῆς πρωλλῆς πείρας. Our readers perhaps are wondering what all this abuse of Mr. Russel has to do with Greek prosody; but the fact is, that it is contained in a *Preface* which is in the *middle* of the book; for the book is tripartite Latin at one end, Greek at the other, English in the middle:

Πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα.

And both the English and the Latin of Professor Dunbar bear a considerable resemblance to the heterogeneous animal described in the above line.

The motto of all controvertists is "give and take." Mr. Russel has *given* it pretty freely to the Edinburgh 'millers;' Mr. Dunbar, if we may borrow an expression from "the fancy," has *milled* him in return: we should not however conceive that the reputation of Mr. Russel will sustain any injury from the blows of his adversary, but that Antæus-like, he will rise with new strength from the ground, and transfix the Professor in one of his vulnerable parts, of which, we lament to say, there are not a few: such is the fate of war; a reciprocity of slaughter; ἐλλόντων τε καὶ ἁλλωμένων.

Mr. Dunbar informs us that he succeeded to the chair of the late Professor Dalzel, a modest man and a respectable scholar. In which of these respects his successor resembles him we shall not pretend to determine, because we have no doubt but that some Glasgow graduate will settle the point more satisfactorily: we would only observe, that Mr. Dalzel did not rise into notice by endeavouring to pull others down; he did not strive to enhance his own merit by depreciating that of his contemporaries; nor by compiling from other authors in bad Latin, and without acknowledgement.

Mr. Dunbar, it seems, has to do only with boys in his capacity of Greek Lecturer at Edinburgh; and as *they* have read only a *part* of the Oedipus Tyrannus, and *some* of the Plutus, and he, perhaps, has read the whole of those plays, he has contracted a notion of his own superiority, which is all very well in the lecture-room, but which becomes him ill when he walks abroad. The pedagogue who carries his rod out of school and begins to exercise it on his neighbours, runs the risk of having it applied to his own back in retaliation. While Mr. Dunbar confines himself to the sphere for which nature designed and education has qualified him, he may continue to be respectable and unmolested: but when he assumes

assumes at once the tone of a dictator and a censor; when he asserts with confidence and reproves with insolence; we must break over his head his rod of office, and send him back to the country of false quantities with the reproof which he deserves;

*Discipulorum inter jubeo plorare cathedras.*

Will it be believed that a Scotch Professor, whose name is known only from the circumstance of its having been unaccountably hooked into the title page of an Herodotus with that of Porson, has presumed to hold the following language of a scholar, whose labours have received the unanimous applause of the learned world for more than half a century, and of whose works any single volume contains more of solid and substantial learning than all that Mr. Dunbar has published, or is ever likely to publish. Professor Heyne died in July, 1812, full of years and honours; and left behind him the well earned reputation of having been the most judicious of all the interpreters of the ancient poets. And now for the first time starts up in an University, which, except as a great dissecting-room, is in all other points sufficiently obscure, a man who cannot even write Latin grammatically, and attempts to tear to pieces the literary character of him, whom the consenting suffrages of the English, Dutch and German scholars have raised to an eminence far beyond even the ken of Mr. Dunbar. Mr. Hermann also comes in for his share of contemptuous censure; but he is alive, and quite able to defend himself if he thinks fit, in case this book should ever come to his knowledge. But Heyne is dead; and therefore Mr. Dunbar expects perhaps to insult him with impunity.

*Asinus, ut vidit ferum*
*Impune lædi, calcibus frontem exterit.*

His words are these: "It is evident, from the whole of his (Hermann's) discussion upon the cæsura and hiatus, in his edition of the Orphica, and the little information he has communicated in his book upon the Greek metres, respecting hexameter verse, that he had very indistinct and confused notions of its structure. We must therefore enquire whether Heyne, the last, and in the opinion of many, the best editor of Homer, has thrown more light upon the subject. For MY own part, I must confess, that he has grievously disappointed ME. *(what a pity!)* Amidst the appearance of great learning, much research, and no small degree of ostentation and dogmatism, *it is rare to find* a single principle upon which any opinion can rest, or any thing like a regular enquiry into the structure of his author's verse. He has

indeed commented sometimes with more severity than became him, upon the opinions of his predecessors, without adding any thing valuable to their remarks or clearly exposing their errors, and has left his author much in the same state as he found him, only encumbered with a greater heap of *useless illustrations*."

Of Mr. Dunbar's own judgment on metrical points we may form some notion, when he tells us, that we are no better acquainted with the arrangement of the Choral Odes, than we were some years ago, "notwithstanding the labours of Burney and others *of inferior name*." The gentlemen who are thus contemptuously passed over, and most other scholars on this side the Tweed, as well as a much better Grecian than Mr. Dunbar in another Scotch University, Glasgow we mean, will, we apprehend, continue to think that a great deal indeed has been effected in this department, notwithstanding the dictum of the Edinburgh metrician, who does not at present appear to us to have any of the requisite qualifications for deciding upon this question, being, in our opinion, equally deficient in learning and judgment. But our readers shall judge for themselves. The *Prosodia Græca* begins thus:

I.

"A in fine plerumque corripitur, ut τράπεζα, μοῖρα, ἱππότᾱ, &c.

EXCEPTIONES.

1. Nomina in δᾱ et θα; ut Λήδα, Σιμαίθα, &c.—in ρα plerumque, diphthongo non praecedente, ut πήρα, ἡμέτερα; praeter adject: πέπειρα. Longis etiam junge φαίδρα, λαύρα, σαύρα, αὔρα, κάρα, αἴθρα, πλεύρα."

A pretty specimen of accuracy. In the first place Mr. Dunbar makes the terminations of nouns in θα long. Whereas ἄκανθα and its compounds πυράκανθα, &c. are short.

2dly, He says that most words in—ρα are long, when a diphthong does not go before, *except* πέπειρα—in which word it strikes us that a diphthong *does* go before. But what becomes of ἄγκυρᾰ, πέφυρᾰ, τέφρα, σκολόπενδρα, Κέρκυρα, and other words of the same sort?

The following is a choice sentence, whether we regard the elegance of the Latinity or the accuracy of the definition.

"A privativum breve est nisi in vocibus *plus quam* trisyllabis, *omnes* vocales breves habentibus; tunc apud Epicos *producitur*, ut ἄτιμος, ἀθάνατος."

Does not the Professor know that this A is made long as well by the Tragic as the Epic poets?

In

In a note on the section "De Contractione," he observes, "*Hoc* etiam synecphonesis dicitur." And in p. 43. "Confundi suspicor voces Ἰήιος et Ἰήϊος, *prior* (i. e. *vocem*) luguhris *significans*. *posterior* ab *ἰάω* sans, Apollinem, medicinæ deum." In p. 30, we have the following elegant piece of Latin: "Dubito *an* Græci duplices pedes unquam excogit arint, *sed* tantum *eos* (i. e. duplices pedes) diversis modis, musices variationibus, saltationibusque numerosis accommodarint. Harum autem prorsus ignari sumus, nullo lumine *prætenso*, cujus ope *choris canticis*, quibus hi pedes locum habent, recte ordinentur, et ita constituantur ut cum *illis* congruant:" We know not whether, as Mr. Dunbar asserts, they have learned to write Latin verse at "the mill," but we are quite sure they cannot write Latin prose. A boy in the High School would deserve to be whipped, who should make *sed* answer to *an*, or use *prætenso* for *prætento*, or *choris canticis* for *canticis choricis*. The confusion of *harum* and *hi* and *illis* in the concluding sentence baffles our powers of comprehension; and the argumentation in the first, staggers our logic. "I doubt whether the Greeks ever thought of such things as double feet; but only accommodated *them*, &c." The fact is, that Mr. Dunbar has stolen the whole observation from an article in the Edinburgh Review on Dr. Burney's Tentamen, Vol. xxviii. pp. 183, 184, but not being able to convert it into Latin, he has mauled and disfigured it in passing it through the mill. He will find a much more correct account of this observation given *in good Latin* by Professor Beck, in an extract from the article in question, inserted in the second volume of the *Acta Seminarii Regii Lipsiensis*, p. 482.

We observe by certain quotations from *Eurip. Rhes.* that the Professor supposes the *Rhesus* to be the production of Euripides.

He borrows largely, and in most instances without acknowledgement, from Dr. Burney and Mr. Gaisford; of the former he even copies the mistakes, and marks the penultima φιλογαθης long, and that of βάρις short. In his notes on the first book of the Iliad, p. 33, he corrects Iliad. β. 135, καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται, and N. 85, φίλα γυῖα λέλυντο: where, he says, the reading ought *assuredly* to be λέλυται and λέλυτο, it being "an established grammatical rule, that neuter plurals, except the subjects refer to animated beings, are always construed with words in the singular number." This rule may perhaps be established at Edinburgh, but no where else. Porson was more cautious, when he asserted it of the *veteres Attici*. By the same rule, we suppose, the professor will alter the following passage:

πολλὰ

πολλὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
Ἄλλα μὲν ἐν χροΐ πήγνυτ' ἀρηϊθόων αἰζηῶν.
Πολλὰ δὲ καὶ μεσσηγὺ, πάρος χρόα καλὸν ἐπαυρεῖν,
Ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἆσαι. Il. O. 314.

And this, Ἔγχεα δὲ πτύασσοντο θρασειάων ἀπὸ χειρῶν.
Il. N. 134.

And this, Γυμνὸν· ἀτὰρ τοι εἵματ' ἐνὶ μεγάροισι κέονται.
Il. X. 510.

And this, ὅπως τὰ βάψιμα τῶν ἱματίων
ἀνέκπλυτον τὰν βαφὰν ἀναπίωντι.
*Lysidis Epist. ad Hipparch.*

So much for the Professor's Greek and Latin. We now proceed to cull a few flowers from his English. It appears to him "that *the whole body* of Homer's poems present, even at this distant period, no very incorrect *specimen* of what they were in ancient times." Dr. Johnson properly defines *a specimen* to be "a part of any thing exhibited, that the rest may be known." Now certainly as the Iliad, in its present state, contains a good deal more than Homer himself wrote, it can scarcely be called *a specimen* of that poem. Besides there is a palpable absurdity in calling any thing a specimen of itself. From the expression, "the whole body of his poems," are we to collect that Mr. Dunbar can see no difference between the Iliad and the Odyssey? Again, in p. 4. "The current of civilization evidently flowed from Thessaly, Thrace, &c. and carried with it the knowledge and arts which had previously established in those countries." Here is a confusion of metaphors, which, strictly speaking, means that the arts were carried away from Thessaly, &c. In p. 5, we have the following spirited question: "Was it *surprising* then, that the language of poetry should have been cultivated, even before Homer's time, to an *amazing* degree, &c?" Whatever was *amazing*, was *surprizing*; and we are amazed that Mr. Dunbar should be surprized in such an inaccuracy.

In p. 7, we are informed that the Professor "is convinced that nouns and verbs were originally separate and independant words with distinct acceptations." A most notable discovery. Will it be credited that any one, who calls himself a Greek Professor, should have suffered to escape him such a mixture of positiveness and ignorance as is contained in the following words, p. 10?

"But even though the digamma or Ionic *vau* have been used by the Greeks, still I assert that it must have disappeared before the time of Homer."

Δαιμόνιε, ποῖόν σε Ϝέπος φύγε ἕρκος ὀδόντων;

What does he mean by *disappearing*? Have we not the express testimony of the ancient grammarian Trypho, that Alcæus wrote Ϝρῆξις for ῥῆξις? Did he never hear of the Delian marble, in which are the words ΤΟ ΑΓΥΤΟΛΙΘΟ? Has he heard nothing of the Elean inscription, found by Sir W. Gell, in which are the forms ΓΡΑΤΡΑ, ΓΑΛΕΙΟΙΣ, ΓΕΤΕΑ, ΑΙΤΕ ΓΕΠΟΣ, ΑΙΤΕ ΓΑΡΤΟΝ? Did he never see the Heraclean Tables, or the Sigean Marbles? It seems to be with philology as with philosophy, in which science, says Cicero, there is no opinion so absurd, but that some person or other hath advanced it. Mr. Dunbar seriously argues, that Homer could not have used the *Æolic digamma* because he wrote in the *Ionic* dialect! We crave leave to transcribe, for his edification, the following remark of Mr. Hermann from a small pamphlet printed at Leipzig, in 1807:

"Abhorret, inquiunt hi, ab Homero, scriptore Ionico, Æolicæ literæ usus. Id qui primus dixit, *per jocum*, ut opinor, dixit: sed arripuerunt alii, et vel conviciis pro ea opinione pugnant. Quid vero? Multis argumentis cognoscitur, ista litera non solos usos esse Æolenses, sed Dorienses omnes; et esse hunc usum adeo antiquum, ut initio universæ Græciæ communis fuisse videatur."

In p. 25, Mr. D. "thinks it extremely probable, that the ancients *run* the words more into each other than we do."

But we have already devoted to the consideration of this trifling and pompous production a larger share of paper than it deserves. After having recommended Mr. Professor Dunbar in future to stay at home, or to come abroad in a more modest guise, we consign him over to the friendly care of the Reverend Mr. Russel, who, may now assuredly, as far as Greek and Latin are concerned, substantiate his charge against his neighbours at Edinburgh, of having but "an indifferent apparatus for grinding."

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ART. III. *Magna Britannia; being a Concise Topographical Account of the several Counties of Great Britain. By the Rev. Daniel Lysons, A.M. F.R.S. F.A. and L.S. Rector of Rodmarton, in Gloucestershire; and Samuel Lysons, Esq. F.R.S. and F.A.S. Keeper of His Majesty's Records in the Tower of London.* Volume the Third, containing CORNWALL. 4to. 642 pp. £3 17s. Cadell and Davies. 1814.

IT is expected from the reviewer, that he communicate to the public, much more than a general idea of the book which he undertakes

undertakes to criticise. Not only the manner, in which a work is executed, but the distribution of its parts, as bearing a due proportion to the magnitude or importance of the subjects, should be taken into the question, and indeed marked with precision. If it be historical, the facts should be well considered, and the statements accurately examined, in order to determine its authenticity. Its dependence, also, on works of a similar description should be ascertained; and in some instances its comparative merit appreciated.

It is for these reasons that the task imposed on the reviewer of Provincial History, is attended with peculiar difficulties. Where all is one uniform piece, woven, as it were, "without seam throughout,"—from a very small pattern we may often form a correct judgment of the whole. Such is the case with National History, with Biography, with Poetry. Provincial works, however, at the present day, embrace subjects so multifarious, and at the same time so heterogeneous, and requiring so many distinct qualifications, such diversities of character in the writer, that even large and various extracts may be made, and yet be deemed inadmissible, either as specimens of the composition, or as samples of the general execution. With respect, also, to the sources of his information and the value of his materials, as estimated in comparison, we must rely, in a great measure, on the author's own report. For, however conversant with general literature, or however well acquainted with our native island, it cannot be presupposed, that our researches have had particular districts for their object; or that we have carried our observations so far, perhaps into a remote county, as to be able to view its inhabitants with a discriminating eye, and enter into the minutiæ of topographical investigation.

It is, therefore, fortunate for us, in regard to the Magna Britannia, that the very high reputation of its learned and ingenious authors, must preclude all such responsibilities; leaving little more for us, than the easy process of giving some account of their immediate predecessors in topography—of stating the principal contents of the volume—and of transcribing a few passages; which, in point of amusement, may possibly make some amends for so dry an enumeration.

It was the opinion of many, we understand, in his native county, when Mr. Polwhele undertook the task of writing of the Ancient History of Cornwall, that Dr. Borlase had, in "the Antiquities," exhausted the subject; and that nothing of moment remained to be done, by their present historian. His volumes, however, (as far as he has proceeded) seem to prove it a mistaken opinion.

But, in the work now under our inspection, we think the Lysons's peculiarly

peculiarly happy. Its title is, "*A Concise Topographical Account*:" this, we must, in justice to its authors, keep always in view. Here, then, the only printed topographical account of Cornwall, &c. worthy notice, is Carew's "Survey." It was written in the reign of Elizabeth, and first published in 1602. A new edition of Carew was published, in 1811, by Lord De Dunstanville, with the notes of Thomas Tonkin, Esq. of Trevaunance, from a MS. in his Lordship's possession. Norden's topographical description, contemporary almost with Carew's "Survey," though not printed till 1728, is (as Tonkin expresses it) but "a mean performance and full of egregious mistakes, though it hath several things hardly to be met with elsewhere." About the year 1685, Mr. William Hals began to make collections for a parochial History of Cornwall, which he continued for at least half a century. A part of these collections was printed by Brice, in 1750, in ten folio numbers.

Contemporary with Hals was Tonkin; who began to write his Parochial History, in 1702. His collection were brought down to 1736; but were none of them printed till Mr. Polwhele's "Cornwall," which contains the most interesting part of them.

In compiling their "Topographical Account," our authors (in addition to the Inquisitiones Post Mortem and other records in the Tower) made use of Hals and of Tonkin; and in their endeavours to continue the descent of landed property from the time when Hals and Tonkin finished their collections, they were indebted for assistance to Dr. Taunton, M. D. of Truro, whose intelligence and acuteness of research well qualified him for the task; to Charles Rashleigh, Esq. of Duporth, near St. Austell, whose name would confer distinction on any work; to the Wallis's, of Bodmin, men eminent for their professional abilities; to many others of distinguished talents, particularly the Rev. R. G. Grylls, of Helston; and the Rev. John Rogers, of Mawnan, near Falmouth; and lastly to the present Historian of Cornwall.

But that our authors should have brought forward at this moment, their "Topographical Account," compiled chiefly from the MSS. of Hals and Tonkin, (already specified) was a circumstance, we repeat, on which they may justly felicitate themselves. For we find, from what he has already published, that those identical MSS. had all been in Mr. Polwhele's possession; and that he had copied them all, and formed from these materials chiefly, his chorographical and genealogical history—still intended for the press.

The contents of this volume, are

"General History of Cornwall. Etymology. Ancient Inhabitants, Language, and Government. Historical Events. Ancient and

and Modern Division of the Country. Ecclesiastical Jurisdiction and Division of the County. Table of Parishes, Monasteries, Colleges and Hospitals, Market and Borough Towns, Fairs, Population, Longevity. Division of Property at the Time of the Domesday-survey. Principal Landholders at various Periods. Nobility of the County. Earldom of Cornwall. Cornish Families which have been ennobled. Extinct Peers and Baronial Families. Noblemens' Seats. Mansions of extinct Peers. Baronets of Cornwall. Extinct Baronets. Baronet's Seats. Cornish Gentry. Extinct Families. Gentlemens' Seats. Deer-Parks. Geographical and Geological Description of the County, Boundaries, Extent, &c. Soils and Strata. Surface and Scenery. Rivers, Lakes, Navigable Canals. Roads. Natural History. Fossils and Minerals. Indigenous Plants. Birds. Mineral Waters and Remarkable Wells. Produce. Manufactures. Trade and Ports. Antiquities. British and British Roman Antiquities. Circles of Stone. Rounds. Barrows. Cromlechs. Celts. Caves. Coins. Inscribed Stones. Roman Antiquities. Roman Roads and Stations. Ancient Church Architecture. Ancient Painted Glass. Roodloft's Screens, &c. Fonts. Ancient Sepulchral Monuments. Remains of Monastic Buildings. Castles and Sites of Castles. Ancient Mansion-Houses. Ancient Crosses. Well-Chapels. Camps and Earth-works. Miscellaneous Antiquities. Customs and Superstitions, &c. Parochial History. Scilly Islands."

In the General History, much novelty was not to be expected. We have no scruple, indeed, in declaring our opinion, that some parts of it should have been omitted. Slight notices, where volumes have been already written, are by no means satisfactory. They are unworthy of the name of Lysons; which, wherever it occurs, seems to promise us new stores of entertainment and information, from curious investigation and original discoveries. The division of property at the time of the Domesday-survey; the principal landholders at various periods; the nobility of the county; Cornish families which have been ennobled; noblemen's seats; mansions of extinct peers; baronets; Cornish gentry; these are subjects properly introductory to the "Concise Topographical Account," (for we must not forget the title-page.) But, if the sketch of Natural History (where the Cornish chough is the only native bird mentioned) were too excellent to be suppressed; we cannot but think, that the British and Roman antiquities might have been spared. In the circles of stones, the rounds, the barrows, the cromlechs, the celts, the caves, the coins, the Roman roads and Roman stations, we have no acquisition.

In their notices of ancient church architecture, of sepulchral monuments, of monastic buildings and castles, and of mansion-houses, these writers always command a respectful attention. Of well-chapels they say:

"Small

"Small chapels or oratories, erected over wells or springs of water, to which extraordinary virtues have been ascribed, abound in most *parts* of Cornwall, the greater *part* of them in ruins. That of Menacuddle, near St. Austell, remains pretty entire—a small Gothic building, nine feet by five feet six inches within the walls, having a groined roof, neatly moulded doorways on the north and south sides, with pointed arches, and a small window on the west side. The well is on the east-side, one foot two inches in width. Over St. Agnes well, in Chapel-comb, in the parish of St. Agnes, is a plain Gothic building of stone, about eight feet wide in the front, where is an opening with an obtuse arch." P. 246.

We now come to the Topographical Account. It is alphabetical, and (as the title-page announces) sufficiently "concise." But it is every where perspicuous. Perhaps, no author has the power of expressing so much in so few words. This is a most valuable talent. And it is "beyond all price" in a topographical writer. As specimens of the style and manner, our readers will accept the following:

"The manor of Tolverne came into the family of Arundell, by the marriage of Sir John Arundell with the heiress of Ralph Soor or Lee Sore. Sir John Arundell gave Tolverne to his younger son Thomas, whose posterity were settled there from the reign of Richard II. to that of Charles I. King Henry VIII. when he went into Cornwall for the purpose of fortifying St. Mawes and Pendennis Castle, is said to have been entertained by his kinsman Sir John Arundell, at Tolverne. Sir Thomas Arundell having injured his fortune, as it is said, by an attempt to discover an imaginary island in America, called old Brazil, sold this manor and barton, and removed his residence to Truthore in Sithney. The manor became the property of the Seymours, from whom it passed by successive female heirs to the Tredenhams, Scobels, and Hawkins's. It is now the property of Sir Christopher Hawkins, Bart. The barton which was sold to the Boscawens is now the property of Lord Falmouth: the site of the ancient mansion is occupied by a farm-house." P. 106.

"A considerable portion of the parishes of Gwithian and Philack is covered with sand-hills, supposed to have been originally brought from the sea-side by hurricanes probably at a remote period; and we are informed, that among the Arundell papers there is mention of such an event having happened in the twelfth century. The disproportionately high valuation of the rectory of Gurthian, in the old Valors, when compared with that of other parishes, which were then rated much lower, though now of very superior value, affords a probable conjecture that much land has been lost by the influx of the sand. It is known by oral tradition that whole farms have been overwhelmed at a period not very remote. We have been informed by Mr. Hockin, the rector, who has obligingly favoured us with a communication on this subject, that

that the barton of Upton, one of the principal farms in Gurthian, was thus overwhelmed; that his great grandfather remembered the occupier residing in the farm-house, which was nearly buried in one night, the family being obliged to make their escape from the chamber-windows. It is very remarkable that the ruins of this house, which had never been seen by the oldest man living, were again exposed to view, in consequence of the shifting of the sands in the winter of 1808–9. The present rector remembers two fields lost at Gurthian, having been buried with sand ten or twelve feet deep. The church-town would have shared the same fate, had it not been prevented by the timely exertions of the church-wardens, who, with all possible expedition, caused large plantations to be made of a species of rush, which grows abundantly in that neighbourhood, and by the rapid spreading of its long fibrous roots affords the only known method of checking the progress of the sands." P. 130.

"The parish of Piran, in Sabulo, is said to have been the residence and burial-place of St. Piran, the patron of the tinners, of whom the legend, as given by Hals, is, that "he swam over from Ireland on a mill-stone, and lived 200 years after his emigration:" but this differs from Capgrave's account, who says nothing of the mill-stone; his story is, that 'after having lived to the age of 200 years and upwards, and finding his health declining, he determined to end his days in Cornwall.' The two preceding parishes take their names from the same saint. 'This parish,' as Carew observes, 'but too well brooketh his surname *in Sabulo*, for the light sand carried up by the north-wind from the sea-shore, daily continueth his covering and marring the land adjoynant, so as the distresses of this deluge drave the inhabitants to remove their church: howbeit when it meeteth with any crossing brooke, the same (by a secret antipathy) restraineth and barreth his farder incroaching that way.' It was, probably, in consequence of this notion, that the inhabitants thinking such situation secure, removed their church only about 300 yards, it being on the opposite side of a brook: in the old church was the shrine of St. Piran in which his relics were carefully preserved: there was a great resort of Pilgrims to make oblations at this shrine, as appears by a deed in the *registry* of the see of Exeter, bearing date 1485. The brook above-mentioned, having been dried up by the adits made from time to time for the purpose of working the mines, the new church lost all the protection it could have derived from it and Borlase; in a MS. account of an excursion in 1755, speaks of it 'as being then in no little danger, the sands being spread all around it.' It stood among the sand-hills, with only a solitary cottage near it, half buried in sand, and the porch frequently so blocked up that it was difficult to obtain entrance; it was determined therefore, about ten years ago, to build a new church near the village of Lambourn, and the centre of the parish. Thither the pillars and the font, which appear to have belonged to the original church, were removed, and the new church

was

was consecrated by Dr. Fisher, then Bishop of Exeter, in 1805. When we visited Perran-Sabulœ in that year, the former church, which had been unroofed was nearly filled with sand." P. 263.

Had the etymology of the names of places been inserted, as they occurred, it would have been a useful and pleasant addition. This omission, indeed, is much to be regretted, as the old Cornish names are, for the most part, accurately descriptive of the places themselves, and not unfrequently present a local miniature to the mind's eye; many of the following terms will fully justify our remark:

*Burnuhall*, the high hill.
*Treverbyn*, the dwelling on the hill.
*Trevaunance*, the deep town in the valley.
*Truthan*, the higher town.
*Pentrassow*, the head of the springs.
*Fenton-gymps*, the continually overflowing well.
*Trethower*, the town by the river.
*Trevydran*, the town by the brambly river.
*Tywarnharle*, the house on the salt-water river.
*Ardevora*, the place on the bosom of the lake.
*Garlynick*, the town upon the marsh.
*Bodrigy*, the house by the tide.
*Penzance*, the head of the bay.
*Rowtor*, the rocky mountain.
*Halmcantor*, the moory stony mountain.
*Carnbre*, the hill-downs.
*Alston*, the high-cliff hill.
*Alverton*, the high green-hill.
*Boskenna*, the house on the ascent.
*Utarth*, the house on the high swelling hill.
*Rosbargus*, the valley above the wood.
*Crugsellick*, the barrow in open view.
*Roswarne*, the valley of elders.
*Trevannion*, the town in the hollow valley.
*Trerees*, the town on the fleeting ground.
*Olua-cot*, the howling cot.
*Treglastan*, the scarlet oak town.
*Trenwith*, the town of ash-trees.
*Killisallowe*, the grove of elms.
*Nanceavallen*, the valley of apple-trees.
*Roskymmer*, the great dog-valley.
*Tremblith*, the wolf's town, &c. &c. &c. &c.

The reader who wishes to enter into this part of the subject more at large, will do well to consult Mr. Polwhele's History of Cornwall, where he will find much information in this curious and entertaining part of provincial etymology.

From the many pages of additions and corrections, that precede the index, &c. &c. &c. we should almost conceive, that our authors had misplaced their confidence in several of their Cornish friends. For the errors of the book relate chiefly to present persons and present transactions: and it is to the negligence and inaccuracy of their correspondents that we must of necessity ascribe them. The report, indeed, of numerous mistakes or inadvertencies (besides

(besides those already specified in the pages above) has reached us. But these mistakes are, in general, unimportant, sometimes even imaginary. Often, in truth, to adopt the alteration of the corrector, would be, to introduce a blemish or a blot, where the speck was before scarcely discernible.

Such sort of trifling and silly criticisms are the lot especially of provincial authorship. A mistake in the genealogy of an obscure family; the miscalculation of a seventh degree of cousinship, or some such trivial error, will often furnish provincial critics with a handle for much needless and absurd asperity; while, of the various high qualifications and powers necessary to the accomplishment of so vast an undertaking as the present, they form no adequate conception; nor, for the learning, the judgment, the laborious exertion, and the persevering ingenuity, so uniformly here exhibited, do they entertain the slightest respect.

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ART. IV. *A compressed View of the Points to be discussed in treating with the United States of America.* pp. 39. Richardson. 1814.

THIS little work at the time of its publication was well calculated to enlighten the public mind on the points which then existed for discussion between this country and the United States. The negotiation at Ghent has terminated in a treaty; but hostilities between the contending powers are not yet suspended. Our Government thinks it expedient not to relax its warlike efforts, till pacification upon the terms agreed to in the treaty is made certain by the ratification of the American government. The uninterrupted continuation of hostilities after a provisional treaty of peace has been concluded, we believe to be unusual; but when we recollect the origin of the war and its avowed object, and the means by which our enemy lately threatened to sustain it, we are sure that his majesty's government discharges its important duty by a vigorous prosecution of the contest on our part, till the faith of America shall be determinately pledged to observe the compact made by the ambassadors.

While we wait most anxiously for the ratification of the treaty by the President of the United States, we are aware of the possibility that it may be withholden. The great usurper, whose fall was the restoration of peace to this Eastern world, might seemingly have averted his fate by a very late abandonment of those principles which had rendered his tyranny incompatible with general safety. But Buonaparte had proclaimed, that his revolutionary

revolutionary power should predominate over all opposition, and he feared that by conceding to the Allies what would have rendered his future aggressions either hopeless or difficult, he would forfeit the only hold which he retained upon the fidelity of his subjects. They never loved him as their prince, but in supporting him while the full tide of success poured in from every quarter, and while the promises of the future equalled the brilliancy of the past, they found their natural vanity no less than their national power promoted, and all the views of their ambitious grandeur gratified, and patiently submitted to the domestic yoke. That charm dissolved, the career of Buonaparte ended. Mr. Madison has made unbounded promises to the sorry and selfish nation over whom he presides, and his prowess has been principally shown in an attempt to render them independant of established laws which have been so long recognized by civilized communities. The remaining colonies of England he was to reduce by conquest; his ships were to struggle for victory with the fleets which had conquered in every part of the ocean; on that vast continent of North America no European state was to retain any dominion; and the injured Indians were in future to subsist as the slaves of his precarious permission and will. The same causes which produced the fall of the Corsican usurper, may have a similar tendency in determining the fate of his humble imitator, Mr. Madison; for in abandoning all his proud pretensions, it is not improbable that he may abandon also his command over the American nation. The war which raged in both hemispheres may find a similar termination in the abdication of more than one presuming adventurer.

Our disagreement with America originated in a practical claim asserted by that country to avail itself of that colonial trade, from which, in times of peace, the policy of the parent states excludes all foreign competition, thus deriving an undue advantage from the war which desolated Europe, depriving this country of the fruits of its naval superiority, and relieving the enemy from the pressure of our hostility. The English Courts of Admiralty admitted the right of America to extend her accustomed trade to the utmost limit of which it was capable, but denied her right to exercise a trade which all nations prohibit in times of peace, and which the enemy himself (though his maritime weakness made it ridiculous) expressly prohibited in war under penalty of confiscation, if destined to a British port, by the decrees of Milan and Berlin.

In order to prevent such illegal traffic by which our commercial rivals were enriched, our enemy sustained, and our merchants deprived of the reward of victory, we claimed the right of searching neutral vessels on the high seas, and of seizing those which

which were engaged in that prohibited commerce. This right was previously claimed by the enemy in the decrees of Milan and Berlin, and was necessarily adopted on our part if we were to enforce the legal principle which restrains such interdicted commerce.

The American government maintained that commerce against all remonstrance. The question was discussed with unfriendly pertinacity year after year, and at length was involved with another claim more expressly contrary to the laws of nations, and at least equally destructive to the interests of Great Britain.

The tie of allegiance between the country and its native subjects, is by the laws of every state indissoluble. But the Americans asserted a right to relieve British subjects from the indelible obligation which they owe to their own country, by conferring on them Letters of Naturalization, acknowledging them as citizens of the United States. By this outrageous principle the British seaman was emancipated from the service of his natural sovereign, placed immediately in commercial rivalship with his native country, and made liable to be involved in a traiterous support of the enemies of that country. The principle was of course resisted on our part. We asserted and practised the right of searching for such renegado mariners, and that practice the Americans resisted. These were the matters of disagreement which gave occasion to the war, which the Government of the United States at length insolently denounced against us.

The war thus unjustly commenced was most injuriously conducted. An invasion of our Canadian territories being projected, the neighbouring Indians were forced into the contest, and their states invaded. The accustomed laws of war were no more regarded, than the rules of pacific relations had been observed before hostilities commenced. Plunder was the incentive used to stimulate the soldiery, and authorized rapine ensued. But the brave Canadians, firm in loyalty, repelled the invasion, and the tide of success turned against the Americans. The President, like his master, the late Emperor of the French republic, maintained his insolence, even on the very verge of ruin. Though his capital had been in our power, and universal alarm pervaded the whole of his territory, he advanced yet bolder pretensions. He threatened to drive us from the Continent, and prepared to give vigour to his threats by adopting the dreadful expedient of a military conscription.

Our author, in these circumstances of the contending parties, proceeds to compress the points for discussion in a negotiation for peace. As to the questions in which the war originated, he passes them over almost in silence, not doubting that our maritime rights will be preserved inviolate. He enforces the necessity

necessity of a new line of boundary between the British and the Canadian territories.

" Posterity will scarcely believe, though history must attest the mortifying truth, that in acceding to the independence of the states of America, their territory was not merely allowed to them, but an extent of country, then a portion of the province of Quebec, nearly of equal magnitude to the thirteen provinces or states which then composed the union, was ceded to them, though not a foot of the country so ceded was or could be at the time occupied by an American in arms.

" Yet such was the ignorance of the then minister of Great Britain and those whom he employed, in regard to the geographical position and local importance of the territory ceded, that when the merchants of London, interested in the Canada trade, waited on Mr. Oswald the negotiator, to represent the impolitic and improvident cession of the upper country and the posts commanding the same, he literally burst into tears, and acknowledged his complete ignorance of such posts being in our possession, and of the country given away being an object in any respect worthy of notice."

It is also worthy of remark that

" The ceded country was inhabited by numerous tribes and nations of Indians who were independent both of us and the Americans; they were the real proprietors, and we transferred to others what did not belong to ourselves."

In 1794, the ceded territory was yielded to the Americans, and all its strong posts evacuated by the British. From that period, an uninterrupted system of vexation has been pursued to exclude the British from trading with the Indian inhabitants, but hitherto without success: an arbitrary and cruel measure was also resorted to, by which the Indians were despoiled of their lands, which clearly proved that the utter extermination of the natives was be the real object of the American government.

The river Penobscot ought to have been our boundary, and the independence of the six nations ought to have been secured, but we were driven back to the river Saint Croix; the islands in Passamaquoddy Bay, important to the trade of New Brunswick, were contrary to the treaty afterwards occupied by the Americans, and the Indian territory was conceded to them, by which they obtained immediate access to the Lakes.

The possession of the islands in Passamaquoddy Bay by America, enables them to carry on an extensive contraband trade of great value, to the detriment of the inhabitants of New Brunswick, which trade in time of peace it is impossible to check or to prevent.

hended, such a conscription must be deemed a struggle for dominion, not a measure of national security, and as such, demands the most jealous scrutiny even on the part of those states, who are not immediate parties in the contest. The organization of a force incompatible with the safety of other states, would of itself be held a sufficient ground for interference. The United States pretended that we had violated their rights by a misinterpretation of public law in restraining their neutral commerce and subjecting their ships to visitation, and in certain cases to forfeiture. They complained also that their flag was insulted by a claim on our part, to the persons of natural-born British subjects found serving in their marine; and for these supposed injuries they declare war against us. They proceed in that war to the invasion of our dominions, and denouncing conquest and subjugation even after their first invasion is repelled, they form a plan by arming their whole male population to give effect to that threat. Twenty five years ago the publication of such a plan would have been novel in principle, and have astonished mankind. The republicans of France first conceived the daring experiment, and by its tremendous operation almost subdued the world. The republicans of America have followed the example, not for defence, but avowedly for a purpose of conquest. This is a measure which calls the attention of other countries no less than our own, of all those, to whose territories in the Western hemisphere, the aggrandizement of America must prove a dangerous, if not a fatal blow.

We have here briefly touched the several points which our ministers must have considered in the formation of that treaty which now waits the ratification of the American government. Of the conditions offered to the enemy we are informed nothing by authority. Having brought to so glorious an issue our contest with republican France, we trust that the energies of this great country are fully equal to secure all its objects in a contest with republican America. It is reasonable indeed, that after twenty years of such severe exertion, we should consider a state of universal peace as a blessing not hastily to be abandoned, and that after the labours of such a contest we should be inclined to recruit our energies in the security of uninterrupted repose. We must however declare our belief that if the Indian nations, our allies, are not restored to those territories of which they have been defrauded or plundered since the independence of the colonies was acknowledged, and if our remaining settlements are not secured by a barrier which cannot be forced whenever the Americans shall chuse again to try their strength in war; we cannot with justice consider the peace as a state of security. Our enemy has proclaimed his object, and evinced the means

with

with which he intends to pursue it. Vigilance must still remain our protection.

The acknowledgement of our maritime claims by acquiescence, is indeed an abandonment on the part of the United States of those objects for which they avowedly commenced the war. Their cession of the fisheries which were granted to them by former treaties, and their exclusion from trading with our East Indian dependencies, are points which are most important to our commercial interests, and may fairly be considered as recompensing us for all the expenditure attendant on this just and necessary contest. The treaty as it appears in unofficial statements, if not all that we desire is highly honourable, for on our part it was a defensive war, and the points contended for by the enemy are abandoned. The dangers which we have alluded to are nevertheless real. It might have, however, been inexpedient to agitate these questions at present; but we have no doubt that a day will arrive when the government of the United States, if they should long continue one federal republic, will resume its operations hitherto active alike in peace and in war, to expel the British from North America, and to possess itself of the whole continent.

When the treaty of peace shall be published, we may judge of its provision with more propriety than at present; but no act of state is to be considered independently of many circumstances which to the superficial observer may seem unconnected, but are nevertheless intimately blended with it. The negotiations at Ghent must have been conducted on our part with reference to those at Vienna. In concluding the American war without the least sacrifice of honour, and obtaining for our merchants the splendid advantages of monopoly on the continent of Asia, and in the fisheries of Newfoundland, so much has been gained that it might at present be inexpedient to contend for more; and at the present crisis, by effecting a general pacification, more may be gained in our European relations than even the subjugation of the United States, if that were practicable, could counterbalance.

But an opinion has prevailed that Mr. Madison will not ratify the treaty. His refusal will be an additional proof that his object is not peace but conquest. A new insult will then be offered to our country: but having ascertained what British prowess can accomplish in a warfare of twenty years with the gigantic power of revolutionary France, we do not dread a prolongation of warfare with republican America.

ART. V. *Reflections on the financial System of Great Britain, and particularly on the Sinking Fund, written in France, in the Summer of* 1812. *By Walter Boyd, Esq.* 46 pp. Hatchard. 1815.

THE author of this pamphlet bears a name of celebrity in the annals of our finance. We believe that he was honored by the confidence of Mr. Pitt; and, in our view, it is a high eulogium on the integrity and talent of any one to state, that he enjoyed the confidence of that great Minister. But the vicissitudes of fortune in this commercial country are among the common incidents of every passing day. Early in the last war, Mr. Boyd experienced a fatal reverse of circumstances in a house which, till then, enjoyed the highest credit, and fell from distinguished opulence into great necessity; but he bore with him into retirement the commiseration of many, and the respect of all who knew him.

It was the fate of Mr. Boyd to pass into still greater calamity. He was one of those who, during the short peace of 1802, had trusted in the plighted faith of the Consular Government; and, by the unprecedented violence of that government, was detained at the renewal of the war in hopeless imprisonment. He wrote this pamphlet

"In the tenth year of his detention in France, under circumstances more calculated to drive him to despair, than to lead him to look for consolation in any endeavour to be useful to his country.

"Stifling however the sense of his personal sufferings, and electing, as well as circumstances permitted, his mind to the importance of the subject, he employed his time, during several months, in establishing a chain of reasoning, from *assumed data* (for such only he possessed) tending to shew the utility, and even the necessity of some change in the management of the Sinking Fund, in order to derive from thence part of the permanent taxes, which an indefinite prolongation of the war would render necessary."

Whatever comes from Mr. Boyd is worthy of attention. Experienced in the doctrines of Finance, he forms no hasty judgement. His opinions are entitled to attention even where they fail of convincing.

The plans here laid before us are founded on a view of the National Debt and of the Sinking Fund, not according to the annual amount of the one and the gross amount of the other, but according to the relation which the produce of the one may bear to the charge for ultimately redeeming and in the mean time defraying the interests of the other. Thus, in the year 1786, when our finances were reduced to order by Mr. Pitt, the Sinking Fund

Fund of the annual million then established bore the proportion of nearly 1 to 9 to the then existing interest of the National Debt, which was nearly eight millions, with the charge for redemption added. By the uninterrupted operation of that fund upon that debt, it would redeem the whole in 45 years. Mr. Boyd assumes that the interest of the debt, at the time that he wrote, is 24 millions, and the Sinking Fund, in its natural progress, and by the additions made on account of the subsequent loans, increased to 12 millions, making the amount of the annual charge 36 millions. The proportion therefore between the augmented Sinking Fund and the annual charge, for payment of the interest, and for its ultimate redemption, is as 1 to 3. By extending the calculation it will appear, that while the Sinking Fund is left in uninterrupted operation, and the usual provision of 1 per cent. made for the redemption of every new loan added to the debt, the proportion of the Sinking Fund to the total charge for interest and redemption will continually increase, notwithstanding the increase of the debt by frequent loans, till at last its amount must be the same, and the debt be extinguished.

"It is made a question whether a perseverance in this system, which burthens the country with the whole charge of the publick funded debt, and all the additions to it," till a great or complete progress be made in its redemption, "be preferable to such a present modification of the Sinking Fund as may have the effect of gradually relieving us of taxes, as they have been and may be gradually imposed."

Mr. Boyd proposes three schemes of modification.

By the first scheme the Sinking Fund is to proceed in its present course of operation for five years. At the end of that period it is to be reduced to bear the same proportion to the then annual charge which it now bears to the present annual charge. The surplus produce is to be still applied in the purchase of stock—and the interest of that stock is to be appropriated by Parliament to such purposes as may be deemed expedient. At the end of the next and of every succeeding period of five years the proportion which now subsists between the Sinking Fund and the annual charge is to be again restored, and the surplus produce in like manner to be applied.

By the second scheme the Sinking Fund is to be reduced, at the end of every period of five years, to its present proportion, and its surplus produce be applied, not in the purchase of stock, the interest of which might be appropriated to the reduction of taxes, but to the immediate aid of the publick for the current expences of each year.

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Without entering into the details used by Mr. Boyd to render these schemes luminous to those who delight in prolix calculation, we shall only observe that the simple effect of either of them is to arrest the grand progression of the Sinking Fund at the end of five years from the present period, and to limit its maximum of operation to that increase which would be attained in the continuance of the established system during that five years.

The third scheme proposed by Mr. Boyd is engrafted on the first, so as that whatever sums should be withdrawn from the Sinking Fund, by the operation of that scheme, are to be annually issued by Government (either raised by new loans or by new taxes) to replace the same amount in that fund. For the details we must refer to the publication itself.

Now though our respect for Mr. Boyd's calculation is considerable, yet we cannot extract from those, which he has now published, any novel result. We were taught at school that the operation of compound interest, continued uninterruptedly, would produce prodigious accumulation. As children, we raised many a splendid fabrick of imagination on that glittering foundation. But parsimonious expenditure and multiplication of resources are the only sure means of avoiding the pressure of subsisting debts, or of adding to the mass of acquired wealth, either in private or in publick economy. Schemes of calculation, whether simple or abstruse, have no magical power. The British Government has incurred a heavy load of debt, because its expenditure has continually exceeded the amount of its resources. The reduction of it, as far as expedient, can only be effectuated by rendering its expenditure less than its revenue, and reserving the excess of revenue for the discharge of a portion of its debts. The statement of that principle exhausts the science of the Sinking Fund. The main utility of that institution is to provide a growing revenue appropriated to the liberation of the State from past obligations. Whatever scheme may arrest the growth of that appropriated revenue, however ingeniously devised, is in fact illusive, and a partial abandonment of its principle.

The reduction of the National Debt very far below its present amount is desirable, because the taxes now raised for the payment of its interest are of so great an amount that they weaken the political energies of the country. We trust that the peace, now happily established in Europe, will be of long continuance; but a day must come when we, or our children, shall again contend against powerful enemies, if not for our constitution and independance, yet for honour and the security of our rights.

> "*Alter erit tum Tiphys, et altera quæ vehat Argo*
> *Delectos Heroas: erunt etiam altera bella.*"

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We are now to provide not only for the relief of the present generation, entitled for its vigour and fortitude to high reward, but for future exigences which must inevitably occur. This great nation must not be enfeebled by a weight of past debt.

In all our speculations upon the Sinking Fund, we ought to bear in mind the primary object of creating a national debt, and the political effects which it has produced. We should then be more able to ascertain the rational object of a Sinking Fund, and to estimate the beneficial effects which it is capable of producing.

The first object of creating a public debt was ostensibly to enable the State to execute a national undertaking permanently beneficial to the community to which its immediate resources were inadequate. The first funded debt was established in 1697, but it was to provide for the expences of the revolution war, which had been sustained by loans to Government advanced on no specific pledge. In every succeeding war, the funding system has been progressively increased till the debt has attained its present prodigious amount. If these wars, or any of them, had been projected for the peculiar advantage of the generation which carried them on, it would have been most unjust to charge the expences of them upon the inheritance of the national estate. But if that inheritance was secured and augmented in the series of wars, undertaken for the establishment of civil and religious liberty under the Prince of Orange; for preventing the union of the great monarchies of France and Spain; for maintaining against France the independence of the Germanic Confederation; for founding and maturing our great colonial empire; for acquiring decisive maritime superiority; and, lastly, for preserving all social and moral institutions from impending destruction, and all political power from subjection to one savage military domination; then it is most equitable that all who shall come to the enjoyment of that inheritance, by such great exertions secured and augmented, should sustain their share in the expences incurred for such great objects. Let those who reap the advantage bear a portion of the charge.

Justice and prudence concur in sustaining a national debt. By that institution he duty of loyalty has been strengthened by the tie of interest. While the Government remains faithful to its engagements, the proprietor of money, being always its creditor, considers the safety of the State as the security of his wealth, and his title to property. By the operation of the National Debt, the Bill of Rights, and the Act of Settlement, became the feoffment and the assurance of every man's estate. By the funding system, extended as we have seen it, every capitalist, of whatever degree, becomes a partner in the royal exchequer.

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He regards the Sovereign as the natural protector of his private fortune; and the servants of the Sovereign as his responsible accountants. The public revenue, primarily appropriated to his service, he sees augmented without jealous apprehension that it can be diverted to oppress him: and persuades himself that, in adding strength to the State, it gives stability to private opulence.

Any portion of capital, actively employed in commercial adventure, is to yield a profit exceeding the ordinary rate of interest. The speculations of trade have no other end or object. Men may become rich by trading on borrowed capital. Supposing that all our wars could have been carried on by immediate taxation, then the whole amount of the national debt would have been gradually withdrawn from the active capital of the country, in which it has produced and reproduced itself many times, and the country would have saved simply the interest which has been paid to the proprietors of stock. The absolute redemption of any part of that debt, now or hereafter, will indeed relieve the country from the burthen of its interest; but a portion will be withdrawn for that purpose from the great mass of active capital, which yields a profit far exceeding the interest of the debt discharged.

The uses of a national debt are eminently conspicuous in producing facilities for rendering capital, of the smallest or of the greatest amount, at all times productive, for promoting the circulation of wealth wherever it is wanted, for affording undoubted securities to persons unable to embark in commercial or other speculation, and perplexed at the mention of securities which are to be deduced by legal inference, and often prove unsubstantial. Government exercises a function almost parental, by an institution which stimulates the industrious to exertion, and all classes to economy; by rendering the gain of industry and the saving of economy instantly productive of augmented income; by making capital fruitful without the hazard of adventure; and all this by sparing the community itself, and leaving in general circulation a great mass of acquired wealth, charged only with a quit-rent which it is well competent to bear.

We cannot deny that, in the progress of the funding system, the growth of taxation, necessary to support it, has often operated, and does operate to occasion much private distress. But, in an extended view, if the country has not grown opulent and powerful by means of the National Debt, yet its progress has not impeded the rapid increase of national wealth and power.

"While the capital has become more splendid and enlarged, while other flourishing towns have been created and extended; while a hardy population has advanced to fructify the soil, to convert the sterile deserts into fruitful plains, and to sustain the useful

ful and ornamental arts; while the opulence of the higher classes, by a liberal expenditure, has been devoted to encourage agriculture and commerce, and to reward the labour and ingenuity of the virtuous peasantry; while the seas, covered with a triumphant marine, have sustained the riches of the whole earth floating to our shores; in such prosperous circumstances, we may presume that the burthen of taxation has not been generally oppressive*."

The total annihilation of the National Debt, by discharging all the public creditors, would therefore be neither necessary nor expedient. The operation of the Sinking Fund is politic and useful only to keep the debt within such a limit as expediency directs. Its ultimate operation to destroy the debt itself would be pernicious. It belongs to the political economist to regulate and to restrain its operation according to the fluctuating necessities of the country and ever changing circumstances.

But we doubt the practicability of enlarging the operations of a Sinking Fund to an amount which approximates to the splendid results promised by Mr. Boyd, and the other favourers of an extended system of accumulation. A tax raised for purposes of expence is a charge upon the industry of the country, which that same expence renews and vivifies. But whatever is taken, beyond a certain point, to sustain a Sinking Fund, is a conversion of so much money, circulating in the country, to become a mass of unproductive capital. Mr. Pitt, in 1801, induced the House of Commons to resolve, that the then established Income-tax, which was calculated to produce ten millions a year, should remain in force till, with the established Sinking Fund producing five millions more, the whole of the loans of the war then depending with the Consular Government of France should be defrayed. We feel the utmost respect towards the authority of Mr. Pitt; we tremble when we presume to question the validity of any principle which he sanctioned; but we do not believe that this or any country can bear, year by year, for any cause whatever, the conversion of a much less sum than fifteen millions of its circulating medium into unproductive capital. In the year 1733, Sir Robert Walpole's Sinking Fund, established in 1717, had increased from 400,000*l.* to three times its original amount. In the interval, since its creation, the situation of the country, and the case of the public creditors, altered so much, that the competition became, not who should be the first, but who should be the last to be paid.

"The high state of credit, the low rate of interest of money, and the advanced price of all public stocks and funds above par,

* Tinney's Rights of the Sovereignty.

made

made the great monied companies, and all their proprietors, apprehend nothing more than being obliged to receive their principal too fast; and it became almost the universal consent of mankind, that a million a year was as much as the creditors of the public could bear to receive in discharge of part of their principal."*

The operation of the Sinking Fund has hitherto been to keep down the rate of interest payable by Government to the public creditor, and that in the recent wars most beneficial to the State. By affording a sure market to the stock-holder desirous of converting his property into money at the very instant that he wants it, and by absorbing all the stock that comes to sale for such purposes, it has maintained a due proportion between the demand and the supply, during a series of years in which the debt has been augmented by vast accumulations. Is it credible that, when the necessity for further borrowing shall cease, the operation of the Sinking Fund will be equally innoxious. When the demand of Government for the purpose of redemption shall be far greater than the ordinary supply, the current price of stock may increase to any amount. The three per cent. annuities may again be at par. Is there any man who can calmly anticipate the unlimited extension of a system, by which a hundred pounds, capable, in the management of the community, of producing ten, fifteen, or twenty per cent., shall be exacted by the State for the redemption of an annuity charged upon the community of only three pounds per annum? Yet to such absurdity are the advocates of the fund, projected for perpetual accumulation, of necessity reduced. Mr. Boyd is not of that number. He admits that a time may come (page 34) when the progressive increase of the Sinking Fund should cease, and the public derive advantage from its past growth, by its application to the public wants.

To aid the Sinking Fund, which has so long been a favourite object in our finance, Mr. Boyd proposes to perpetuate the Property-tax. We might proceed to combat such a proposal without the imputation of selfishness. The income of a reviewer is too precarious; and, alas! its maximum is too mean to justify even his submission to the tax, or to excite the inquisitorial jealousy of the public assessors. We wish that it were otherwise. It is not on our own account that we would reason on such high matters.

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* See Considerations concerning the Public Funds, &c. by Sir Robert Walpole, page 56; and Coxe's Memoirs of Sir R. Walpole, anno 1737.

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If a limited renewal of the Property-tax be necessary for the great purposes of Government, we doubt not that the public, faithful in that loyalty which created and has established the empire, will cheerfully submit to the wisdom of the legislature. But the legislature, in prolonging so heavy a burthen, will investigate and state the necessity: and a more substantial reason will be given for the continuation of such a burthen than the hypothesis of the Sinking Fund, and the gradual redemption of the public debt.

It is not forgotten that the Property-tax was instituted to carry on warfare the most extensive, for all that the British nation enjoys or values. It was instituted and submitted to under the pledge of Government that its continuance should cease with the war which gave occasion to it. If the glorious peace which rewards our virtue be not a deliverance from that heavy imposition, the occasion for prolonging the burthen should at least be as urgent and imperious as that which caused its imposition. Nothing but imperious necessity would justify the legislature in incorporating its provisions permanently in the Constitution: and nothing but urgent financial necessity could induce them to continue, even for a limited time, its burthens.

Our trust in the Government is still unshaken. We doubt not that those to whom, under Providence, we are indebted for our laws, and our liberties, and our national existence, will watch as tenderly as heretofore the great interests committed to them. If necessity compels a continuance of the Property-tax for a while, they will yield to it reluctantly, and the public will submit to it without clamourous and unavailing complaint. The necessity will leave no alternative: and we may rest assured that no ministry, particularly the present, would forfeit their credit, perhaps their very political existence, by the needless continuance of so unpopular a measure.

Though we entirely differ from Mr. Boyd, in his view of the Property-tax, which ought not, we think, to continue an hour, merely to aid the operations of the Sinking Fund; and though the considerations which we have thrown out respecting the operations of the fund itself, beyond a certain point, may differ much from his, yet we recommend his pamphlet to the attention of every one who esteems the judgment of a cool and experienced mind, on matters of great national concern.

ART. VI. *An Enquiry concerning the Propriety of increasing the Import Duty on Foreign Corn. By John Naismith, Esq. Author of the Elements of Agriculture, &c. &c.* 43 pp. *published in the fourth Volume of the Pamphleteer.* Gale, Curtis, and Fenner. 1814.

THE unsettled state of the agricultural interest throughout the country, the alarming failures of various country banks which had embarked too largely in farming speculations, the sudden decrease in the value of landed property, all contribute to render this question peculiarly interesting to every thinking mind at the present crisis of public affairs. Never was the attention of Parliament summoned to a more important point in political economy, for upon their decision will in great measure depend the existence of a body of men, who, till within these few years, were scarcely known in this country. We allude to those, who from the immense profits, which during the late war have accrued to the agriculturalist, were induced to undertake farming, as a sort of liberal employment, and have thus raised the farmer to a rank fully equalling that of any merchant or wholesale dealer. The utter inability of such men to exist in their newly acquired rank, under the present circumstances of the times, is universally allowed: a change therefore must soon take place; but no change of so extensive a nature, or involving the fall of so many nominal gentlemen, can be effected without a proportional convulsion and disturbance both in the financial condition, and the political order of the kingdom. We shall not at present enter into any question respecting either the advantage or the injury which may have resulted to the country from the creation of this new body of men; but shall only observe, that this view of the subject alone, without taking into consideration the manufacturing interest of the country on the other hand, cannot fail of impressing the minds of our readers with the magnitude of the question, which the consideration of the Corn-Laws, at the present period, must necessarily involve.

Mr. Naismith prefaces his Inquiry into the Propriety of increasing the Import Duty on Foreign Corn by the following advertisement:—

"Controversial writers generally introduce their works to the public by claiming exemption from prejudice. The claim indeed is seldom well founded; for in the discussion of questions, which come home to men's business and bosoms, it it almost impossible for the most vigorous mind to divest itself completely of prejudice. I am far from supposing that I am possessed of this vigour; but I am confident that my prejudices, if I have any with respect to the following

following subject, are not hostile to the cultivation of land, having spent a considerable part of a long life in the study and practice of agriculture, and now, on the verge of life, feel no temptation to misrepresent the truth, which experience has taught me. It is only from this experience that I think myself entitled to attention; for I am fully aware that my language wants those graces which have attracted readers to other tracts on this most interesting controversy. Such, however, as this inquiry is, I bequeath it to the public as the legacy of a man who is not likely to intrude himself more upon its attention. If it be found to throw any light on the great question now at issue, my sole end in publishing will be gained."

The perusal of this advertisement excited in our minds a strong desire to know something more of the author; for we have long been disgusted by tracts on the Corn-laws, by men who studied political economy and the theory of agriculture, at the attorney's desk, on the quarter-deck of a ship of war, or in the bustle of a political faction. We contrived, therefore, to procure the *Elements of Agriculture* referred to in the title-page of this pamphlet; and, on glancing hastily through that work, we are led to infer, that Mr. Naismith is a proprietor, as well as an experienced cultivator of land; for we find him making a variety of such experiments, as a man of sound sense would hardly think of making on the lands of another. If this be so, the tract before us would be entitled to the greatest attention, were the style of it as faulty as the modesty of the author leads him to represent it; for one page, in which are faithfully detailed the results of experience, is, in questions of this nature, of more value than volumes filled with deductions from mere theory. The truth, however, is, that the style is not inferior to that of many other tracts on the same subject. It is simple and perspicuous; and, in a pamphlet, intended not for the amusement of men of taste, but for the information of all ranks in society, an ornamented style would be ridiculous. The object of the author is to convince the agriculturists and manufacturers, that their interests are so closely united, that no law, of which the tendency is to injure either of them, can prove ultimately beneficial to the other. This is the task which he has undertaken; and, in order to accomplish it, he proceeds to enquire,

"I. What is the real cause why corn, which generally abounded in Britain in the first part of the last century, has been insufficient for the subsistence of the inhabitants ever since. II. In what manner the successful industry of a growing population affects landed property. III. If any new restrictions, which may be laid on the importation of foreign corn, would make corn more abundant at home. IV. If the state of society, and the agriculture of the country would be improved by the exclusion of foreign corn."

He

He then concludes with a few miscellaneous observations, which may be considered as corollaries, from the preceding reasoning.

Under the first head of inquiry, he gives a concise history of the Corn-laws from their origin, in the reign of Charles II. to the present period; and proves, with the force of demonstration, that neither the abundance nor the deficiency of corn, raised at home, has at any time been produced by them. To the increase of population within these last 60 years, and to that alone, he attributes the deficiency of home-grown corn; and if our theoretical economists admit the authority of the law *, which enjoins us, when tracing effects to their causes, to admit *only such causes as we know to be at once operating and sufficient to account for the phænomena*, they will acknowledge that Mr. Naismith is right in attributing the scarcity of corn, which has been felt for the last fifty years, to the increase of population, and not to the laws regulating the import and export of that first necessary of life. It is here proved, and indeed universally admitted, that four millions and a half have been added to the population of Great Britain since the middle of the last century, or something more than the half of the whole population at that period; and is there a man alive, who believes that all the corn exported during any year before that period, added to all the corn which has been imported during any one year since, would supply bread to four millions and a half of people? Here then is one cause, which, if there be truth in the science of arithmetic, we know to have been regularly operating, and at the same time sufficient to account for the fact, that, during the last fifty years, British farmers, aided by all the improvements that have been made in the science and practice of agriculture, have not been able to raise annually a quantity of corn adequate to the subsistence of the inhabitants of the country; and if so, why should we attribute this phænomenon to another cause, which no man has yet proved, or, we may venture to say, ever will prove to have had the smallest tendency to produce such an effect? The increase of population is obviously and undeniably the consequence of the extension of commerce and improvement in manufactures, which have encouraged early marriages, by furnishing young men with the means of supporting families at home, instead of driving them, as they were driven formerly, to foreign countries, in quest of a bare means of subsistence. Mr. Naismith therefore concludes, and we are inclined to agree with him, that the alteration from abundance to scarcity of corn has proceeded solely from the in-

* Founded on Newton's second law of philosophising.

creased

creased consumption, and not from any fault in the Corn-laws, reprobated as those laws are by the very men, who, little more than twenty years ago, contended that the nation could never be rendered greatly prosperous, till the Corn-laws should be *all swept away*, and the trade left free to the whole world!

Under the second head of inquiry, our author proves, by an appeal to facts, that the best market for corn, in any country, is found in a ready consumption by industrious inhabitants at home; that Great Britain never can be made, even by bounties, a great exporting country, till our manufactures be ruined, and our population diminished; that the late improvements in agriculture are the offspring of the prosperity of the other classes; and that, as long as commerce and manufactures shall flourish, the utmost efforts of the skill and industry of the cultivators of the ground will never be able, except in very favourable seasons, to raise a quantity of corn sufficient to supply the home consumption. He observes, that, as an agricultural country, Great Britain must always stand in a low rank; and having, for this opinion, assigned his reasons, of which the inclemency and variableness of the seasons are among the most powerful, he says,

"Other countries, no doubt, experience such adverse seasons; but in an insular situation, in a high latitude, the recurrence of such must be more frequent. Under such circumstances, and in the present state of this country, compared with the other nations of Europe, British husbandmen are certainly not in a condition to send their corn abroad to meet with that of more fertile countries in the foreign market. Agriculture must therefore have languished, if the enterprising genius of the people had not carried manufactures to such an extent as to increase the number of consumers who have ability to purchase provisions to the full extent of what the agriculture of the country can produce, and render such ineffectual competition unnecessary. The home market has now become, in every respect, the best market in Europe for all kinds of land produce, and furnished the most powerful spur to that spirited and improved husbandry practised in Britain. In this manner the industry of the consumer supports that of the cultivator; and both are happily combined in promoting the general prosperity of the nation.—Nor does there seem to be any doubt of the progress of demand keeping pace with the progress of the productive ability of the soil. From the caprice of fashion, or alteration of relative circumstances, some species of manufacture may fail, but so long as the enterprising spirit of the nation exists, when one channel is choked up, capital and industry will be turned into another, provided that spirit and the superior advantages enjoyed by British subjects be not counterbalanced by impolitic regulations and restraints."

Under the third head of inquiry, our author, after observing that any additional restraint on the importation of corn would infallibly keep up the price at home, which, as he truly adds, is the avowed object of those who favour that measure, thus states the consequences that would ensue, as well to the land proprietor as to all the other classes of the community.

"The price of corn, and of all kinds of provisions in Britain, being at present nearly double to what it is in some of the neighbouring countries, the proposed additional restrictions on importation, by which the price of corn must inevitably be heightened, and the comparative difference in the rates of subsistence in this island and on the continent widened, cannot fail to contract the manufactures for foreign sale within narrower limits, and diminish the number of people employed in them. The effectual demand for corn will be diminished in the same proportion, and consequently the motive for cultivating the earth to produce it; for it will be in vain now to resort to bounties on exportation, as the means of promoting agriculture. A bounty so large as to enable British corn to meet with that of other countries in the foreign market, would make the exporting of corn a most absurd and ruinous traffic. The trade of exporting corn to any considerable extent, cannot again take place, till the glory of Britain be departed, till she fall from that height of prosperity to which her enterprising industry has lately raised her, and the value of land be sunk in the common ruin.—By combining commerce and manufacture with the cultivation of the soil, she has arrived at her present unrivalled pitch of grandeur, to preserve which, some additional corn is needed, besides the home produce; and surely after giving a reasonable preference in the market to her own corn, and consuming the whole, she is entitled to import as much as to make up the deficiency. So long as there are other nations possessed of more fertile lands, and in a less advanced state of society, there will seldom be danger of not obtaining from them that quantity, by the nation which has commodities to give in exchange for it, provided the commerce be not fettered by cumbersome and unnecessary restraints. But if this hazardous state, which the course of events has produced, must be corrected (by an act of parliament), and the country restored *to the happiness of carrying on the export trade of corn to a considerable extent;* the only means by which this can be accomplished, seems to be the violent remedy of shutting the ports, and *reducing the number of consumers by starvation!* As this is not the interest of landholders, it surely cannot be their wish."

Undoubtedly this is not their wish; but the advocates for the proposed additional restraint on importation, contend that their favourite measure has no tendency whatever to produce such an effect; for, say they, the science of agriculture is yet in its infancy,

fancy, and there seems to be no end to the increase of the fertility of the soil, provided the farmer be duly encouraged to cultivate that soil with spirit and ability. This is the language of *theory*, but our author's *experience* has taught him a very different language.

"Mr. Malthus, comparing the progress of the propagation of mankind with that by which their subsistence is provided, represents the powers of propagation proceeding in periods of 25 years, as 1, 2, 4, 8, and the powers of cultivation, as 1, 2, 3, 4; but in old countries the most successful cultivators have never experienced the last to go on much farther than the first step. When land, which has been imperfectly cultivated, first undergoes a complete cultivation, it will probably yield a double crop, or considerably above that, the first year. But no skill or industry, which has yet been employed, has been able to keep up constantly, for a series of years, an annual return of greater value than the first. Plants cultivated for the immediate food of man, must be succeeded by those which are mostly consumed by inferior animals; by culture without crop; by repetitions of manure, &c.; and it is only at intervals, that a crop of corn can be obtained equal, or it may be sometimes superior, to the first. But here the progress ends, and it is only by moderate cropping and the rules of good husbandry, that it can be prevented from becoming retrograde. It is said of some lands, which have long been kept in constant culture, that the best crops which they now yield, are not equal to those, which the same land is reported to have yielded 30 years ago. There is some danger, that by *forced efforts* to produce the greatest quantity of corn, a general retrogradation of fertility may be induced. The fit consistence of the soil for cherishing the roots of cultivated plants, may be weakened by the repeated stirrings of incessant culture; the constitution of plants, naturally aliens to the soil and climate, may be enfeebled by frequent recurrence on the same worn-out soil; and they may be more liable to the attacks of the numerous enemies animate and inanimate, by which they are commonly injured, these enemies being always most prevalent where the subject of their depredations is most frequently found. Some facts give ground for these suspicions; and there is not sufficient experience to give assurance that they may not in some measure be realized, even on the most fertile plains. But to extend the culture of wheat over the worst constructed soils and elevated lands, and raise a poor shrivelled grain in the cold damp atmosphere of these regions, to be sent to the foreign market, would surely be a gross misapplication of capital. It would undoubtedly be wiser to adapt the cultivation of land to the state of domestic society, and preserve the fertility of the soil unimpaired and in a state of gradual improvement."

The author pursues this train of reasoning through several pages, which we recommend to the attentive perusal of those

theorists, who having seen the wonderful effects of skilful cultivation for two or three successive years, have hastily inferred, that there can be no end to such progressive improvement of the soil of Britain; but we must hasten to the fourth head of our author's inquiry.

Mr. Naismith admits, and reasonably thinks, that all classes will admit with him, that a certain degree of preference should be given to domestic agriculture; but the quantum, as he observes, is the great subject of debate; and he is decidedly of opinion, that the *money* price of corn cannot be the measure of this quantum. He then proceeds to demonstrate the fallacy of some of the inferences drawn by the Committee of the House of Commons, from facts which were ascertained by them during the last session. These, if acted upon, would, in his opinion, be "killing at once the hen, which every day laid a golden egg."

"A considerable part of the manufacturing population is employed on commodities for foreign sale; the nations of the continent have long been aiming at the manufacturing of those goods, which they have been in the habit of purchasing from Great Britain, and have now, it is said, made great improvement in several: the jealous spirit, which has always induced the different powers to lay high duties and prohibitions on the entry of goods from other countries, with the view of promoting the industry of their own, seems at present to be very alert: the comparative cheapness of provisions on the continent, which is always a balance against the British manufacturer, is said to be very considerable at this time. At this critical period, under such circumstances, to exclude the quantity of foreign corn which may be requisite to supply the deficiency of the growth at home, by means of such high regulating prices, as to put it beyond the ability of the poor to purchase, is an expedient fraught with present danger, without any prospect of public advantage to follow. Such an exclusion would occasion a continual scarcity, with all the misery to the lower classes, by which it is accompanied, till their numbers were thinned, the enterprise of industry damped, public prosperity suspended, and the effectual demand for provisions diminished. Agriculture ther, deprived of the excellent market which its products have hitherto enjoyed, must sink along with the other branches of industry; and the scheme proposed for its advancement, will be the cause of its downfall."

This reasoning is so obvious, so perspicuous, and so conclusive as to have escaped the notice of no man of reflection; nor to have left any disinterested man unconvinced, that a duty on importation amounting to a prohibition, would, in the present state of Europe, be productive of consequences which are too horrible to be plainly mentioned, though they must pass in succession

cession through every mind. After insurrections, plunderings, massacres, and military executions at home, our surviving manufacturers would find their way abroad, and carry their several arts with them. Such of them as might have capital would contrive to get it transported with them, and those who should have none, would work for others in countries, where they could earn, not only the means of a bare subsistence, but many of the comforts of life. The commerce of Britain would pass into France, Portugal, and America; and, to use a phrase of the first Earl of Chatham's, "the sun of England's glory would be set for ever."

In reply to such reasoning as this, a proof has been attempted to be laid before the Committee of the House of Lords, that the labouring poor perform more work when corn is dear, than when it is cheap; and we recollect to have read a pamphlet by some self-sufficient Scotchman *, in which the author pretends to demonstrate mathematically, that the high price of provisions tends to diminish the price of labour! That the powerful call of parental affection will, in times of dearth, especially in such times as have lately passed away, when the continental system of the Ruler of France confined our manufacturers at home either to *prosper* or to *perish*; that in *such* times of dearth, affection will force a father to make uncommon exertions to still the clamour of hunger in his children, there can be no doubt. But though parents might be compelled to suffer all this by dire necessity, from which they could not escape, is it to be supposed that they will submit to the same misery when compelled by nothing but an *act of parliament*, from which they may escape by emigration? Ought they indeed to submit to it? Let those answer these questions, who are perpetually lamenting over the hard fate of negro slavery in the West Indies, and are at the same time labouring to bring the labouring poor at home into a state infinitely more deplorable than that of the West Indian negroes! It is true, that so long as our Constitution remains, no labourers in Britain can be transferred, for a price, from one master to another; or be compelled by the *cart whip* to exert themselves beyond their strength; but are not the hunger and nakedness of a numerous family which the father cannot, by the utmost labour, either feed or clothe, compulsion as complete as the discipline of the cart whip? And will not the uncommon exertions

* We do not recollect the author's name or designation, but we call him a Scotchman, because his Pamphlet abounded with phrases that are neither English nor Irish, among which we remember one, which drew our attention to it forcibly: it was the word *wage* used as the singular of *wages!*

produced

produced by this kind of compulsion—embittered as they must be by the constant conviction that they are made in vain—produce diseases, premature old age, deprivation of spirits, with early death in the parents, and a total neglect of education among the rising generations, in spite of the improved methods of Joseph Lancaster and Dr. Bell? "Humanity," as our author says, "shudders to think that it should be the desire of people in the higher ranks of life to reduce their inferiors to such a miserable state."

> "Take physic, pomp,
> Expose thyself to feel what wretches feel,
> That thou mayest shake the superflux to them,
> And show the Heavens more just."

"It is, however," as Mr. Naismith observes, and proves with great force of argument, "the interest of consumers, to submit to such restraints, on the importation of foreign corn, as are not inconsistent with their comfortable existence, in order to give more effectual encouragement to the growth of corn. It is acknowledged by all, that stocks of plenty, followed by severity and dearth, prove much more distressful to the poor than less fluctuating prices somewhat higher. In the present state of the world, when an uncommon plenty should happen in a neighbouring country, corn would, by unlimitted importation, be poured into Britain as the best market; the growers at home would be undersold, their energy checked, and the produce of the country diminished, which is the surest source of subsistence, not being subject to other fluctuations than such as the difference of seasons occasions. It becomes therefore necessary that importation should be so far restrained as to keep the prices nearly up to the ability of the lowest rank of the industrious poor. In unfruitful seasons it should go even a little beyond this, a higher price being then necessary, not only to prevent improvident consumption and enforce the husbanding of the slender stock, but also to make some compensation to the grower, in the *price*, for the deficiency in the *quality*. To all this consumers must submit; and they *have* submitted through the trying times which have been lately experienced, with a firmness and patience beyond example. But to bring forward a project, not only so offensive to their prejudices, but so dangerous to their comfortable existence, as the Bill which was lately introduced into the House, *without any other prospect of public advantage*, and that too at a time when the consumers of all ranks, on the return of peace, had cherished the pleasing hope of enjoying some compensation for the great privations which they had so long suffered, can serve only to divide interests which should be held inseparable, and to create animosity, where none should subsist."

But how are the interests of the landholder and manufacturer to be kept united at this singular crisis? Mr. Naismith throws

out many judicious hints on this subject in the last head of his Inquiry, to which he has given the title of *Miscellaneous Observations.* Among other measures, he seems to be of opinion that the public warehousing of corn in a year of plenty to meet a subsequent year of scarcity, would be highly useful; and he earnestly recommends more rigid frugality to the farmers, and a gradual diminution of rents to the land proprietor.

The truth is, that this country has been in a forced and unnatural state these twenty years, and many individuals, and even some classes of the people will be sufferers in their own opinion by that peace, for which all longed, and which, if men would think soberly, and act according to circumstances, would promote the happiness of the whole world. Our merchants and manufacturers will probably be the *first* to feel that the expectations, which they had formed during the war, have been blasted by the peace; but those expectations ought not to have been formed, for they were originally absurd and extravagant. When the French navy were almost annihilated and our ships covered the ocean, two thirds of the trade of the world fell into the hands of the English. This prompted our manufacturers to double their exertions, certain of obtaining their own price for their goods in markets where they could have no rivals. They did not however conduct themselves as men who were aware that such a forced trade could not be perpetual; but as if they had received a patent from Heaven to clothe the whole world in cotton and other British stuffs, they plunged from one speculation into another, and instead of making provision for a reverse of fortune, they rivalled the most opulent nobles of the empire in every luxurious extravagance, as if their forced monopoly had been to last for ever. This extravagance in the mean time increased in a prodigious degree, the consumption of all the fruits of the earth, as well as of every kind of butchers' meat, and the rent of lands in the neighbourhood of large trading towns rose rapidly to an enormous height. The demand of the manufacturers continuing to increase, the rise of rents extended gradually over the whole country; and, as our author observes, "farmers appearing to be possessed of an extraordinary high notion of the productive powers of the earth, and of their own ability to call them forth," contended with each other for every vacant farm, offering rents so high as to astonish even the proprietors.*. Whilst Britain enjoyed the commerce of

* It is proper to observe, that our author when he mentions this absurd competition among farmers, seems to confine it to Scotland; but we believe that it prevailed, in a greater or less degree, through the whole kingdom.

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the world, the proprietors of land, the farmers, and the manufacturers continued thus to support each other; and all seemed to prosper in that most unnatural state of society. But Buonaparte's continental system came, and our manufacturers and merchants were excluded from most of those markets to which they had hitherto resorted. The consequences were, innumerable bankruptcies among the opulent traders, followed by extreme distress among the operative manufacturers, who were either deprived of employment, or obliged to work for lower wages, their masters being rendered unable to pay them what they had paid formerly.

The land proprietors, however, and their tenants contrived to weather this storm with very little loss. The soil of Great Britain has seldom indeed produced corn sufficient for the food of its inhabitants; the continental system rendered it almost impossible to supply the deficiency by importation; the people could not starve; and therefore the farmer continued, after commerce was thus checked, to receive for the fruits of his industry prices extremely high, though not higher than were necessary to enable him to pay the extravagant rent of his farm. That state, however, could not have continued long, for the lower orders must either have perished by want or by excessive labour, or have been driven to foreign countries in quest of that food which they could not find at home. They were detained perhaps longer than could have been expected, by the hostilities commenced between Britain and America, and by the hopes fondly cherished of a peace with France, which should bring back the halcyon days which had passed away. Peace with France has been obtained, but unbounded commerce has not been obtained with it. During the period of the continental system, the other nations of Europe had contrived to render themselves comfortable without many of the manufactures which they had been wont to derive from us, and to employ their ingenuity in making for their own use such of them as habit had rendered necessary. Their manufacturers do not probably rival ours at present in excellence, but they will soon do it, for the French and Germans are naturally as ingenious as the English, and in the mean time the expense of living is comparatively so low in those countries, that they can afford their wares at a price so inferior to ours, as fully to compensate the difference of texture and workmanship. Let it be remembered too that the legislatures of the Continent are probably as patriotic as we are; and that they may impose such a duty on the importation of British goods into their dominions, as, added to the price occasioned by the extreme depreciation of money in this country, may amount to an absolute prohibition.

With these prospects before us, is it too much to say that our foreign commerce, at least in Europe, and of course the encouragement given to our manufactures, will never be again so great as they were during the first revolutionary war, and for many years of the second? If it be not, our manufactures never can create, during peace, such a demand for the products of the earth, as they have created through the greater part of these twenty last years; many persons in trade, which depended on them, have already become, and many more may be expected to become bankrupts; the operatives must be contented to live more temporately and soberly, or to emigrate; the home demand for the products of the earth must be diminished; and our author has completely demonstrated the absurdity of every attempt to render the export of corn from Britain a lucrative or even practicable branch of commerce. It appears therefore to us that the return of general peace, after a war, in every respect, so unprecedented, must, for some years, be attended with inconveniences to all orders in the state; but every thing, if not prevented by absurd legal restraints, will gradually, and not slowly, find its own level; and we may all be soon happier, and even *richer*, in the proper sense of the word, than we have been for almost a century. Agriculturists and manufacturers will, in the mean time, find, in the pamphlet under our review, some judicious hints for hastening the arrival of this most desirable period, as well as the most complete moral demonstration that their interests are inseparably united; and we regret exceedingly that this Inquiry was not published as a separate tract, unconnected with the PAMPHLETEER.

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ART. VII. *Sermons, chiefly on particular Occasions. By Archibald Alison, LL. B. Prebendary of Sarum, Rector of Rodington, Vicar of High Ercal, and Senior Minister of the Episcopal Chapel, Cowgate, Edinburgh.* 8vo. pp. 466. 12*s*. Edinburgh. 1814.

WHEN a writer already so distinguished as Mr. Alison sets out upon a new career, his progress is commonly and naturally measured towards a higher point of excellence than that, the attainment of which would have been accounted meritorious enough for a first essay. The minds of men are not yet cured of a tantalizing thirst after unattainable perfection; and the more nearly it has been attained, the more provoking the disappointment, that the precious draught should still elude their reach. The rule may be an unfair one, but the present writer is, if any, liable to be tried by it, and must be content, since he has convinced

vinced the world of his powers, to have much looked for in his performance.

But we would fain, if we may attempt it without presumption, do a little towards steadying and improving those notions of perfection in pulpit eloquence, according to which many may be inclined to judge of him: notions in themselves often vague and indefinite, ever at variance with each other, and for the most part little reasoned on or accounted for by those who maintain them: some picked up at random among the prejudices of infancy, some poured into itching ears by favourite preachers, and all depending on some misconception, either of the sole object of preaching, which is the salvation of souls, or of its only subject, which is the Christian Religion. These are large topics, and we must at present content ourselves with the first, and endeavour shortly to explain what we consider as prevailing errors with respect to the object of preaching.

Ever since the age of inspiration, the pulpit hath been more or less intruded on by the literary vanities, prejudices, and fashions of the time; and it requires indeed the severest watchfulness over our corrupt nature, for the ministers and the people to keep themselves single-hearted and pure in the desire of edifying and being edified. In this age and country it is especially to be feared, that the pride of authorship may mix itself with the preacher's zeal. It is an evil (balanced, we allow, by far greater good, but still an evil) incidental to a system of education, classical as well as clerical: and the more tempting to Englishmen, because the divines of their land have ever been found among the surest upholders of its literary fame. Wherefore it is most desirable that all, as well writers as hearers, of sermons, should remember that they are something more than mere oratorical effusions; that they are among the means of grace appointed in Scripture and aided by the Holy Ghost: that preaching consequently is an exercise of one of the highest earthly privileges of a Christian man, inasmuch as it is the power of being an instrument toward the salvation of his brethren: the aptitude to which end is therefore the true measure of excellence in it, enough to excuse many defects, but in no case to be superseded by any charms of eloquence, method, or argumentation.

Now, as the condition of our salvation, it is required of us that we present ourselves "a living sacrifice, holy, acceptable to God, which is our reasonable service;" or as our church hath paraphrased it, that "our sacrifice of ourselves, our souls and bodies, be reasonable, holy, and lively:" reasonable, in that the understanding lay hold with full assurance of the evidence of things not seen: holy, in that the will be directed with entire and undivided preference toward the prize of our high calling; lively,

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in that the affections be thoroughly and practically such, as result from a due sense of the inestimable love of God towards us. By these three things, even by faith, hope, and charity, is the service of man made perfect and acceptable; nothing less than the concurrence of these three can sanctify our profession of doctrine, or our obedience to precept: every doctrine, therefore, and every precept is imperfectly inculcated, if any one of these be neglected. Whence we may collect an important distinction between the eloquence of the pulpit and other branches of oratory. Where the object is some external advantage, it is enough that the judgment be influenced; if the will and the affections are at all brought into action, it is only as instruments toward persuasion: but here, where the good sought is an inward and lasting improvement of the whole rational man, the impression produced on the affections and will is an end co-ordinate with the demonstration, and not subservient to it.

Let us now apply these observations to some of the large divisions in which Sermons are commonly classed, and see whether they will in any degree afford a clue to guide us through the mazes of high-bred and low-bred prejudice, on this most important but much abused topic, which, in the present day, is taken out of the hands of philosophers and divines, to be discussed by coblers in their Sunday walks, and sentimental milliners in circulating libraries.

In the first place, it would appear that those Sermons are imperfect which are addressed to the understanding merely, whether they profess to clear up what is doubtful, or to enforce, methodize, and arrange what is acknowledged. In this class would be included many of the subtle and profound discourses of the last century, employed for the most part on the abstract truths of Natural Religion, and the metaphysical principles of morals: the writers whereof seem to have considered eloquence as a clog on argument; and the indulgence of imagination, or of the affections, as an unfair way of winning the assent of their audience: incautiously imitating, and that often in addressing themselves to undisciplined minds, the strict, severe, and continuous reasoning of Butler and Clarke: God forbid that we should attempt to deface the monuments which the Church militant hath raised to the memory of those great men, and others their contemporaries. They have shewn how the corner stones of Christianity are fixed deep in the natural relations of things; and on the foundation which they have explored, we abide for ever, secure against all the infernal enginery of the pretended champions of right reason. Yet we must protest against the general adoption of their manner in preaching; and for this reason, we are thoroughly persuaded that they would themselves have objected to it. Most

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of their printed sermons were addressed to people of leisure and cultivated minds, who had opportunities of weighing arguments, and consulting authorities far beyond what fall to the lot of ordinary congregations. Now we know that some are to be fed with milk, some with strong meat: it appears injudicious then to select these, the rare and choice nutriment of an academical or legal audience, for the sustainment of those, whose habits and education will enable them to comprehend and digest little else, except the grand and leading doctrines of Jesus Christ crucified, and the plain duties which he taught.

But we have yet a further reason, besides the dread of not being understood, which would hinder us from choosing this sort of preaching for our general model. In the hands of such men as Butler, and Sherlock, and Clarke, bare argument becomes eloquence; and if enforced by a serious and devout manner, may well be depended on to do the whole work of preaching, and to bow the whole man in obedience to the understanding, thus awfully and mightily convinced. Yet would it be a hasty and unwise thing for any man to follow their example, who feels not within himself the consciousness of their power. They wielded a single weapon with irresistible strength: we that are weaker must be content to use variety of means, and by number and repetition and adaptation make up our deficiency in force and solidity. It is often dangerous to quote Sacred History, or even to appeal to the highest examples there found, except we be quite certain that we apply them rightly. Yet it seems hard to conceive that there should be any such entire and radical diversity of circumstances between the hearers of these days, and those of our Saviour and his Apostles, as to make the rule of preaching now essentially different from what they have exemplified. Now it is certain, that the general scope and design of most of their exhortations, as recorded in the Gospels and Acts, (we except the Epistles, which were written and not spoken) is impression and illustration, far more than logical deduction.

But here an objection occurs: we have no signs and wonders, as the first preachers had, to cut short the business of conviction: and how can we establish our doctrines except by a more extended portion of argument? It ought to be remembered, however, that the main object of the Pastors of the English Church is not conversion, since most of their hearers are Christians already; therefore the establishment of doctrines is not their principal point. The Apostles indeed commanded the evidence of the senses, which is instantaneous and overwhelming; whereas now, to convince men in the first instance of religious truth is a matter of education, study, and private instruction,

struction, and requires too much reflection and accuracy to be with safety trusted to those uncertain and rambling reporters, the ears of a promiscuous assembly. Taking, therefore, the fundamentals for granted, and avoiding to embarrass his congregation with the refutation of cavils never heard of by them, and better never heard of at all, let the Christian reasoner strive to lead the people on unto perfection, in every thing building them up on the foundation of the Scripture of God: that he never seem ashamed to bring the Gospel into the pulpit, but rather make it the beginning and end of all his reasonings, the sole enlightener of his fancy and inflamer of his zeal: so may he be confident, by God's grace, that his labour will endure the trial, in the day when every man's work shall be made manifest.

In addition to its radical imperfection, collateral evils of no inconsiderable magnitude are found to result from a mode of preaching merely argumentative. The worldly are frightened from looking into their religion, and use themselves to think of it as a dry abstract study, the business of theologians merely, but little concerning men of the world, who may be content to take its precepts on trust from the crowd about them, and as for its doctrines, "φωνὰς συνετοῖσιν" is the cry; "they may be very well for those who are paid to understand them." Enthusiasts on the other hand, confounding the manner with the substance of what they hear, fancy the truths of the Gospel neglected, because they are delivered in a dry, argumentative way; and the cry of formality, lukewarmness, "Socrates, reason, and moderation," is raised against the Church.

Of the opposite and more mischievous extreme, that of addressing the passions merely, we shall not say much here, for we do not know that it hath ever intruded at all alarmingly on the Church of England; nor is it ever likely, we trust, to prevail within her walls, as long as the present system of academical education lasts. Only if these pages meet the eye of any hearer, who measures the excellence of a sermon by his own tears and trembling limbs, or of any teacher who is disposed to indulge too far the fervency of youth and zeal, and to think emotion a sure test of edification; of any such we would fain ask two short questions. Is it commonly found that men judge best on important matters when under the influence of any violent passion? And where among those discourses, in which we are sure the spirit of error had no part, do we find any attempt to excite such? Do we not rather observe, in the sacred orators, an especial care never to allow the impressions of their audience to vanish in momentary raptures, or dreams of horror? An anxiety always to ground some distinct, sober enforcement of something to

to be believed or done, on whatsoever emotion of hope, or awe, or thankfulness, or astonishment they have called up? That is the true enthusiasm, the enthusiasm of Christians and Apostles, which never, in its sublimest aspirations, forgets the realities of duty; which imitates the scholar of Jesus Christ, not in his triumphant cry alone, "Oh Death! where is thy sting!" but also in his authoritative practical inference: "Be ye stedfast, immoveable, always abounding in the work of the Lord."

Besides the merely speculative, and the merely pathetic, there is another class of sermons, equally defective as to the true object of preaching, to which we shall venture to apply the term *imaginative;* whereof the test is, their affecting the fancy only, and that with conceptions of genius instead of holiness, of oratorical instead of religious perfection, and consequently their sending away the audience with the feelings rather of satisfied critics, than of Christians enlightened, humbled, or made thankful. Be it remembered, that we are not attributing this to vanity in the writers, but stating it as an evil incidental to their manner of preaching, and often, doubtless, unsuspected by themselves. But in the working up of literature and conversation to that high polish, which they acquired in England during the last century, it was to be expected that public speaking in all its branches might receive too artificial a cast; and that those who in the parlour and the library were daily witnessing and sharing the fastidiousness of their hearers, might feel it hard to divest themselves of the dread of criticism in the pulpit. The growth of this feeling has produced, among other changes, two of no slight disadvantage, in one view of the subject, to the public instruction of the higher orders.

The first is, the general disuse, before congregations called fashionable, of the good old custom of dividing a sermon. It would be a curious phœnomenon, we guess, to any one acquainted with the Church of England by her public formularies only, and the writings of her fathers and elders of the 16th and 17th centuries, were he to be introduced without warning to one of the weekly banquets, provided by many of our modern whitehanded lecturers, for those dainty epicures in theology, the frequenters of bathing-places and fashionable chapels. We will venture to say, the text would be the only part of what he heard, which would not be to him novel and astonishing. He would most probably spend his time in listening vainly for those excellent and useful words, first, second, and third, till, all of a sudden, he would find that the preacher, he knows not how, has got to the end of his sermon; and fortunate may he reckon himself, if on going away he know the beginning from the end, the premises from the conclusions, or the doctrines from the illustrations.

tions. Seriously, it is a most strange confusion, and utterly subversive of the best purposes for which our Church "calls upon us to hear sermons," which is now sanctioned by the custom of too many among what are called popular preachers, some of whom take no pains at all about distributing their subject, and those who do think themselves bound, by some fancied law of good writing, not to tell their audience how they are doing it; as if any thing spoken could be too intelligible, or as if the end of preaching were to make useful reporters of debates, and expounders of riddles. It may indeed be allowed that Sanderson, and Taylor, and Barrow, (it refreshes us even to name those great masters), were now and then too manifold in their divisions, and in their desire to exhaust the subject, thought too little of the infirmities of their hearers. But is it not better to be wearied with instruction, than to go away uninstructed? To hear what is necessary to salvation twice, than not to hear it at all? To recollect one half, one quarter, or one twentieth of a connected sermon, than to carry away nothing but a few flowery scraps and loose generalities, picked up at random?

With this relaxation of method has also been introduced a corresponding change in the structure and manner of composition. Instead of that natural flow of words and thoughts which distinguished our forefathers, their unstudied rhythm, their ornaments, profuse indeed but not tawdry, intended more to impress than dazzle, we behold a trim exactness, a regular cutting out and assorting of clauses, a quaint balancing of sounds and tracing of metaphors, make up the mystery of modern pulpit eloquence. As hearers, we speak, and in the name of all hearers, we call earnestly upon those dispensers of God's word, who thus waste their time in garnishing the cup, when they should be administering the waters of life; we admonish them in the words of one, whose precept and example cannot be too well known, or too much followed.

"Men admire the preacher, and he pleases their ears, and neither of them both bear along with them any good: and the hearer hath as little good by the sermon, as the preacher hath by the air of the people's breath, when they make a noise, and admire, and understand not *."

But here an objection may occur, that times are altered; that method and simplicity are not in fashion, and that if the ears of the congregation are not tickled, they will stay away from church. The plain and true answer to all such objections is, if they come for amusement, they might almost as well not come at all. If

* Bishop Taylor's Preface to 2d Vol. of Sermons, p. viii.

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you cannot please them but by weak and wrong compliances, you must be content to go without their approbation. It were most unjust to the pious and rational part of a congregation, to give up part of their edification for the mere chance of attracting a few theatrical starers, or bringing some to Church who would otherwise be in idleness or mischief. But granting that the prevailing taste ought in some measure to be complied with, it is surely very possible to unite elegance with a natural manner, and to give a polished sermon with regular divisions. Indeed weekly experience proves in sundry cases that clear, simple, and solemn preaching may yet be popular, even before people of fashion; and the fact takes away their excuse, who plead necessity for buying this same commodity of popularity at an easier rate indeed, but far dearer in the long run, since they barter for it no small portion of their own dignity, and therein that of the Church also, whose servants and soldiers they are.

We have thus endeavoured to set forth our threefold notion of a sermon perfect as to its object; and from it to point out some of the most prominent errors in this important kind of composition. But we would guard our readers against rigidly forming their judgment of a preacher by any one standard, ideal or written, without due allowance for the circumstances under which he lies. The chief of these are, the subject on which, and the audience before whom, he is speaking.

On the right choice of subjects for sermons, we hope to treat hereafter at large: for the present we are concerned with it only so far as it modifies the general rule above laid down. In setting forth the great doctrines and solemn duties of Christianity (that is, in doing what nine sermons out of ten ought to do) one cannot, we conceive, argue too plainly or enforce too fervently, so long as plainness and fervency are kept from vulgarity and rant: nor can this be done more surely, than by forming the *imaginative* part of the sermon, the words, the structure, and the illustrations, on the model of the Holy Scriptures and Liturgy. In them is laid up a rich fund of consecrated ornaments, not to be violated by profane usage, but duly and constantly to be brought before the altar by the ministers of God, and applied to make his service splendid as well as rational and affecting. But when the topics are more secular (as in some sermons on public occasions, and whenever the duties of societies, as distinct from those of individuals, are to be insisted upon) in such cases, a tone of oratory more secular may be both necessary and excuseable: yet even then he does best, who does most toward sanctifying his subject.

Again, the difference of audiences may allowably influence the construction of a sermon, especially as the associations of men

are

ure so various according to their rank and habits, that the words, phrases, and images, which are clearest and most impressive to one audience, are to another too homely, or too refined, and therefore to be avoided as disgusting or perplexing. Farther than this, with a view to please by his composition, there is no need for a preacher to exert himself. Let him first form strong scriptural associations, and then write in the fervour and simplicity of his heart, and his sermons, we will venture to assert, will be sufficiently attractive for God's honour, and the edification of his flock, though they minister little or nothing to his own vanity: And if this fail to content him, let him hear what Bishop Taylor says on the matter.

" Let no man preach for the praise of men; but if you meet it, instantly watch and stand upon your guard, and by an express act of acknowledgment and adoration return the praise to God. Remember that Herod was for the omission of this smitten by an angel, and do thou tremble, fearing lest the judgment of God be otherwise than the sentence of men *."

To apply what has been said to the work before us. It is one of the most highly wrought specimens of rhetorical composition we have ever met with, scrupulously balanced in structure, and quite dazzling through the brilliance of its imagery. We will open the book and give an extract at random.

" When we look back upon the history of antiquity, the prospect is like that of the waves of the ocean, and nations are seen rising for their moment above the ordinary level, to fall back again into the mass from which they arose. If we search for the causes of their fall, we shall find them in their views and their policy. All of them, in their day, have had their own devices; some of them, to enslave the people whom they governed; some to extend their power by the atrocities of conquest; others to monopolize the commerce of the world, and to become rich by the oppression of all around them, These mighty devices are now past. The sleep of many hundred years has buried their pride and their guilt in oblivion; and when we trace the principles upon which they acted, we rejoice, even now, at their fall, and feel the justice of that law, by which 'the counsel of God alone' is destined to 'stand.' We live in times, my brethren, when these truths are not 'the hearing of the ear,' but when 'we see them with our eyes.' We live in times, 'when the judgments of the Lord are in the earth,' when nations are falling around us, and when scarcely a year passes without being marked by the dethronement of monarchs. Do we look for the causes of these awful events? We shall find them in their na-

* Advice to his Clergy, p. 64.

tional sins; in the corruption of their private manners; in the injustice or oppression of their internal governments; or in the ambition or avarice of their national policy. The period of the 'devices of man's heart' has arrived, and the 'counsel of the Lord' arises to stand. The foot of guilt has long trod upon the earth, and legions of armed men are sprung up to avenge and to purify it.

"These also, with all their pride, and all their atrocity, will pass. The storm, which is now raging over a suffering world, will renovate, but not destroy. The empires which perish, will perish only to be renewed in nobler forms, and under more auspicious rule. The power itself, which the Almighty hath made the instrument of his justice, will last but for the time that is appointed; and, when the devices of ambition have passed, like the storms of winter, over a suffering world, 'the counsel of the Lord will stand,' and waken a nobler spring."—On the Fast, 1801. p. 80.

Between our quotations, we would just remark, that it is not for want of good teaching to the contrary, that some of our author's fellow-citizens have been so anxious to preach despondence in political affairs for the last ten years.

The following sentiments are of a different cast, but not less delightful: they are found in the Sermon on Autumn.

"It is the peculiar character of the melancholy which such seasons excite, that it is general. It is not an individual remonstrance: it is not the harsh language of human wisdom, which too often insults, while it instructs us. When the winds of autumn sigh around us, their voice speaks not to us only, but to our kind; and the lesson they teach us is not that we alone decay, but that such also is the fate of all the generations of man. They are the green leaves of the tree of the desert, which perish, and are renewed. In such a sentiment there is a kind of sublimity mingled with its melancholy; our tears fall, but they fall not for ourselves; and, although the train of our thoughts may have begun with the selfishness of our own concerns, we feel that, by the ministry of some mysterious power, they end in awakening our concern for every being that lives. Yet a few years, we think, and all that now bless, or all that now convulse humanity will also have perished. The mightiest pageantry of life will pass; the loudest notes of triumph or of conquest will be silent in the grave; the wicked, wherever active, will cease from troubling, and the weary, wherever suffering, will be at rest. Under an impression so profound, we feel our own hearts better. The cares, the animosities, the hatreds, which society may have engendered, sink unperceived from our bosoms. In the general desolation of nature, we feel the littleness of our own passions; we look forward to that kindred evening which time must bring to all; we anticipate the graves of those we hate, as of those we love. Every unkind passion falls, with the leaves that fall around us; and we return slowly to our homes, and to the society which surrounds us, with the wish only to enlighten or to bless them." P. 329.

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Such a style as this, however animated and pleasing in itself, may seem liable to the censure which we have passed, and endeavoured to justify, against preaching too much to the imagination. But there are several circumstances, which, duly considered, in a great measure, if not entirely, exempt Mr. Alison from that censure. Many of these sermons (ten out of twenty-two) were delivered on public occasions, and then, as has been before intimated, the language of secular poetry is more in place; and because all are beforehand interested in what they are to hear, there is less danger that men should be astonished or pleased, instead of amended.

The congregation also, which Mr. Alison addresses, is, we believe, one of the highest in this island, both for rank and education. Before minds moving in such a sphere, especial care was to be taken that no image or turn of words should be introduced, that might seem low or even negligent: what, in most cases, would be too studious an effort towards fine writing, in theirs, might be no more than a needful precaution: for when the ears are offended, the thoughts even of the best disposed listener are too apt to wander into a wrong train.

In addition to these things, which would excuse any preacher in the like circumstances for *writing too well*, all who know that admirable book, the Essays on the Nature and Principles of Taste, know the thorough elegance of its author's mind, and the habitual gracefulness and magnificence wherewith he dresses his conceptions. It is not a holiday garb, worn in the pulpit only. All his speculations and expressions seem to be of a like grain and texture. In him it is beautiful, for it is natural; but let those who would ape him, beware, lest on them it be no more than a tawdry imitation.

But there are points on which we can join most cordially the approving voice of the public, and recommend these sermons to unqualified imitation. One is, the apt selection of topics with a view to the peculiar circumstances of his audience. Six of these sermons are addressed to the young of high rank, and enforce fervently, distinctly, and rationally, some of the most vital precepts of their especial duty *. We were particularly pleased with the fourteenth sermon, on Freedom of Thought, in which

* Only in the ninth sermon, on the Religious and Moral Ends of Knowledge, we were not quite satisfied with one passage: and we submit it to Mr. A.'s own judgment, whether it be quite correct for a Christian preacher to assign the world's applause as a motive to Christian duty. (See p. 181.)

he has availed himself effectually of the strong hold which contrast has on the attention of an audience, by tracing, in their cause and effects, the good and evil meanings of that pregnant expression.

"That energy then, and independence of thought, which the Apostle describes under the name of liberty, may be considered in two views; and in one or other of these views, is necessarily employed by every man who exercises it. It is either employed as a means, or as an end: it is either employed as a means for the purposes for which the Author of Nature bestowed it, or as an end which man creates for himself, and independent of the purpose for which it was bestowed. It is in this simple distinction, I apprehend, that we shall find the answer to all our enquiries." P. 282.

He then sets forth the effects of Freedom of Thought, considered in this double view; and finishes with a thrilling appeal to things past and future in support of his noble lesson: of which we regret that we can only afford room for the last half.

"From this prospect of the past, turn your eyes, my young friends, to the prospect of the future. There is a voice at that altar, and there is a voice in the altar of your own hearts, which speaks to you of immortality. Listen then, I beseech you, to its prophetic declarations, and while you follow in dread pursuit the spirits of those who have gone before you, ask yourselves, in what mansions these different characters ought now to dwell? When you follow the path of the first, of those who have devoted here all the powers of understanding to the discovery or the support of those truths by which God is glorified, and man made wiser and better, your imagination assumes the confidence of faith, and you see them now the companions of the just whose spirits are made perfect, the associates of the wise and good of every age, the friends of the angels and archangels, who bear the errands of mercy amid unnumbered worlds, and surrounding the throne of Him, whom, through the veil of mortality, they dared to seek, and whom now 'they see, not darkly, but as He is.'

"If you follow the path of the second, of those who have prostituted the noblest gifts of nature to the purposes of their own selfishness; and who, in raising themselves to the distinction of an hour, have trampled upon all the most sacred and generous truths of their being, where is it, my brethren, to which the conscience of your imagination leads, and who are the fit companions of such spirits?" P. 293.

Another, and a peculiar excellence of this volume is, that it so frequently and zealously inculcates the duty of mixing piety with the observation of nature, and the workings of the imagination. This was no more than might be expected from the au-

thor of the Essays on Taste: from one who has shown, with such force and feeling, how close the connection is of poetry with religion, and how little they understand material beauty, whose hearts are not touched by it with moral emulation, and hope, and joy. Accordingly, we find here a sermon on each of the seasons, in which this high doctrine is admirably and convincingly exemplified. It is thus declared in the opening of that on Summer.—

"There are principles of our constitution, which lead us from the observation of the material world, to the contemplation of the mind that formed it, and which, from the spectacle of beauty, conduct us to Him, 'who has made every thing beautiful in his time.' There are uses too of no mean importance to happiness, to virtue, and to piety, which meditations of this kind are fitted to serve; and there is no way in which the young can better learn the sentiments of devotion, or the old preserve them, than in cultivating those habits of thought and of observation which convert nature into the temple of God, and render all its different scenes expressive of the various attributes of the Almighty mind.

"Every age, in this view, has felt the analogy which subsists between the seasons of the year, and the character and duties of men. There is, in the revolutions of time, a kind of warning voice which summons us to thought and reflection; and every season, as it arises, speaks to us of the analogous character which we ought to maintain. From the first openings of the spring, to the last desolation of winter, the days of the year are emblematic of the state and of the duties of man; and, whatever may be the period of our journey, we can scarcely look up into the Heavens, and mark the path of the sun, without feeling something either to animate us upon our course, or to reprove us for our delay." P. 191.

While we congratulate the public on the favourable reception which they have already given to sentiments and eloquence like these, we feel ourselves bound to repeat our conviction, that Mr. Alison's is a style dangerous to imitate in respect both of taste and of edification: of taste, because at second-hand its smoothness would soon become monotony, its even march assume the appearance of stiffness and parade, and for its rich and affecting imagery we should have the fillagree and paper flowers of the French school: of edification, for who is there that could join such fervour with such colouring, or make such polished sentences so natural and glowing? and in the vain effort to do so, who would not think too much of his art, and too little of his duty?

ART.

ART. VIII. *Lectures on Inflammation. By John Thomson, M.D. F.R.S.E. Professor of Surgery to the Royal College of Surgeons, and Regius Professor of Military Surgery in the University of Edinburgh.* 8vo. 649 pp. 14s. Blackwood, Edinburgh. Cadell and Davies, London. 1813.

NO class of authors have been so generally affected by the bad taste of the present age, as those who have professionally written upon medicine and surgery. Instead of the concise description, and quaint dogmatism which distinguished the treatises of former days upon these subjects, we are now treated with long rigmarole sentences, incumbered with words and embarrassed in construction, which the author generally intends for elegance of expression and harmony of period. In addition to all this, the barbarous *patois* of unintelligible Greek, which has been engrafted upon our English vocabulary has the uniform effect of involving both the author, and his meaning in utter obscurity. Why the catalogue of human woes should be enveloped in a sort of technical jargon, professing itself to be of Greek derivation, we cannot possibly conceive, not certainly *euphones gratia*; the only motive which we can possibly assign, is to perserve the ancient mystery of the science, and to keep even from scholars themselves by bad spelling and worse pronunciation, the knowledge of their several maladies. For in all the terms of anatomy and physiology and the titles of disease, we conceive these latter gentlemen at a far greater distance from the meaning of the words, than the most ignorant pupil in a dissecting room. The one takes for granted the propriety of the term, and according to the general perversion of spelling or pronunciation, attaches by rote the idea to it, which he is taught that it signifies; while the former is puzzling his brain for its derivation, application, or similarity to some word which he ought to be acquainted with.

From all these objections however, we consider the volume before us as generally excepted: the style is clear and simple, the language unaffected, and the distribution of the subject, and the order of its parts masterly and judicious. It contains the introductory part of a course of lectures upon the principles and practice of surgery, and may be considered as establishing the ground work of future operations.

In his introduction, Dr. Thomson considers the division of medicine into physic and surgery, and gives an entertaining and sufficiently accurate history of its origin. The definition and symptoms of inflammation are next given in their proper order; with the causes predisposing the subject for its attack. He then proceeds to consider the direct causes; which he divides under two

two heads, mechanical and chemical. Under the first, are enumerated pressure, friction, bruise, cutting or division; under the second, heat and cold, the active concentrated acids, alkalies, and other chemical agents and productions. To the class of causes indirectly producing inflammation, are referred all those substances, which taken into the stomach, produce inflammatory eruptions, &c. and all those animal secretions and effluvia capable of producing upon the individual, or of communicating to others, a peculiar train of disease, such as the syphilis, itch, &c.

From this review of causes, Dr. Thomson proceeds to trace the effect upon the human frame; and he first considers the state of the blood vessels in inflammation. Upon this dark and intricate subject, he speaks with much modesty and caution; at the same time he gives as full and as clear an account of the various hypotheses of those who have gone before him, as the confusion of terms, and the wrangling of controversy will allow. To this part he subjoins some interesting experiments of his own, to ascertain the effect of stimuli applied to blood vessels.

He now enters upon the more practical part of the subject, and gives a very satisfactory account of the constitutional or febrile symptoms which attend a state of inflammation; and of its various terminations in resolution, effusion, adhesion, suppuration, &c. Its progress and varieties next attract his attention, its distinctions into acute and chronic; of duration, and all its different modifications arising from the state of system, or the diversities of texture. The different terminations which he had noticed above, are now treated one by one in regular order. The first point of his consideration are the general and local means of procuring resolution. From this part of the work we shall extract the following passage for the information of our readers.

"In endeavouring to procure the resolution of scrophulous swellings, we must attend to the character of the inflammation by which they are produced, or may be accompanied. This, though usually chronic, may in particular instances possess more or less of an acute character, and in this case will require the same antiphlogistic regimen to be followed, for a time at least, which is proper in simple inflammation. But if, as usually happens, the inflammation from the first appears to be of an indolent or chronic character, some difference may be required in the kind and manner of employing external applications. Instead of the cold solution of acetite of lead, we may use a solution tepid or warm, to which an additional quantity of vinegar has been added. In cases where this solution does not appear to be sufficiently stimulating, the acetite or muriate of ammonia is added to the water in place of the lead, and this solution is applied cold, tepid, or warm, according to the degree of heat which exists in the part to which it is applied, and also according to the relief which these differences of

of temperature respectively seem to produce. Sea water and solutions of muriate of soda have been used for the same purpose. A very popular application for the discussion of an indolent scrophulous swelling, is the brine of salt beef. This has been supposed to possess specific virtues, though it seems very questionable whether it possesses any which do not arise from the muriate of soda which it contains. In many instances warm applications are found to answer better than cold; and these may be in the form of vapour, fomentations, or poultice. In the intervals of these applications, the part ought to be kept warm with soft flannel. Indeed, warmth by clothing is often one of the best means of procuring the resolution of scrophulous swellings which we can employ, and one, when the patient is obliged to subject himself to the vicissitudes of the weather, without which all other means of procuring resolution will very frequently fail. A cataplasm of fresh cow dung is a very common and popular application among the poor of this country. I have not seen, however, any more remarkable effects produced in the resolution of scrophulous swellings by its application than from common poultices, into the composition of which a little of the muriates of soda or ammonia had been introduced. But it would be difficult to persuade those to believe this, who are prejudiced in favour of a composition which it certainly is not in our power to imitate by art.

"Friction is often recommended as a remedy for the discussion of scrophulous swellings. If managed so as to press chiefly or only upon the skin, perhaps the friction may prove serviceable; but in a great proportion of the cases in which I have seen it employed, it occasioned an increase of heat, pain, and swelling in the subjacent parts, and not unfrequently seemed to induce suppuration. Friction, when used as a remedy for the discussion of scrophulous inflammations, seems to answer best in those which are deep seated, as in the scrophulous affections of the joints. It may be applied with the hand alone, with a piece of flannel, or with the flesh-brush. When the hand is employed, it is necessary to use some substance to lubricate the part that is rubbed. Warm stimulating oils are often used for this purpose with excellent effect. Friction with common flour is now the fashionable remedy in this country for the cure of chronic inflammations, or, as they are usually termed, white swellings of the joints. This mode of applying friction has undoubtedly, in many instances, produced the most beneficial effects, though I cannot help thinking that it may be doubted whether it will be found ultimately more useful in practice than caustics, repeated blisters, and the judicious use of the common class of rubefacients.

"Local sea-bathing, both cold and warm, has often appeared to be of use in procuring the resolution of scrophulous swellings. The temperature of the bath must always be varied according to circumstances, according to the season of the year, the strength and habits of the patient, and the particular effects which the bath seems to produce. It is at all times difficult to distinguish between the

the effects immediately arising from the application of salt water to the body, and those which arise from the increased warmth of temperature in the bathing seasons of the year, from the exercise which patients going to sea-bathing generally take in the open air, from the change of situation and amusements, and, among the poorer classes, from the more nourishing diet and exemption from labour, in which they are usually permitted to indulge during their residence at sea-bathing quarters. It is not improbable, that those living on the sea coast, who become affected with scrophula, would, for similar reasons, derive equal benefit by going from the sea coast to reside for a time in the interior of the country." P. 201.

Upon the subject of adhesion, Dr. Thomson gives a clear and satisfactory account of its application to the cure of wounds, of the means of procuring it in cases of wounds from incision, and of the treatment necessary during their healing; he also adds some admirable practical rules to be observed during the operation of dressing, which we cannot too strongly recommend to every young practitioner, not only for their surgical merit, but for that spirit of humanity and feeling which does credit to the author's heart.

Upon the subject of suppuration, we have a very clear and satisfactory account of the formation of abscess, of different species of pus, and their separate qualities, and of the constitutional symptoms attending suppuration. The reader will be pleased with the account of the rigors or shiverings, which too often attend the unhappy sufferer.

" The process of suppuration, particularly when it occurs in the internal parts of the body, is often accompanied by constitutional symptoms which indicate its existence in a manner almost unequivocal.

" In the progress of the fever accompanying acute inflammations, rigors or cold shiverings not unfrequently take place, which recur at irregular intervals, and are in general followed by a hot fit and slight increase of the febrile symptoms. These rigors, or cold shiverings, in general indicate, when they occur in the progress of inflammatory diseases, that pus either is formed, or is about to be so. In inflammation succeeding to injuries of the head, these rigors are often the first constitutional symptoms which give alarm to the well-informed practitioner, for they are generally, though perhaps not always, an indication that inflammation has already made a dangerous, if not fatal, progress. These rigors also accompany the formation of pus in the viscera contained within the cavities of the chest and belly, and are often the first symptoms which inform the practitioner that his endeavours to procure resolution have not been successful.

" Rigors may occur, it is true, in the progress of inflammatory diseases, as from accidental exposure to cold, which do not arise from

from the formation of pus, but they are not on that account the less alarming, because we are never able to say, in cases of internal inflammation, to what cause, if not to the formation of pus, the rigors which occur are to be ascribed. We are completely ignorant of the relation or connection which subsists between the formation of pus, and the occurrence of rigors. All we know, and all we shall probably ever know, with regard to this point is, that it is a general fact, or, in other words, a law of our constitution, that rigors of longer or shorter duration, and of greater or less degrees of intensity, usually accompany the production of pus in all the organs and regions in which it is formed.

"Rigors, Mr. Hunter very justly remarks, are more common at the commencement of spontaneous inflammations, than in inflammations which arise from external injury. They seldom occur in the suppurations which succeed to operation. In these, on the contrary, the febrile symptoms suffer an abatement, and in many instances disappear,—undergo, as it were, a natural crisis, upon the commencement of the state of suppuration.

"Rigors, however, are not peculiar to the state of suppuration, for we find them occurring in the commencement of febrile, as well as of inflammatory diseases. Thus, most fevers, whether arising from cold or from contagion, whether of a continued, remittent, intermittent, or eruptive kind, are ushered in by a cold fit. Rigors also, it deserves to be remarked, are often produced by local irritation, in cases where inflammation does not exist. This is remarkably the case in whatever affects the urethra. The introduction of a bougee, of a sound, or of caustic, into that canal often excites them, and in this case, instead of being in every instance followed by a hot fit, they frequently terminate by vomiting, or end in a cold clammy sweat. Rigor is now well known to be a symptom arising from the presence of stricture in the urethra. I have repeatedly known the rigors which accompany stricture in the urethra mistaken for, and treated as intermittent fever. Indeed, the appearances are in many instances so similar, as to render this, in those who are ignorant of this effect of stricture, a very pardonable mistake. This is another proof, if any more were wanting, of the difficulty of distinguishing often in practice between idiopathic and symptomatic fevers. A smart attack of rigor runs in general through all the stages of a true intermittent." P. 321.

The peculiar character of this volume in general is its practical tendency; and we cannot give too much credit to the author, for the frequent and frank confessions of his ignorance upon those dark and mysterious points of our animal œconomy, which many a medical writer would have endeavoured to conceal both from himself and his reader, by involutions of language and confusion of ideas, and in a vain attempt to frame an useless and often an extravagant *theory*, or system of absurdity.

Ulceration

Ulceration next employs our author's attention, under which head he considers the effect of absorption in all its varieties—of caries and necrosis in bone—of the formation and progress of granulation. The section, in which the various kinds of ulcers come under his consideration, is full, clear and satisfactory. Upon the callous or indolent ulcer in the leg, Dr. Thomson has quoted the authority, and recommended the practice of Mr. Baynton, of Bristol. As we consider that this gentleman has introduced a very considerable improvement into the treatment of this sort of ulcer, we shall extract the directions which he has given, as we conceive that they may become of general utility to all those, who especially in the decline of life, are affected by a similar disease.

"The parts should be first cleared of the hair, sometimes found in considerable quantities upon the legs, by means of a razor, that none of the discharges by being retained, may become acrid and inflame the skin, and that the dressings may be removed with ease at each time of their renewal; which, in some cases, where the discharges are very profuse, and the ulcers very irritable, may perhaps be necessary twice in the twenty-four hours; but which I have, in every instance, been only under the necessity of performing once in that space of time.

"The plaster should be prepared by slowly melting, in an iron ladle, a sufficient quantity of litharge-plaster or diachylon, which, if too brittle when cold to adhere, may be rendered adhesive by melting half a drachm of resin with every ounce of the plaster; when melted it should be stirred till it begins to cool, and then spread thinly upon slips of smooth porous calico, of a convenient length and breadth, by sweeping it quickly from the end held by the left hand of the person who spreads it to the other, held firmly by another person, with the common elastic spatula used by apothecaries; the uneven edges must be taken off, and the pieces cut into slips about two inches in breadth, and of a length that will, after being passed round the limb, leave an end of about four or five inches. The middle of the piece so prepared is to be applied to the sound part of the limb opposite to the inferior part of the ulcer, so that the lower edge of the plaster may be placed about an inch below the lower edge of the sore, and the ends drawn over the ulcer with as much gradual extension as the patient can well bear; other slips are to be secured in the same way, each above and in contact with the other, until the whole surface of the sore, and the limb, are completely covered at least one inch below, and two or three above, the diseased part.

"The whole of the leg should then be equally defended with pieces of soft calico, three or four times doubled, and a bandage of the same about three inches in breadth and four or five yards in length, or rather as much as will be sufficient to support the limb from the toes to the knee should be applied, as smoothly as can be possibly

possibly performed by the surgeon, and with as much firmness as can be borne by the patient, being passed first round the leg at the ankle joint, then as many times round the foot as will cover and support every part of it except the toes, and afterwards up the limb till it reaches the knee; observing that each turn of the bandage should have its lower edge so placed as to be about an inch above the lower edge of the fold next below. If the parts be much inflamed, or the discharges very profuse, they should be well moistened and kept cool with cold spring water, poured upon them as often as the heat may indicate to be necessary, or perhaps at least once every hour. The patient may take what exercise he pleases, and it will be always found that an alleviation of his pain, and the promotion of his cure, will follow as its consequence; though, under other modes of treating the disease, it aggravates the pain, and prevents the cure." P. 448.

The hospital gangrene is now discussed with much ability by Dr. Thomson, and his mode of treatment appear to us unobjectionable. From this he is led to examine the subject of mortification in general, its symptoms and its treatment. His observations upon the system of amputation, which was by our forefathers considered as the surest method of arresting the progress of the disease, are exceedingly judicious and good.

"Amputation was long regarded as one of the most effectual means which could be employed to prevent the extension of gangrene. This practice, however, has not received the sanction of experience; on the contrary, it has been generally found, whereever it has been practised, in either acute or chronic gangrene, to accelerate much the progress of the disease, and in this way to hasten the death of the patient. The parts which were divided in amputation, though at a distance from a spreading gangrene and from sphacelus, were found speedily to assume the appearance of the affection for which the operation had been performed. Till, therefore, the adhesive inflammation comes on, and a distinctly marked separation of the dead from the sound parts takes place, amputation is, in few, if in any cases of mortification, admissible. We never know, previously to this, where a gangrene or sphacelus are to stop, nor whether the powers of the constitution be sufficient to sustain the injury that the mortification has inflicted. Even when the adhesive inflammation comes on, it is, in most cases, best to allow some time to elapse before we operate, partly with a view to give time for the constitutional symptoms to abate, in other instances to allow the patient's strength to be recruited by nourishment and cordials, and partly also with a view to learn, whether the constitution of the patient be indeed capable of so great a fresh shock, as that which amputation must necessarily occasion." P. 582.

The volume concludes with two sections upon the effect of the two extremes of temperature, burns, and frost bite. Upon the first

first of these, he introduces many practical and useful rules respecting the treatment of slighter burns and scalds, which are well worth the attention not only of the professional man, but of the matron and mother. In severe burns, he appears generally to recommend the usage of the emollient poultice; he also states that he has generally found those burns slough and granulate in a more rapid and favourable manner, to which the common emollient poultice applied, than in those cases, where it has been mixed with carron oil, oil of turpentine, or vinegar. When the suppuration is too copious he recommends of course the abandonment of their use.

We have thus given a hasty analysis of the contents of this volume, which we must consider as a most valuable one to the young practitioner; or even to those who are more experienced in their profession. It is copious without being diffuse, and practical without anility. We highly approve of the candour which Dr. Thomson shews, in adopting the opinions of others, and in giving free extracts from their works whenever they illustrate his subject. The instruction and advantage of his pupils appear to be his principal aim, which is never to be advanced by captious objections or controversial cavil. We heartily wish that all our medical lecturers would imitate our author in this important point.

We are aware that many may differ both in opinion and practice with Dr. Thomson; where however the ground-work is so excellent, it is not our intention to bring forward even the few objections which might be raised against any particular part. It is a good text book, and we hope that it will be so esteemed by those, who may reap much advantage from its study.

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# BRITISH CATALOGUE.

## DIVINITY.

Art. IX. *A Sermon preached before the University of Cambridge, on the 25th of October,* 1814. *By Herbert Marsh, D.D. F.R.S.* 1s. Deighton, Cambridge; and Rivington, London. 1814.

Whatever comes from the pen of Dr. Marsh has an irresistible demand upon the public attention. Whilst, therefore, we are preparing an analysis of his celebrated work upon the difference between the Churches of England and Rome, for the ensuing month, we would not omit to notice the sermon before us, as a discourse admirably adapted to the place from whence it was delivered, and to the occasion which gave it birth. Its language is clear

clear and energetic; its principles firm and constitutional. The learned Professor takes a comprehensive view of the portentous events which have overwhelmed the world during the long and arduous reign of our beloved Monarch; he laments that visitation of Providence which prevents him from beholding those glories which gild his declining years; he then descends to the public character and principles which he has maintained through many a severe and painful struggle: his firm and constitutional stand against the incroachments of Catholic usurpation justly form a leading feature in the manly and judicious panegyric of the preacher.

"During a reign of more than half a century (the longest but one in the annals of our country, and the longest of all, if we date from the *personal* exercise of legal power) the unvaried object of his government has been the happiness of his people. Born in this country, he professed at the very opening of his reign, to glory in the name of Briton: and what he then professed he has exemplified by his uniform practice. Unwearied have been his endeavours to preserve the Constitution in Church and State; and with unshaken fidelity he has maintained the solemn engagement, which as Sovereign he had contracted with his subjects. The Protestant reformed religion, as by law established, he has supported with equal sincerity and firmness. True to the principles, which placed his family on the throne of Britain, he has never ceased to distinguish between those, whose allegiance is *entire*, and those whose allegiance is *imperfect*. The mandates of a *foreign* power, whether they concern our *civil*, or our *religious* obedience, are equally obnoxious and disgusting. They are a yoke, which our *fathers* were unable to bear; and it will be borne only by degenerate *sons*." P. 4.

The just and equal toleration by which every sect and denomination of Christians is protected by the laws, which have been enacted during his Majesty's reign, is considered by the preacher as one of its principal ornaments.

"On the other hand, while we rejoice that our Constitution is still entire, let us not forget, that the present reign is distinguished above all preceding reigns by the progress of religious *toleration*. Of the penal laws against dissentients from the established Church, which remained at his Majesty's accession to the throne, there is not one, which has been left unrepealed. The members of the Church of *Rome*, no less than *Protestant* Dissenters, have obtained perfect liberty for the propagation of their opinions, for the education of their children, and the ceremonies of public worship. There is indeed *no* form of Christianity, be it what it will, which is not protected by the law of this country, and protected *equally* with that, which is by law *established*." P. 6.

The firmness of his Majesty, in resisting the abolition of the Test and Corporation Acts, which we consider as the very bulwarks

bulwarks of our civil and ecclesiastical constitution, leads the Professor to consider the necessity, and to defend the justice of a Test-law, which he accomplishes with his usual force and precision.

" Nor must we forget, that the more *zealous* men are for the propagation of opinions, which are adverse to those of the establishment, the greater is the danger of their *overturning* the establishment. Where religious *indifference*, as in a neighbouring nation, pervades the community at large, it is immaterial to inquire, whether men *nominally* belong to this or to that religious party. In a country, where religion is no object of *real* concern, men are no less on a footing of religious *equality*, than if they were positively attached to the *same* religion. In *such* a country therefore it is of no importance, whether a minister of state be *called* a Protestant, or a Papist. But in *this* country, where religion is holden in high estimation, where Christianity is regarded as the law of the land, and the various forms, under which it is professed, are perpetually clashing with *that* form, which is by law established, a religious test, even for *civil* offices, is the more necessary, in order to prevent the inevitable consequence of an indiscriminate admission to political power, namely a general confederacy of the various dissentients against the established Church. No infringement is thereby intended on religious toleration, or the freedom of religious worship. The mere *abstract* question, whether a religion be true, or false, the *State* indeed does not determine: but it is *so* far concerned with religious opinions, as they affect the welfare of civil society. And if religious tenets are *in themselves* a test, either of attachment, or of dislike to the whole constitution, they acquire a *civil* character, and become a criterion for admission to *civil* employments.

" A distinction therefore in the choice of those, who exercise the powers of the State, and moreover a distinction, which is founded on attachment to the *Church*, may be defended not only as expedient, but as necessary for the preservation of the whole. The toleration, which is *sometimes* called complete, and which *levels* all religious distinctions, would in a short period be no toleration at all. The very name of toleration implies *establishment*. But if men of *every* religious persuasion in this country were alike admissible to the highest offices of State, the *present* establishment could not be of long duration. Religious liberty therefore is now enjoyed to as great an extent, as is compatible with the general welfare: and this liberty has been obtained during the reign of his present Majesty." P. 12.

From the parts which we have already quoted, it will be easily discovered that this discourse is, both in thought and argument, far superior to the common run of loyal and patriotic effusions: nor can we wonder at the distinction, when we know that it comes from the pen of the Margaret Professor.

ART.

ART. X. *A Sermon preached at the Collegiate Church of Christ at Manchester, for the Benefit of the National Schools. By G. Gaskin, D.D. Secretary to the Society for Promoting Christian Knowledge, &c.* Rivingtons. 1814.

The connection between the National Society for the Education of the poor, and the venerable Society for promoting Christian Knowledge is open and avowed; one end is proposed for the exertions, one object animates their labours—the propagation of Christian principles and Christian Knowledge, as it beams forth in the doctrines, and as it is confirmed by the discipline of the Established Church. We are not surprised therefore to view the exertions of the good Secretary, who has for so great a number of years devoted his valuable and unostentatious labours to the transaction of the business of his important office, employed in the service of the National System of Education. The establishment of schools, wherein the children of the poor are educated in the faith of Christianity and in the principles of the establishment, in the great manufacturing towns is a point so essential in a civil no less than in a religious light, that it would be an object worthy of the interference of the legislature to effect.

By private hands however has the goodly seed been sown, and we trust that it will be nurtured by the same pious care, till it reaches its perfect growth. We are persuaded that the Sermon before us must have had much effect in promoting its sacred object. The ancient mode of catechetical instruction is enforced with much piety and zeal; and the words of so experienced a pastor as Dr. Gaskin, must have their due effect upon the mind of every thinking congregation. The peculiar excellency of the Catechism itself is seasonably enlarged upon; and from this part of the subject the preacher is led to consider the interests of that institution of which he stood forth the advocate.

"The ordinary description of week-day, or Sunday, Charity Schools, in which poor Children are habituated to an attendance upon instruction, is well calculated to answer these ends, and has unquestionably been productive of incalculable good, in various ways, to the Children themselves, and of relief and comfort to their indigent parents and relatives.

"By being instructed in the arts of reading, and writing, and the elementary parts of arithmetic, they are, so far, fitted for those occupations of life, to which, in populous, and trading, districts, especially, they are likely to be destined.

"But, the prime objects to be had in view, in the course of educat on, should ever be, an inuring them to a regular attendance on the public Service of God, in our apostolic established Church, and

and a furnishing them with correct catechetical instruction in the true principles of our holy religion, and the duties of the christian life.—Hence, through God's blessing, the good to be wished for, can alone be expected; and towards the accomplishment of this good, the Inhabitants of these populous districts have not been backward, in furnishing their personal, and pecuniary, aids.

"I might call to your recollection the circumstances of Europe, as exhibited to view, within the period of our remembrance, and remind you of the efforts that have been made, to extirpate the religion of Christ from the Earth, to unhinge the frame of Society, to check the means of grace, and suppress the hope of Glory.

"Considerations these are, which should animate us, with increased alacrity, to sow the good seed, to impress upon the youth of our Country, the infinite importance of Christ's religion, to the present comfort of individuals, to the peace and happiness of Society, and to our future well-being, in another and better world.

"When Infidelity is effecting mischief, in frightful forms, let faith, which worketh by love, produce her proper fruits, and counteract that mischief.—Whilst Atheists, and Sceptics, are forming plans, to spread, far and wide, impiety, and a leavening disorganization, let Christians do their utmost to propagate true religion, and loyalty—that religion, which is founded on the doctrine of a crucified Saviour—that loyalty, which our Church Catechism, in consonance with the word of God, inculcates.

"And whilst Sectaries of every denomination, who are themselves united together in no one particular, but that of enmity to the genuine principles, and platform, of our primitive and apostolic Church, are using their utmost endeavours to alienate the rising generation from the established religion, let such as wish well to our Sion, equal them in zeal for its prosperity, and use the best means in their power to guide our poor youth in the way, wherein they should go." P. 27.

Our readers cannot fail of being convinced by the preceding extract that these great and important schools would not have found a more pious or hearty advocate than the worthy Secretary who thus undertook their cause.

ART. XI. *An Essay on the Doctrine of Assurance. By G. D'Oyly, B.D. Christian Advocate in the University of Cambridge, and Domestic Chaplain to his Grace the Archbishop of Canterbury.* 8vo. 26 pp. Rivington and Hatchard. 1814.

The office of Christian Advocate has grown, under the hands of its present possessor, into a situation of much dignity and importance. The power of argument which Mr. D'Oyly has shewn in confounding the wretched sophistries of pert and pertinacious

nacious infidelity, has done credit not only to himself, but to the office which he holds. The present publication also comes from his pen as Christian Advocate, whose duty it is not only to answer the cavils of the infidel, but to confute the errors of the enthusiast.

The doctrine of assurance, or an inward and sensible feeling of acceptance with God, is the great engine of fanaticism from its highest to its lowest degree. Its nature and tendency is thus ably described.

"For this opinion,—besides the tendency which it must ever have to make men rather watch the state of their feelings, than attend to the quality of their actions; rather wait in passive supineness for perceptible notices and impressions to be made on their minds, than employ themselves actively and steadily in the discharge of their practical duties—cannot fail to be productive of much desponding apprehension on the one hand, of much arrogant presumption on the other. Those Christians, whose temper is of a less ardent and presumptuous cast, conscious that they feel no assurance of their salvation which yet they are persuaded, if they were in a state of salvation, they would feel, must naturally be weighed down with the heaviest gloom and alarm respecting their spiritual state; while others, of a sanguine and enthusiastic turn, working themselves into the belief that they really feel this assurance, will too easily be filled with spiritual arrogance and presumption, and seduced into the most dangerous of all states, a state of false security respecting their prospects of final salvation." P. 2.

Mr. D'Oyly next considers the two foundations upon which it is generally maintained—the authority of Scripture, and the personal experience of many devout Christians: though as he observes, the first ground is comparatively neglected; the Scripture being generally brought to confirm the feeling, and not the feeling to fulfil the Scripture.

Mr. D. first brings forward those passages in Scripture which appear so strongly to reprobate that temper of mind which the doctrine of assurance must inevitable produce, and fairly concludes that the general purport of Scripture is strong and decisive against it. He secondly adverts to those texts, from which it has sometimes been supported.

"And amongst the foremost texts of this description must be reckoned the words addressed by St. Paul to the Romans *: 'The Spirit itself beareth witness with our spirit, that we are the children of God.' This sentence has often been taken separately from its context, and alleged as an undoubted proof that the Holy Spirit

* Ch. viii. 16.

bears

bears a clear and perceptible testimony in the minds of individual Christians, that they are the chosen and adopted sons of God. But, a very slight consideration of this text, when viewed as it stands in the writing of the Apostle, will prove to us that its real meaning is widely different from that which has been stated. The Apostle, in this part of his epistle, is exhorting the Christians whom he addressed, to bring forth the genuine fruits of their faith, by living, not after the flesh, but after the spirit. In the preceding verse he had said, 'Ye' who are Christians, 'have not received the spirit of bondage again to fear,' ye are not subject to the slavish fear of the wrath of God, and to the consequences of that wrath, as were the Jews under their dispensation, but 'ye have received the spirit of adoption whereby we cry, Abba, Father;' that is, ye are inspired by the Gospel with those lively hopes, and encouragements, which enable you to apply to God, as a kind and merciful Father. He then adds, in the two following verses, 'The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.' His meaning evidently is, the Holy Spirit of God, whose gifts and graces we Christians experience, confirms the testimony of our hearts and consciences that we are the children of God, and, if children, then heirs, and joint heirs with Christ; if so be, (or upon this condition,) that, like our Redeemer, we pay a dutiful obedience to the will of our Heavenly Father, in bearing patiently the sufferings which may befal us in the cause of righteousness; for then, and only then, we shall be glorified together with Christ. Thus then is it very clear that this text bears not the most distant reference to the assurance of individual Christians respecting their own particular salvation. It solely and entirely refers to the general assurance which all Christians have, an assurance built in their hearts and consciences by faith in the promises and reliance on the merits of Christ, and confirmed by the encouraging influence of the Holy Spirit, that, if they perform the duties which their religion requires, they will be received as the adopted sons of God, and rewarded with admission into that glorious inheritance which He has promised to his obedient servants." P. 7.

Every other passage in Holy Writ, which has been wrested by the outrageous zeal of fanaticism, into a support of this doctrine, is separately considered; and in our opinion, Mr. D'Oyly has most successfully proved from the common laws of interpretation, and the full and fair consideration of the context, that in every instance they have been ignorantly misapplied, or wilfully perverted. This survey of the context is universally avoided by all the disciples of enthusiasm, to whom the rules of reason and the laws of interpretation, are *beggarly elements*, to whose ardour the

rapid quotation of insulated texts is far more congenial than a dull and tedious consideration of a long chapter.

Mr. D. proceeds to argue, that the great Apostle himself, inspired as he was, and full of God, felt not the conscious exultation, arising from his assurance that there was laid up for him a crown of righteousness, till the express revelation of his approaching martyrdom. This he deduces from these and similar expressions; "I press toward the mark for the prize of the high calling of God," in a former part of the same chapter having also said, "not as though I had already attained, either were made already perfect," and again, from what is still stronger, 'I keep my body under; and bring it into subjection, lest ... I myself should be a cast away."

From the authority of Scripture, our attention is now directed to the testimony of individuals respecting their private feelings; the truth and reality of which may be doubted upon the following grounds.

"For, in the first place, it is a fact no less confirmed by general experience, than singular in its nature, that the feelings of men in general, and especially of those whose temperament is warm and enthusiastic, are extremely delusive, and can never be trusted so as to afford a proof of any position or opinion which the individual maintains. Let a person of an enthusiastic turn of mind once become convinced that he ought, under particular circumstances, to experience some particular feelings, and he will soon work himself into the conviction that he actually does experience them. As a full and sufficient proof of this, it may safely be affirmed that there has scarcely ever existed an enthusiast of any description, whose feelings have not been very soon enlisted in the support of his opinions, and who has not supposed himself to experience a positive assurance of those truths of which he was before convinced. Thus then, in every such case, when an individual professes to feel internal notices and impressions, we may be fully convinced that he himself is firmly persuaded he ought to feel them; but, as long as the supposed dictate of his feelings remains unsupported by some external test, no weight whatever will be attached by any reflecting person to the proof which they afford.

"In the second place, we have the strongest grounds for believing, that, in the case of ordinary Christians, perceptible notices are never impressed upon their minds, by the Holy Spirit of God. This Spirit exercises its sacred influence, by suggesting emotions, inclinations, and affections, which cannot be distinguished from the natural operations and movements of the human mind. That the gifts of the Spirit are bestowed on Christians in the measure in which they are deserved, is most sound and scriptural doctrine. We have general grounds for referring to its co-operation all our better emotions, all our purer inclinations. But still no ordinary Christian is authorized

authorized by Scripture to refer this or that particular feeling of his mind, decidedly and unequivocally, to the Holy Spirit. Thus then no one can be positively certain that he receives a particular impression of the assurance of his salvation from the Holy Spirit; for he cannot be certain that he does not mistake for such an impression the suggestion of his own too presumptuous and confident feelings.

"In the third place, if it were true that such assurance of salvation is ever felt by perfect and regenerate Christians, it would be felt, not partially and by a few, but generally by all, who have attained to such triumph in their spiritual warfare. It would ill accord with the equal dealings of God, to grant this assurance to some Christians, while he withheld it from others in the same spiritual state. Now there are, and have been, undoubtedly, a very large number of Christians, the most sincere, the most holy, the most devout; Christians, who, as far as outward appearances could shew, have approached as near to heavenly perfection as human infirmity can permit; and yet who have not made the slightest pretension to any such feeling of the assurance of their salvation. All holy Christians, indeed, have expressed a firm and religious trust in the atoning merits of their Lord and Saviour; have been animated by an ardent and swelling hope of better things to come; have received from the Holy Spirit those blessed gifts of calm composure and inward peace, which are the richest meed of holiness here below; but they have expressed nothing whatever respecting a notice written as it were on their hearts, an assurance sensibly impressed on their feelings, of their salvation being secured. If then any argument can be drawn from the experience of those Christians, who have alleged themselves to have felt these assurances, a fully counteracting argument must be drawn from the experience of numberless other holy persons, who have never felt them, and who, we cannot doubt, would have been favoured with them if it were ever consistent with the divine plans to afford them." P. 20.

If the gloom or the frenzy of enthusiasm could, in a lucid interval, be reasoned into conviction, we know of no publication from which so blessed an effect might be expected as from the essay now before us. The full, clear and most satisfactory statement of the fallacy and absurdity of such pretended calls and emotions which we have thus extracted at large, may perhaps have its desired effect, should it meet the eye of one upon whom the emissaries of the fanatical party are just commencing their insidious experiments. If in such instance that peace of mind, which it is their first effort to dissipate and to destroy, should be again restored, the labours of the Christian Advocate will not have been expended in vain.

It is our earnest hope, that this short but most able and convincing essay may meet with an extended circulation, as in these days it may be productive of much utility, and may be the instrument

ment of saving many a wavering and unsettled soul from gloom, and the horrors of religious melancholy and despair. We have for this reason been prodigal in our extracts, nor can we conclude without presenting to our reader the concluding paragraph, to which a glow of manly eloquence, and a fervency of Scriptural hope, imparts at once ornament and strength.

"But, while we thus believe, on grounds apparently the most solid, that the expectation of a distinct and perceptible assurance in the minds of individuals of their own salvation is an error no less unscriptural and unsound in its foundation than pernicious in its obvious consequences; still there is an assurance of another description which every faithful Christian may reasonably hope to experience; still there is another sense, in which the Holy Spirit does "bear witness with the spirits of good Christians, that they are the children of God." This Holy Spirit does exercise its availing influence in giving strength to their faith, warmth to their devotion, and extension to their hopes. It does enable them so to persevere with steadiness in their spiritual course, so to produce the genuine fruits of true holiness, so to exhibit the fairest graces of the Christian character, as to obtain in this life a happy foretaste of those joys which are the promised recompence of sincere obedience. The Holy Spirit does impart to the faithful Christian that steady assurance of a rich and animating hope which is built on a true faith in the merits of Christ, and on a consciousness of sincere endeavours to obey His commands,—that assurance, which, instead of generating careless indifference, or slumbering inattention, or self-sufficient arrogance, urges by the most operative of all motives towards encreasing endeavours after holiness, encreasing watchfulness against temptations, encreasing piety towards God: which, presenting to his view, as he advances towards the goal of life, a nearer and more certain prospect of "the prize of his high calling," enables him to dart forward a glance of joyful anticipation towards the bright scenes of futurity, and to meet, at the last, the hour of his dissolution, in the well-grounded trust of receiving "a crown of righteousness," with the saints that are made perfect in heaven." P. 25.

ART. XII. *Case of the Trust Governors of the Free Chapel of St. James at Brighthelmstone, prepared by Desire of the Right Rev. the Lord Bishop of Chichester for the Opinion of Council; together with the Correspondence which has passed between the Bishop and the Trust Governors: to which are added the subsequent Letters, including the Proposals lately made to the Vicar on the Part of the Governors.* 2d Edition. 1s. 6d. Ruddock, Brighton. Hatchard, London.

This pamphlet, which we have too long neglected to notice, is a very curious and by no means an unimportant document. Its claim

claim to public attention, however, is not any intrinsic merit which it possesses, but the undesigned exposure which it makes of one of the many innovating experiments upon our Ecclesiastical Discipline, for which the times are remarkable, and which, with whatever design they are so zealously prosecuted, have evidently no other tendency than to undermine the influence of the regular Clergy, and to reduce the religion of the country a second time under puritanical domination.

It is one of the wise provisions of our Ecclesiastical Law, that no appointment to any ministerial office in a parish can take effect, till the incumbent's approbation of the Clergyman nominated has been signified to the Bishop, and the Bishop's licence has also been obtained. As the platform of Church Discipline was originally laid, the exercise of this right excited no opposition; for there being in each parish only one place of religious assembly, the nomination and the approval of any person to assist in the performance of the sacred services, were one act of the incumbent without the intervention of any other individual; and all clashing of interests and inclinations between the pastor and either his own people or aliens upon this subject was prevented.

Accumulated population having produced in many parishes an excess of inhabitants, far beyond what the Church could contain, and no measures having been taken to remedy by public authority the growing disproportion, private individuals, in some instances from motives of genuine piety, but, in many more, either as a speculation of profit, or as a speculation of influence, have erected an anomalous description of edifices for the purposes of public worship as supplementary to Parish Churches; and thus has a mischievous division of the originally identified rights of nomination, and approval of subordinate parochial Ministers been created; for with much speciousness has the choice of the officiating Clergyman been claimed by those at whose cost the accommodations in question have been prepared; and so urgent in most instances has been the necessity which they were destined to relieve, that the patronage contended for has been gladly conceded, subject however to the incumbent's approval of the nominee; without the reservation of which privilege he could not discharge himself of the responsibility which he contracts at institution, nor could those indispensible requisites to edification, parochial unity and uniformity, be preserved; especially under such circumstances with reference to religion as exist at present, when that jesuitical device, which St. Paul rebukes in the Galatians, so much prevails amongst us—the preaching "another gospel which is not another"—a gospel in which there is sufficient of diversity from the national faith to form the shibboleth of a party; and yet sufficient of identity with it, to render it very difficult to bring home to false brethren the precise points of their disagreement.

But

But the acquisition of power too frequently produces rapacity for more, and concession invites encroachment. Such has been the result in the present case; a sort of prescription is now assumed by the proprietors of Chapels of ease, to nominate for the incumbent the additional Curate, which, in consequence of their erection, he requires; and his cheerful acquiescence in this assumption, in consideration of the new facilities afforded him, by the parties making it, for discharging his pastoral obligations, only encourages the further attempt to debar him the exercise of any controul over the nomination, and thus to erect within his cure a spiritual power independant of his own—a power which instead of cordially co-operating with him, in the maintenance "of quietness, peace and love" amongst those committed to their common charge, will too probably become his competitor for popular favour, and, in the prosecution of the vain-glorious enterprize, dissever the affections of a previously united neighbourhood, and involve it in all the evils of animosity and distraction.

The pamphlet before us exhibits all this to the very life. It is the detail of an attempt, persisted in with the most determined perseverance for near a year and a half, to establish a Mr. Marsh as officiating Minister of a free chapel at Brighton, in opposition to the Vicar's negative upon his nomination, given in consequence of an enquiry into his religious opinions instituted by the command of the Bishop. It has this advantage, that it is the defendant's statement of his own case: for it is edited by Sir Thomas Bernard, the chief agent in the enterprise, who declares it (p. 41.) to be printed "as a corrective of the many and gross misrepresentations which had been circulated" of the whole transaction: the Vicar at the same time (p. 49, note) in very decided terms impeaching its fidelity.

The case, with the narrative of which the pamphlet commences, is briefly this. Sir Thomas Bernard being made acquainted, during his temporary residence at Brighton, in July, 1812, with the circumstances of a Chapel, undertaken by public subscription, for the purpose chiefly of providing gratuitously for the poor the means of divine worship, but left in an unfinished state from a failure of the resources necessary to the carrying on the building, engages, in concert with four other persons, to furnish the money necessary for compleating it, on condition that the nomination should be vested in them till the liquidation of the debt. It is brought about, whilst these arrangements are in agitation, that Mr. Marsh is very strongly recommended to the bishop by a lady, a common friend of both, as a Clergyman every way qualified to fill with advantage the office of Minister. The Bishop communicates the recommendation to Sir Thomas Bernard, accompanied with an offer of his services to procure Mr. M.'s testimonium,

timonium, should he upon enquiry meet the trustees' approbation. Enquiry is made, a result, stated by Sir T. B. to be "satisfactory in all respects," is obtained: the approval of the trustees is signified to the Bishop, and as soon as Mr. M.'s testimonium, duly signed and countersigned, is procured, his unanimous election takes place. A month however does not elapse before the Bishop receives some information of Mr. M.'s "religious tenets," which induces him to write "in considerable alarm" to the Vicar, commanding him to make every posible inquiry into the truth of the report, and in case of existing doubts, to remonstrate against the appointment. The Vicar put his negative upon it within a few days days after the receip of the bishop's communication, shifting from himself upon the Bishop all the odium of the refusal. Sir T. B. upon this seeks and obtains a personal interview with the Bishop, and contrives to allay his fears; but is not so successful with the Vicar; he perseveres however in his purpose of fixing Mr. M. in the Chapel as its officiating Minister, in defiance of the Vicar; and his first letter in a long correspondence which ensues between the Bishop and himself, closes with this insulting avowal of his resolution,

"Our Chapel is now quite ready, and the inhabitants are so anxious for its opening, that we think we should not be justified in deferring the good work. We therefore give in to-morrow's Brighton Herald the enclosed notice for its opening on Sunday next; trusting that Sunday fortnight may suit your Lordship to favour us wth a sermon. I have no doubt of all objections speedily vanishing, and of a permanent blessing attending this institution." P. 18.

To this letter, which the Bishop receives only the day before the outrage against his authority was to be committed, he repies by expressing much concern that such a measure should be intended "without either the Ordinary's licence or the incumbent's consent;" and "extreme surprise, that in that anomalous state of a place of divine worship, professed to be on the establishment of the Church of England, he should be desired to give his sanction thereto, by preaching in a Chapel, where an unlicenced Minister, violating the canon he had engaged to observe, had presumed to officiate," p. 20. and by this temperate rebuke provokes the following rejoinder from Sir T. B.

"Your Lordship has been so kind and liberal throughout, that a few words (which might, perhaps, be better addressed to the obstructors than to the promoters of the religious duties of the poor) do not shake even for a moment the sincere respect and regard which I feel for your Lordship." P. 21.

Our readers from this specimen may form a pretty accurate judgment of both parts of this correspondence—of the overbearing

ing spirit with which the assault is carried on, and of the temper and firmness with which it is sustained by the Bishop. We deem it therefore sufficient to state that it extends to twenty-nine letters; sixteen of which are from Sir T. B. the drift of the far greater part of them being to weary out the Bishop into the licencing Mr. Marsh to the Free Chapel at Brighton without the Vicar's consent, and thus as the Bishop distinctly tells his correspondent p. 32, "to involve him in a dispute with one of his Beneficiaries, on a point of such acknowledged notoriety that if he were to act in the manner required, he must expose and proclaim his own ignorance, temerity, and injustice."—No small degree of credit is indeed due to his Lordship, especially considering his declining years and bodily infirmities, for the steadiness with which whilst endeavouring to conciliate, he resists the course of argument employed to subdue his resolution; for reproaches, insinuations, misconstructions and menaces, frequently occur.

The pamphlet does not bring the contest to its termination. We learn indeed from it, that a suit was instituted by the Vicar in the Ecclesiastical Court against Mr. Marsh, and we observe the Editor cheering himself (p. 52.) with the good auguries of all he meets with as to the eventual success of the cause which he espouses. We are enabled however to supply this defect in the narrative; and for the sake of Church unity we gladly record the issue, that the good auguries so confidently boasted of, soon assumed an aspect so compleatly discouraging, that the defendant gladly availed himself of the Vicar's disposition to stay proceedings, on condition that he should retire from the Chapel and pay the costs.—But though Sir T. B. was over-sanguine in this particular in two other particulars his predictions appear to have been verified, for at p. 35. he threatens the Bishop that "the Free Chapel, if once shut up by his orders, will most probably never be opened again for the Church of England," and, without pretending to assign the cause, or even surmising any thing so reproachful to an Ecclesiastical Dignitary, as that he had any hand in producing it, we merely state the fact, that up to the commencement of the present year, it had remained closed from the period of Mr. M.'s departure. Again, p. 53. signifying to the Bishop his gracious disposition under specified circumstances, "to *let* Mr. Marsh resign," he takes occasion to express his confidence that he has "interest elsewhere to obtain for *such a man as Mr. Marsh* a better thing than the Free Chapel," and accordingly within a short time after his retirement from Brighton, the mask is thrown off, and he is openly patronised by the leaders of the party, self-designated Evangelical, is presented by them to a living at Colchester, one of the pieces of preferment of which

which they have the disposal, and is become a travelling orator, conspicuous at Auxiliary Meetings in many parts of the kingdom.

We have entered more at length into the examination of this pamphlet, because a precedent adduced in it, gives ground for the suspicion that this attempt of certain laymen to overbear incumbents from the exercise of a right most essential to the profitable discharge of their pastoral labours, and to obtain the absolute controul over the appointment of Chapel Preachers is systematic; for, to reconcile the Bishop to the unwarrantable step which had been taken of opening the Chapel at Brighton, in contempt of the inhibition of the Vicar, he is reminded, p. 21, of a similar proceeding in his own parish of St. Giles's in the year 1800, when "an unlicenced and unconsecrated chapel" was opened "without his concurrence," and a sort of constraint was laid upon him, to wave his right of interference in the appointment of the Clergyman, by an intimation that if he attempted it, "it might have the effect of shutting of it up," and of depriving the most ignorant and degraded part of the population of his parish, of the benefit intended for them.

This method of rendering odious the exercise of a right, indispensible to the preservation of parochial unity, by threatening the incumbent with closing the doors of the newly erected place of worship, if he presumes to make objections to the proprietor's nominee, and then raising against him the clamour of depriving his poor parishioners of the benefit intended cannot be held up to public obloquy in terms of too strong reprehension. What the benefit to the poor will really be, if this lay supremacy be established, a tolerable example is exhibited in the case before us. Where Sir T. B. made his enquiries which were "so satisfactory in all respects," we cannot pretend to say, but we could point out to him an obvious source of information to which had he had recourse, a tale might have been unfolded not so satisfactory; not merely justifying the alarm excited in the Bishop of Chichester of Mr. M's. professional irregularities; but making a rather awkward exposure of circumstances connected with the tender of the resignation of Buselden, which occasioned its rejection in a manner not very gracious or complimentary.

Of the effect produced in Brighton by this statement of the case of the Trust Governors, Sir T. B. makes this boast, p. 51. "that it had decided many respectable persons, clerical as well as lay, in favour of the Chapel." Whoever they may be that were so affected by it, we must confess that we do not envy them their discriminating powers; and we are so satisfied that the public will think with us that we are most anxious that the pamphlet should obtain very extensive circulation, and our wish is founded upon the hope which we entertain in common with the Editor,

and

and which forms, we believe, the only point of contact between us, "that it may have the desired effect of more speedily calling parliamentary attention to the subject," the subject we mean of the very inadequate provision which at present exists in all the populous parishes of the kingdom for the public worship of the inhabitants, though it places in so striking a point of view the manifold evils which Proprietary Chapels and Lay Elderships engender, that it will lead we trust to a very different result to that which he contemplates, and will ensure, as far as circumstances will admit, the division of those large masses of population, which many of our parishes at present contain, into separate cures, provided each with its own Church and its own Pastor canonically appointed, and together with this too-long-neglected redress of the greatest national grievance which now prevails, will insure also the repairing so effectually the broken-down fences of Pastoral jurisdiction, that the intrusive entrance of any Clergyman into another's labours, may in future be prevented.

## POETRY.

ART. XIII. *Marion of Drymnagh, a Tale of Erin, in Two Cantos, by Matthew Weld Hartstronge, Esq.* 8vo. p.p. 100. Davison, 1814.

One of those misfortunes which press upon reviewers, in common with their readers, is the difficulty of developing the design and detecting the meaning of the author before them. We do not remember to have suffered under this calamity in a stronger degree than during our perusal of the present poem; nor have we yet thoroughly made up our minds whether the author throughout the whole of his work is in jest or earnest. At one moment we are willing to think that Mr. Hartstronge is desirous of exposing those failings and mannerisms which are too predominant in our favourite Northern bard; and that he has chosen a burlesque, as the happiest mode of placing these errors and absurdities in the most prominent point of view. At another moment, we are inclined to suspect Mr. H. of the sober sadness of reality, and that his poem is not intended as a burlesque, but a right, real, and most respectful imitation.

We are desirous however of placing our author in the most favourable point of view, we shall therefore regard Marion of Drymnagh as one of the best specimens of the grave burlesque which we recollect. If therefore, from the cool and distinguishing accuracy with which every strange feature in his model is traced, we were at first deceived, and mistook Mr.

Hartstronge

Hartstronge for an humble imitator of the Northern bard, we confess our own dullness, and cry his mercy; and now beg leave to thank him, in the name of the literary world, for what we hope will prove a successful attempt to expose the bad taste of modern fashionable poetry.

The first object of Mr. H's satire is the nationality that pervades the works of Mr. W. Scott. As he makes Scotland his favourite scenes, so Mr. H. has laid his plot in Ireland. Drymnagh Castle, as the preface is made to inform us, with assumed solemnity, is situated in the parish of Clondalkin and Barony, of Newcastle, in the county of Dublin. As the Scotch poet celebrates the name of Rothiemureus, and Tomantoul, and Achnaislaid, and Dromoueghty, so we read in Marion, of Kilmellan, and Castleknock, Montpellie, and Lock Lane, (quere Long Lane:) As Edinburgh euphones gratiâ becomes Dun Edin, so is Dublin poeticised into Eblana.

In his dedication, which he dates prior to the event, he takes occasion to predict that "the Fleur-de-lis would once more float on the towers of the Thuilleries;" and in a postscript, dated after that event, he facetiously lays claim to the title of prophet as well as poet.

The rapid and glorious events that in brilliant succession have taken place on the continent, have *quite surpassed* what was predicted in the dedication of this little volume; so much so, indeed, that it would appear to have been written subsequent to those events: the author therefore feels it incumbent on him to state, that the work was finished on the day, the date of which it bears, &c.

Mr. H. is however rather subtle; he means to say that because the prediction has been compleatly surpassed by the events, yet that its accuracy would make it appear to have been an historical narrative of the event.

Speaking, by the bye, of the dedication, it would not be doing justice to Mr. H's powers of ridicule were we to omit giving an extract: it is an excellent imitation of that species of style, termed the inflated, or, where the words are too big for the meaning.

"While you, in active duty abroad, have moved beneath the victorious banner of the illustrious Wellington, I in inglorious ease at home, have sometimes given an idle moment to illusive song; and the tale of Chivalry which I here inscribe to you, was the Muses latest inspiration!

Or, in other words, while you have been with Lord Wellington, I have been making verses.

In framing a story as a vehicle for his burlesque, Mr. Hartstronge has, in conformity with the example of his great prototype, introduced a set of personages never before heard of, placed

placed them in situations the reader would never have dreamt of, and sends them to places he did not know to exist. Lord Reginald, alias de Bernwal, "a lofty baron of France," passing over to Ireland with Henry Plantagenet marries a lady of the name of l'Enfant, has a son and heir, called Sir Wolfran, from whom springs the heroine of the poem, Marion la Plus Blue. The castle and domains of Drymnagh appertaining to her in the event of her father's death, she is sought by many suitors, of whom our poet sing facetiously—

"Many a suitor sought Marion's fair hand,
Some sighed for her beauty, but most for her land;
But Lord Desmond, to whom her value is known,
Seeks Marion's fair hand, for goodness alone." P. 5.

The Father and Lover set out for the Holy Land on the Crusade. Desmond, however, is wrecked on his voyage, returns to his mistress, and bears his misfortune bravely. But,

"Oh from glory not long can a warrior delay,
Tho' beauty, tho' goodness should tempt him to stay,
Did Marion induce him? I say, Gentles, nay!". P. 6.

She accordingly relieves him from the misfortune he had borne so patiently, and sends him back to the wars again.

We are next introduced to a new and most tremendous personage, the rival of Desmond, and the Roderick Dhu of the Poem. The Lord *Castleknock*.

"Tyrrel has guarded his fortified rock;
Strong manned his high towers that guard Castlenock,
From the fury of foes and fierce battle shock." P. 8.

Marion refuses, however, this warlike gentleman with much disdain.

We have now some mysterious news brought by a Pilgrim to the Abbot of Grace Dieu. Marion weeps bitterly; but while the reader is in suspense, Conrad, a special messenger, arrives to announce the death of De Bernwal. He is desired by the afflicted Marion to relate the circumstances of the melancholy event, when with infinite humour he commences with a general muster of the Crusaders.

"Europe and Asia pour'd their bands,
In armour sheath'd, on Asia's strands:
Bulgaria's woods, the bounds of Thrace,
Parthia pours forth her swarthy race
From Euphrates, the *Ape*nnine
And lofty Alps their banners shine;

Cilicians,

Cilicians, Rhodians, and Lydians,
Medians, Carians, and Phrygians,
From Taurus mount the Byzantine,
Come to dethrone the Saladine." P. 13.

There is perhaps rather too much exaggeration in our author's introducing false quantities and false spelling into his metre, as they are errors of which we could not possibly suspect Mr. Scott to be guilty. Nor do we think that he is so ignorant as to place Byzantium upon mount Taurus. Mr. Hartstronge does not appear to be aware of the long acknowledged truth, that nothing spoils a joke so much as carrying it too far. Conrade continues his narration in the above desultory manner, till he thus interrupts himself.

"But, honoured Lady, much I fear
This long narration tires thy ear.
No, Conrade, no; thy tale speed on,
I ne'er can tire till thou hast done." P. 16.

But to attempt to pursue a story through all its meanders, expressly written by its author as a satire on the intricate and disjointed style of our poetical romances, is but a nugatory employment. Mr. Hartstronge will, we are sure, allow that we have quoted quite sufficient to induce our readers to believe, that it preserves throughout the same happy obscurity and sarcastic dulness with which it commenced.

We cannot, however, withhold some few specimens of happy imitation of Mr. Scott, as by no means the worst efforts of our author.

Mr. H. falls fool of the double rhymes, now so fashionable among our modern poets, most unmercifully. He seems to have caught the mantle of Butler.

"Albert we lost, and gallant Lord Dacre,
They stoutly fell at the storming of Acre." P. 17.

* * *

Sol illum'd the troops advancing:
On helm and shield his rays were glancing:
Knights in silver, gold, seen gleaming,
And in glory bright all streaming:
While the hum of martial millions
*Buzz'd amid their gay pavilions*," P. 19.

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When seen his mighty battle axe,
In flight the Pagans turn'd their backs.
See the recreant Sons of Sion
Fall before the English Lion." P. 22.

But in the following, and because the best, the concluding extract, Mr. Hartstronge has outdone himself.

"Pitch

" Pitch dark is the night: now the clock has chim'd two,
Loud trampling a horseman has come;
The blast sounds so shrill, from the bugle he blew,
*It has sure struck the sentinel dumb ! !* "

Before we take our leave of Mr. Hartstronge, we cannot but express a wish to see his pen engaged in an original work; and if we might venture still further to recommend, we would suggest, that it should be employed on a serious subject. For he who can detect and expose what is faulty in the writings of others, with so much wit and ingenuity, cannot fail to produce something from himself, that may be held up to the poetasters of the day, as a model of good taste and elegant writing.

ART. XIV. *Jephthah. A Poem, by Edward Smedley, Junior.* 8vo. 27 pp. Murray. 1814.

This is a poem to which was adjudged the Seatonian prize for the last year in the University of Cambridge. The subjects which are given out for this prize, must by the will of the founder be taken from Scripture. The productions therefore of the Seatonian poets are generally marked with the same sombre features, and may often be considered more worthy of a cypress wreath from Lebanon, than a laurel chaplet from Parnassus. Whatever may have been the beauties or the deficiencies of former prizemen, Mr. Smedley may upon his own ground lay claim to a fair proportion of public approbation. He has poetically supposed the actual sacrifice of the daughter of Jephthah; he has however with much art and judgment omitted a disgusting description of the bloody sacrifice; but has interwoven the fact in the speech of the " turban'd guide" with which the poem concludes. As this part of the poem does credit both to the ingenuity and to the poetical powers of the Author we shall give it to our readers at full length.

" 'Twere hard to tell whose grave that ivy twines,
Who long-forgotten in that waste reclines;
Yet as the Pilgrim's march at evening time
Skirts the gray walls of fallen Rogelim;
And towering high, and mantled by the skies
The giant cliffs of eastward Hermon rise;
Drinking with sun empurpled crest of snows,
The last bright beam autumnal twilight throws,
The turban'd guide will hasten on his way,
As loth in that deserted spot to stay;
And through the windings of Lodebar's dell
Urge the swift tinklings of his camel-bell.
Oft his unconscious pause, and the quick ear
Which listens for those sounds it would not hear,

And busy eye, and half averted head,
Show one who struggles with some hidden dread;
Then will he whisper, but in broken tone,
And looks with meaning fraught; and round him thrown,
A tale, so sad, so dark, of times so old,
'Twere better left forgotten, or untold.
'But virgin blood has stain'd that fearful wild—
A Father too—and this his only Child—
Yet was she nothing loth: and meekly bow'd
The breast his rashness to their God had vow'd:
Kiss'd his pale lips, and bade him take the life
He once bestow'd, and bless'd the lifted knife:
And if her cheek was moisten'd with a tear,
Not for herself it flow'd, but one more dear.
Then sigh'd her parting wish, that the same stone
Might some time hold his ashes with her own.
There, as they tell, for many a sorrowing year
The maids of Judah mourn'd upon her bier;
Scatter'd the firstlings which to Spring belong,
And bath'd the sadness of their soul in song.
There voices strange are heard when night is still,
And sounds mysterious float upon that hill:
Shapes too have there been seen, not such as earth
Contains, and shadows of no mortal birth.
Such as another world alone can give,
Such as no eye may view, and hope to live.
Condemn'd awhile in gloomy wastes to stray—
Alla forefend, that such should cross our way!'" P. 19.

ART. XV. *Mégha Dúta; or Cloud Messenger; a Poem. Translated from the Sanscrit by Horace Hayman Wilson.* 8vo. pp. 175. 7s. Black and Parry. 1814.

The rich imagery, which so peculiarly characterizes the poetry of the East, appears to pervade the poem from whence this translation is taken. To the lovers of Oriental poetry, Mr. Wilson may present a grateful offering. We do not profess to understand the Sanscrit original, but of the translation we can speak in terms of approbation. The lines are generally harmonious, sometimes even energetic; but too close an imitation of Sir W. Jones has betrayed him occasionally into a palling prettiness of expression, which surfeits the taste without satisfying the mind. The following perhaps is the best specimen which we can produce of Mr. Wilson's poetical powers:

"Here, as the early Zephyrs waft along,
In swelling harmony, the woodland song,

They scatter sweetness from the fragrant flower,
That joyful opens to the morning hour;
With friendly zeal they sport around the maid,
Who early courts their vivifying aid,
And cool from *Sipra's* gelid waves embrace
Each languid limb and enervated grace.

" Here, should thy spirit with thy toils decay,
Rest from the labours of the wearying way;
Round every house the flowery fragrance spreads;
O'er every floor the painted footstep treads;
Breathed through each casement, swell the scented air,
Soft odours shaken from dishevelled hair;
Pleased on each terrace, dancing with delight,
The friendly Peacock hails thy grateful flight:
Delay then, certain in *Ujayin* to find
All that restores the frame, or cheers the mind." P. 34.

The notes and illustrations which form a large portion of the volume will be found entertaining to those, who find an interest in the mysteries of Indian mythology; and do much credit to the translator's Oriental research.

ART. XVI. *Poetical Register and Repository of Fugitive Poetry for* 1810-1811. Cr. 8vo. pp. 648. 12s. Rivingtons. 1814.

To embody those fugitive pieces of poetry which have too much merit to be lost, and too little consequence to be remembered, is neither an useless nor an unworthy task. Much was done in former days by Dodsley and Pearch, and many meritorious strains have been preserved in their collections, which would otherwise have passed into rapid oblivion. The characters of the various sonnets, odes, epitaphs, &c. which appear in the volume before us, are of very different casts; some are extremely pretty; others, as may be reasonably expected, of an inferior cast, yet not devoid of merit. Among many others of the same author, the following composition attracted our notice.

" A MORNING SALUTATION.

" Thou rose of my love! from thy slumber arise!
The dawn from the orient empurples the skies;
The lark the blue regions of ether explores,
And exultingly trills his wild notes as he soars;
Now they sink in soft murmurs, now rapid and clear
All their melodies pour on the wondering ear;

The

The drops of the dew, liquid gems of the morn,
Dart their tremulous rays from the white-blossom'd thorn,
And opening its leaves to the breath of the gales,
Each bloom and each flowret its fragrance exhales.
But nor odours, nor songs, nor bright hues can impart
A pleasure to gladden thy lover's fond heart,
When absent from thee he still thinks on thy charms;
And sighs to be folded once more in thine arms!
Then, rose of my love; in thy beauty appear,
And the songs and the odours again will be dear;
The beams of the dawn with fresh glory be crown'd,
And the soul of delight breathe enchantment around." P. 186.

R. A. DAVENPORT.

We were also much pleased with part of a translation from the first Elegy of Milton, on the approach of Spring: the following lines appear to have no ordinary merit, they are at once classical and harmonious.

"EARTH smiles in youthful pomp. She flings aside
Her mourning stole; and, like a youthful bride,
Displays the allurements of her vernal zone,
And, softly smiling, courts the distant sun:
Nor courts in vain, the queen's imperial charms
Subdue the monarch, and his pride disarms.
Her nuptial crown she wears, a rosy wreath,
And all Arabia whispers in her breath.
Hark! how she woos him from yon spicy grove,
(A scene, like Cybele's recess of love)
Her handmaid Flora decks the wedded fair,
And adds new charms to her majestic air.
Like Proserpine, in Enna's vales beheld
She seems, when gloomy Dis his love reveal'd.
Hark! how the vernal gales invite thy stay,
And every amorous breeze their queen betray!
From their soft bed, in India's spicy grove
They breathe of Paradise, and whisper love:
No dowerless maid invites her lover's smiles,
Nor with blank penury thy suit beguiles:
Besides her wealth in boundless prospect seen,
Her flowery chaplet, and her vest of green,
Beneath her blue hills, and her pendent woods,
Deep in the bosom of her swelling floods,
She boasts her untold subterranean stores,
Her mineral chambers, and her gemmy floors." P. 183.

The reader will find much to approve in the department of original poetry. To this is subjoined a second collection of those compositions, which have before appeared, and are thought worthy of preservation. We recognize with pleasure many of

the best Oxford prize poems, and many fugitive stanzas of the most celebrated modern poets. There are two productions of Walter Scott, which are, we believe, very little known in these kingdoms, which we shall therefore with pleasure present to our readers. The first is a light, airy, and spirited extempore, addressed to Ronald Macdonald, Esq. Laird of Staffa, and is recorded in the Album, at Ulva.

"STAFFA! sprung from high Macdonald,
Worthy branch of old Clanronald;
Staffa! king of all kind fellows,
Well befal thy hills and valleys,
Lakes and inlets, deeps and shallows,
Cliffs of darkness, caves of wonder,
Echoing the Atlantic's thunder,
Mountains, which the grey mist covers,
Where the chieftain's spirit hovers,
Pausing, as his pinions quiver,
Stretch'd to quit our land for ever.
Each kind influence rest above thee,
All thou lov'st, and all who love thee.
Warmer heart, 'twixt this and Jaffa,
Beats not than in breast of Staffa." P. 231.

The second is a Prologue to the FAMILY LEGEND, a tragedy by the celebrated Miss Baillie, which was acted with much applause at the theatre in Edinburgh. The following lines are, in our opinion, among the finest specimens of the author's poetic fancy.

"'Tis sweet to hear expiring summer's sigh
Through forests tinged with russet, wail and die;
'Tis sweet and sad the latest notes to hear
Of distant music dying on the ear;
But far more sadly sweet, on foreign strand,
We list the legends of our native land,
Linked as they come with every tender tie,
Memorials dear of youth and infancy.
"Chief, thy wild tales, romantic Caledon,
Wake keen remembrance in each hardy son;
Whether in India's burning coasts he toil,
Or till Acadia's * winter-fetter'd soil,
He hears with throbbing heart, and moisten'd eyes,
And as he hears, what dear illusions rise!
It opens on his soul his native dell,
The woods wild-waving, and the water's swell;
Tradition's theme, the tower that threats the plain,
The mossy cairn that hides the hero slain;

* "Acadia, or Nova Scotia."

The

The cot, beneath whose simple porch was told
By grey-hair'd patriarch, the tales of old,
The infant group that hush'd their sports the while,
And the dear maid who listen'd with a smile.
The wanderer, while the vision warms his brain,
Is denizen of Scotland once again.
" Are such keen feelings to the crowd confin'd,
And sleep they in the poet's gifted mind?
Oh no! for she, within whose mighty page
Each tyrant passion shows his woe and rage,
Has felt the wizard influence they inspire,
And to your own traditions tuned her lyre.
Yourselves shall judge—whoe'er has rais'd the sail
By Mull's dark coast, has heard this evening's tale;
The plaided boatman, resting on his oar,
Points to the fatal rock amid the roar
Of whitening waves, and tells whate'er to night,
Our humble stage shall offer to your sight;
Proudly preferr'd, that first our efforts give
Scenes glowing from her pen to breathe and live;
More proudly yet, should Caledon approve
The filial token of a daughter's love." P. 470.

From many such productions as the foregoing, the reader may anticipate the satisfaction which may be derived from the Poetical Register.

*Sunt bona, sunt quædam mediocria, sunt mala (plura* indeed we will not add) is its character. Subjoined are some very smart and keen criticisms upon the poetical and dramatic productions of the year; many of whose authors are highly obliged to the editor for the lash which he has so justly inflicted upon them; as the only possibility of remembrance which awaited them, was a chance of being embalmed in the caustic of a review.

## NOVEL.

ART. XVII. *The Towers of Ravenswold, or Days of Ironside. By W. H. Hitchener of the Surrey Theatre.* 2 Vols. 12mo. Chapple. 1814.

Banditti, caverns, iron mask, instruments of torture, murders, secret pannels, thunder and lightning, fires and friars, are not above half the horrors contained in these two volumes, inasmuch as they contain divers attempts at wit, and a very tedious moral. That the public may really know to what delightful objects our studies are occasionally turned, we shall present them with the following

following extract, which we can assure them occurs word for word in the volumes before us.

" Horror sat upon his pallid cheek, and the cold dew dropped from his forehead; he raved, and at each turn his hair 'did rise and stir as life were in it,' so powerfully did imagination operate.

' Whilst each strain'd ball of the sight seem'd bursting from his head!'

" ' Where shall I fly?' he cries in tones that spoke the agony he felt; ' where hide me to escape the terrors of this awful night?—Where is Wolfred, where is my brother? why did he not stay to witness the dreadful vision that passed before, as the red lightning gilded its appearance? he had an equal hand in the deed—the bloody deed!—Ha! there she is again—avaunt! I see, I know it all. Why clad in terrors do you come to haunt, and with that hollow eye and woe-fraught visage remind me of my crimes? Ah! now she's pointing at her bruised frame; the frame that once was spotless, delicate, and pure! now it presents a bruised figure, and besmeared with blood!'

" Wolfred was greatly alarmed at what the distracted Earl had uttered, but recovering, cautioned the domestics not to harbour a thought on the subject derogatory to his honour or their Lord's, affirming he knew, on the contrary, the most poignant grief for the loss of Gunilda was the cause of his extravagance.

" The domestics bowed assent, though they were still at liberty to use their own pleasure.

" ' Enough, enough!' he yet goes on. ' There! there! the ruffian's dagger pierced her through; it was not I that struck that blow. Aye, aye! I see—beneath that gentle breast that oft has been my pillow!—O, heavens! why did I suffer it?—Now she weeps, and now she shakes her head—Ha! how the blood streams from the gaping orifice as the tears mix with it, and trickle down her sweet body to the ground: where is my brother, where is Wolfred? let him behold the sight, and then sleep quiet if he can.'

" ' You perceive again,' remarks Wolfred, ' how wild his words, his looks, and actions are, and no inference can or must be drawn from the language of one so far departed from himself.'

" ' Ha! she retires!' he exclaims, ' I'll follow her, she forbids me; she kisses her hand to me—she weeps again: still I must follow—again she waves me back. Troops of shining spirits assemble to convey her hence. Oh, God of mercy! what is it in flaming letters I behold gleaming above her head—' *Gunilda was innocent!* Lost, lost to eternity'!!

" With these words he sunk exhausted into the attendants' arms, and was by the direction of Wolfred conveyed to his chamber; who was so much disconcerted he knew not what to think or how to act. But the tempest abating, he retired to his couch, resolved before sleep should close his eyes to determine on what plan he would

would further proceed; and the castle was shortly after buried in silence." P. 151.

We conceive that our readers patience will be as much disconcerted as Mr. Wolfred; we shall therefore give them no more of these "horrible horrors," which exceed any we can remember, excepting those in Tom Thumb the great.

## ARCHITECTURE.

ART. XVIII. *History of the Cathedral Churches of Great Britain. Illustrated with a Series of highly finished Engravings. By James Storer.* 8vo. 3l. 3s. Rivingtons. 1814.

This is the first volume of a work which is intended to illustrate the history and antiquities of all the Cathedrals in the Kingdom. Of all the works which have been published exhibiting the views, the ground plan, the history, and antiquities of our English Cathedrals, we know of none more calculated to afford general pleasure than the volume before us. The plates are very prettily executed, and the various points in which the views are taken shew great judgment and taste; and are peculiarly calculated to present the mind with that *admonitus locorum*, or association of pleasing ideas, which is often attached from various causes to these ancient and venerable piles.

Mr. Storer has given us eighteen plates of Canterbury; nine of Chichester; ten of Lincoln; nine of Oxford; nine of Peterborough, and nine of Winchester. They have all considerable merit, but we particularly admire those of Lincoln, Peterborough, and Winchester. The plans of the ground work are accurate, and the measurements precise. The history attached to each Cathedral is given with much fidelity, and cannot fail of satisfying the curiosity of those who feel an interest in antiquarian researches. Though it will not supersede the more splendid plates of Mr. Buckler, or the architectural beauties of Mr. Britton, yet we recommend this volume as an admirable accompaniment to these works which are upon a larger and a grander scale: and fastidious indeed must the taste of that man be, who is not gratified with the miniature beauties which this volume exhibits.

ART.

## MISCELLANIES.

ART. XIX. *Memoirs of General Moreau. By J. Philippart, Esq. Maps and Plates.* 8vo. pp. 294. Colburn. 1814.

The splendour of the events, which emblazon the memory of the past year have so dazzled our sight and bewildered our imagination, that we are almost unable to recur to those sad realities which attended the earlier stages of its accomplishment. Among these melancholy events, we know of none which deserves a more conspicuous place in the records of a grateful world, than the fall of that brave General who is the subject of these memoirs. We are therefore pleased to see the public attention recalled to this heroic spirit, by a volume which presents a full and satisfactory history of his whole life, and of all the campaigns in which he served. Various pamphlets professing to give a full history of General Moreau appeared about the time of his death, but all of them were miserable performances, and tended rather to disgust than to attract the attention of the public. This publication is of a very different cast; the authentic records which have been searched with industry and reported with fidelity, render its information in the highest degree satisfactory. By its perusal the mind of the reader will be recalled to the various campaigns in Germany and Italy since the year 1794 in which General Moreau took so active a part; he will also find a detailed and accurate account of the seige of Kehl, and of the passage of the Rhine effected by General Moreau in the environs of Strasbourg. The account of this last transaction we shall extract, as it may give the reader a favourable idea of the entertainment, which he may meet with in these memoirs.

"About the middle of April 1797, the French Directory, acquainted with the critical situation in which the present ruler of France was placed, then entangled amidst the Styrian mountains, and hearing of the approach of two numerous armies, the one from Suabia under Laudohn, and the other from Hungary, commanded by Alvinzi, with an intention to act on his rear, was desirous of a prompt and powerful diversion, and therefore gave directions for the immediate march of general Moreau.

"The safety of the army of Italy, the interest of his country and his glory, all imperiously demanded that the opening of the campaign by the army of the Rhine and Moselle should not be delayed, and the passage of the Rhine promptly effected.

"On the 19th of April, all the army under general Moreau quitted its cantonments, which extended from Huningen to Langau, and marched towards the Rhine, which the general designed passing on the following night.

"The

"This distinguished officer, whose masterly retreat had acquired him a greater proportion of the confidence of the French people, than could have been obtained from a succession of victories, had no bridge over the Rhine, and but one set of pontoons. To establish promptly and with safety a bridge, it was necessary to obtain a footing on the opposite bank. General Moreau, therefore, in order to embarrass his enemy by harrassing him on several points at the same time, and prevent him from directing his force to that, which was actually in danger, prepared several false attacks, calculated to conceal the real one, which was to take place a little below Strasbourg. He intended to effect the passage of the river before break of day, but the difficulty of assembling sufficient boats retarded the embarkation of the troops till six o'clock, and for more than two hours before, a heavy fire had taken place all the way from Brisach to fort Louis, either from the opposite bank of the river, or from the little islands possessed by the hostile parties. The advanced posts of the Imperialists being put on their guard by these attacks, it became necessary for general Moreau to attempt his passage by open force.

"The attacking force, consisting of 15,000 men, he divided into three bodies, under the command of generals Jordis, Davoust, and Duhesme. The latter with five battalions first set out from where the little river Ill joints the Rhine, and advanced towards the opposite bank. The Austrians perceiving their approach, fired briskly upon the boats, but the French, partly covered by the islands, did not suffer much, and made good their landing on the island nearest the right bank, from which they forded a narrow branch of the river, and established themselves on the German side. It was defended by the ordinary advanced picquets, who, seeing so superior a force coming against them, fell back to their reserve; and before sufficient force could be assembled to attack the French, their boats had time to return to the left bank, and to bring over fresh troops.

"To shelter themselves from the fire of artillery and a great superiority of force, it became necessary that this body of troops should make themselves masters of Diersheim, and which they readily effected. The Imperialists several times attempted to retake it, but in vain. The French received continual reinforcements, either by their boats or flying bridge, which they had established: and by means of the latter, some pieces of cannon and some hundred horse joined them from Strasbourg. Whilst this enabled the French to make a more orderly arrangement of their force, the Austrians perceived that every hour diminished the possibility of obliging them to repass the river; and therefore attacked, with the greatest intrepidity, Diersheim, into which village they penetrated. The French, however, knowing that every thing rested on their keeping possession of the village, brought up all their force, and a most sanguinary engagement took place.

"During the contest, the reinforcements sent to the French by means of the boats followed each other so rapidly, that they became in

in a short time, greatly superior to their enemies, who were therefore obliged to give up the attack of the village; they lost also that of Honau, where the French lodged themselves. On the left the Austrians made another attack, which was also frustrated by a superior force: and during the night the French established a bridge of boats across the river, and brought over such an abundance of ammunition, artillery, and fresh troops, that on the following morning they were in sufficient force to defy all the efforts of the Imperialists." P. 132.

The volume is accompanied with a very good map of the course of the Rhine, which illustrates the operations of the army at the seige of Kehl and the passage of the army across the river. A *fac simile* of Moreau's last letter is also given, and a very tolerable portrait of the General in his younger days.

ART. XX. *An Introduction to Geology. By Robert Bakewell.* 8vo. pp. 362. Harding. 1813.

To those who are desirous of becoming acquainted with the science of geology this volume will be a useful and an intelligible companion. The arrangement of the subject is sufficiently scientific; but the principal recommendation of the volume is its practical simplicity. Mr. Bakewell does not enter so much into chymical disquisitions, as upon those descriptions of *strata*, &c. which are evidently founded upon experience. His knowledge of English geology appears extensive. His account of the coal mines and their accompanying strata appears to be just and accurate.

"Mineralogists have enumerated many different kinds of black coal: several of these pass by gradation into each other in the same mine. The most important varieties in an œconomical view are the hard coal, like that of Staffordshire, and bituminous or caking coal, called in London sea coal.

"Black coal is composed of charcoal, bitumen, and earthy matter. The latter forms the ashes which remain after combustion; these vary in proportion in different coals, from 2 to near 20 per cent. The proportion of bitumen varies from 20 to 40 per cent. and the charcoal from 40 to more than 80 per cent.

"The most common repository of coal is argillaceous sand-stone; it is never found in chalk or roe-stone, and very rarely in lime-stone. Coal exists in strata, which vary in thickness from a few inches to several yards. The strata are of limited extent: they occur over each other, separated by strata of clay, or stone. The series of strata existing in one situation is denominated a coal field.

"Each coal field has its peculiar series of strata that appear to have no connection with any other: hence they are denominated by

by Werner "independant coal formations." The different strata which accompany coal, consist of beds of clay, some of which frequently contain fresh-water muscle-shells, beds of sand-stone of various qualities, argillaceous shale coloured with bitumen, called coal shale, loose stones called rubble, and strata of iron-stone. Many of these strata abound in vegetable impressions of ferns, and of other plants which are either unknown genera or belong to tropical climates.

"The different strata under a bed of coal are frequently similar to the strata over it, and the same series is again repeated under the lower beds of coal. Sometimes a single bed of stone of vast thickness separates two beds of coal. In other instances only a very thin stratum of shale or clay lies between coal beds.

"Numerous beds or seams of coal occur in one coal field, but very rarely more than three of these are worked. The thickness of coal seams or beds varies from a few inches to several yards; but each of these generally preserves the same thickness throughout its whole extent, when not broken by dislocations of the strata. Instances to the contrary sometimes occur, in which the same bed will be narrower or wider, and sometimes divided by a stratum of incombustible earthy matter in different parts of its course. Few beds of coal are worked to any great depth which are less than two feet in thickness. The stratum lying over a bed of coal is called the roof, and the stratum under it the floor. The facility of getting coal depends very much on the compactness of the stone which forms the roof, not only on account of the security from falling, but for keeping out the upper water and preserving the pit in a dry state. The great expense incurred in supporting the roof when it is loose, frequently prevents a valuable bed of coal from being worked, or absorbs all the profit. In some situations the roof is indurated clay, impregnated with bitumen and pyrites. When this falls down, and is intermixt with water and small coal at the bottom, it takes fire spontaneously; on which account the miners close up the space with clay where the coal has been worked, to prevent the access of air to the combustible matter. This kind of clay is called '*tow*,' it is common in the Ashby de la Zouch coal field, and in Staffordshire.—Coal strata are frequently bent in concavities, resembling that of a trough or basin, dipping down on one side of the field and rising on the other." P. 141.

Art. XXI. *Political Portraits, Historical and Biographical. By W. Playfair.* 2 vols. 8vo. 1l. 4s. Chapple. 1813.

We should not suspect this to be the work of Mr. Playfair of Edinburgh for various reasons, but especially because the principles are such as we generally approve. To those who are desirous of attaining a bird's eye view of the characters of those political men, who within these last twenty years have appeared upon the stage

stage of human affairs, we can safely recommend these two volumes. They afford a very fair portion of the public history of the times; they will entertain many, who are desirous of gaining political information at a cheap rate; and the characters of opposite parties are given with so much temper, that few can be offended. As a specimen we shall give the character of Joel Barlow.

"Though Mr. Barlow is now removed from the political scene, yet, as his works have not gone with him, and his portrait was written before his death, we shall give it; softening down, however, a few of the asperities, as he can no longer answer for himself.

"Mr. Barlow, who was a sort of methodist preacher at the time of the American revolution, got himself into some notice by writing a long, tedious poem, intituled the Vision of Columbus, in which there are some beauties, and a great many defects; but in which he lavishly flatters the new world, at the expense of the old. This flattery to the American character could not fail to procure him friends in America; accordingly, Mr. Barlow came over to Europe as an agent for the sale of lands on the right bank of the Ohio, to the extent of three millions of acres, for which his principals had never paid one shilling; and for the sale of which they had formed no plan, further than to give a promise of delivery *vis a vis l'argent comptant*. It was in Paris that he arrived in 1788, unable to speak French, and ignorant of business *.

"At last, having with the assistance of others sold part of the lands, and having staid long enough in France to learn something of the language, he united with his friend Thomas Paine in flattering and serving the jacobins, and in abusing England and the English constitution.

Taciturn and selfish, Barlow was at great pains to give an idea to others that he was a profound genius; and as in the kingdom of the blind, a one-eyed man is king, so, amongst the personages that started up at the beginning of the revolution, Mr. Barlow passed for a great man. His hatred of England, his speaking English, his infidelity, and contempt for religion, all tended to make him useful,

* "The title to the lands was merely one of preference, in case the persons contracting should pay for half a million of acres at a time, at the rate of about eight-pence; with such a title an American agent thought he might sell half a million of acres at a time, at five shillings an acre, that is, get about 200,000*l.* for 18,000*l.* without any kind of security for the delivery!! The plan devised by another person was to sell the land in lots, leaving a mortgage on each lot, more than sufficient to pay the American states for the first purchase, Mr. Jefferson, the American ambassador, consenting to the sales. This plan set Mr. Barlow afloat, though his avarice, and that of his employers, stopped the sales when 150,000 acres were sold."

and

and a favourite. He came over to England several times, as a member of the *propaganda*, and at last got a mission to Barbary, in the time of Robespierre, when it is said he signed an instrument in which he disclaimed Christianity.

"On his return, he came again to this country, having collected some money in France, by waiting to seize upon occasions when the property of the emigrants was sold for a tenth of what it was worth. Returned to America, he intrigued, and made his court to the President, whose hatred to England, and attachment to France, were not less than his own; and by that means he obtained his nomination as ambassador to Buonaparte.

"With all due detestation for the man on account of his total want of a principle of justice, and contempt for him as an enemy to all religion, justice compels us to say, that he appears to have stood up boldly and firmly for the interests of America, and that he was much better fitted for an ambassador than many persons who have been regularly bred to diplomacy. Mr. Barlow had a great degree of cunning ingenuity, such as was highly advantageous in France; and being unrestrained by principle, and accompanied with a grave exterior, he was well calculated to acquire the confidence of those who ruled in France, and after that to be well received in America, as a person capable of rendering the Americans great service, by returning to France, and combining with the French for the destruction of England: a work for which he had considerable ability, and the most unbounded inclination.

"The zeal of Mr. Barlow in this cause, induced him to follow Buonaparte to Moscow, but he was taken ill, and died on his way, after finding the French army had been obliged to return in the most disastrous state.

"Barlow, in his early times, was the friend of Thomas Paine and Paul Jones, and was protected by the weak, but well-intentioned La Fayette, who patronized most of the Americans in France, and who at one time was their only patron. The author of Columbus was then humble and subservient, for he knew that "lowliness is young ambition's ladder;" and had he lived it is more than probable he might have been President of the United States." P. 137.

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THE

# BRITISH CRITIC,

## FOR FEBRUARY, 1815.

ART. I. *An Essay on the Commutation of Tythes, to which was adjudged the Bedfordean Gold Medal, by the Bath and West of England Society, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. By John Benett, Esq. of Pyt-House, Wilts.* pp. 15. 6d. Crutwell, Bath; and Ridgeway, London.

*Letter to John Benett, Esq. on his Essay. By the Rev. William Coxe, Archdeacon of Wilts.* pp. 32. 1s. Brodie and Dowding, Salisbury; and Wilkie, London.

THE present era is illustrated by the dignities which are conferred upon our statesmen and our warriors. Our children, when they shall see the ornaments that are bestowed by the sovereign power upon the heroes of this age, will exult in our present renown The Universities give their honours, not less enviable, as the rewards of literary and scientific attainment: the directors of the schools for pauper education upon the systems of Dr. Bell and Mr. Lancaster, by similar distinctions stimulate the little children, whom they protect, to acquire the rudiments of knowledge: and now another learned body, instituted indeed for other purposes, has made itself the judge and the patron of one sort of literary merit. The Bath and West of England Society, *for the encouragement of Agriculture, Arts, Manufactures, and Commerce,* "offered its most honourable reward for the best Treatise on a Commutation for Tythe;" Mr. Benett, of Pyt-house, accordingly sent to them a Treatise, "the result of long reflection on that subject, though *very hastily* written down." In the judgment of the Society, Mr. Benett has won the laurel. "That, their first step on the subject of Tithes having been successfully proceeded in," they adjudge to the aspiring candidate *a magnificent Bedfordean gold medal:*

" and that all possible light might be acquired" by that learned body " on that subject, they resolve, that the same premium be continued, and appoint a committee " for promoting" the common object of themselves and Mr. Benett, " *the Commutation of Tithes,*" and " to communicate on that measure with various parts of the country."

Now, though we are naturally emulous of literary distinction, yet we are not jealous of the gold medal conferred on Mr. Benett by the Bath and West of England Agricultural Society. We cannot acknowledge them as arbiters in criticism; and we suspect, that in their late distinction of Mr. Benett's Essay, which he designates as " most honourable," their object was neither to stimulate the pursuit of literature, connected with rural offices, by which country gentlemen might be better fitted for some of the duties of their peculiar calling, nor " *to promote the encouragement of agriculture, arts, manufactures, or commerce.*" The walk of the Society is become rather devious. They are pursuing a new object, and that avowedly. They look more to the commutation of tythes than to the cultivation of the soil; and they tell us plainly and dogmatically, that it is " a measure which tends to promote public good and private happiness, the general interests of agriculture, and, above all, the advancement of morality and true religion." If it were so indeed, we should applaud their deviation from all the purposes of their Institution: and when we should meet Mr. Benett, or any other country gentleman, glittering in their decoration of honour, we should sympathise in his exultation, without much regarding the literary merit by which he acquired it. As it is, one may feel otherwise, and not be dazzled by such meretricious splendour.—' Non equidem invideo; miror magis!'

We are persuaded, that the character of the country gentleman should always be treated with the utmost reverence; that it is peculiar to this happy country, and has contributed more largely than any other character to that steady dignity and that fortitude, which maintain the empire in all the vicissitudes of war and peace. We lament that any circumstance should happen in the remotest corner of the kingdom, which might tend to bring that character into question. The squiral character of a great English landholder has, during many ages, been strongly marked with zeal for all the interests of our national constitution, consisting of a very ancient union of the religious and the political powers. Church and King were the watch-words of patriotism, loyalty, and manly piety, whenever power or sedition has dared to oppose the majesty of the laws; and whenever our tolerant ecclesiastical establishment has been assaulted by rapine or innovation, by superstition or vulgar and ferocious enthusiasm,

these watch-words have in every emergency been first sounded by the English gentry. Their spirit in the sacred cause of the Constitution has been always transfused into the proceedings of the legislature; and the loquacious orators of conspiring clubs have been speedily overwhelmed in the general expression of the public opinion, generated and matured by the English gentry, in favour of the Church and King.

It is proposed by Mr. Benett, a great and respected land owner in the West of England, that an exchange of Tithes (the patrimony of the Church) should be made for land "in any situation within the diocese or county;" and "that it should be compulsatory (compulsory) on the tythe owners, and the patrons and incumbents of livings." This proposal, which subverts the fundamental principles of our English Church, deducible (as we humbly think) from no human ordinance; which subverts the first and most essential principle of property, by forcing proprietors to alienate in defiance of their interest and their choice; and which subjects to foreign controul the most ancient, the most venerable, and the most useful corporation subsisting in civil society, hitherto independent, and claiming its establishment from no human charter. This proposal a numerous society of English gentlemen meeting for the encouragement of agriculture and manufactures have distinguished by "their most honourable reward," and considering that "their first step on the subject of Tythes has been most successfully proceeded in," they invite other speculators to follow the example of Mr. Benett, and tempt them with the promise of similar distinction.

This proposal Mr. Benett introduces by a statement, "that the agriculture of this country is now on the decline." It is the text from which his theory proceeds.

In the narrow limit to which the nature of our publication confines us, we have not the means of considering at much length this matter of fact, boldly asserted by Mr. Benett, and favourably received by the Society to which he addressed it. Nevertheless, we would appeal to some less partial tribunal. During the last thirty years, the table of the House of Commons has in every session been loaded with bills for enclosures, and vast tracts of waste in every district of the country have been reduced to culture; hardly a season has passed without some notable discovery being announced to the public in the processes of husbandry; the plough performs its function with half the power which formerly directed it! The soil, prepared by precepts of elaborate science, yields abundant crops of corn in frequent succession! Winter frowns in the heavens, but the country remains verdant and fruitful, and flocks are fed in every season of the

year on its luxuriant produce! The sheep-fold yields finer and more abundant fleeces, more delicate food for man, and at least double the accustomed quantity! Corn is conducted from the field to the market almost without human labour, and with expence very inferior to what our ancestors were obliged to pay for less perfect processes. We had been induced to believe, that all the operations of the farm had been facilitated and improved; and though from political causes, prices were greatly augmented, and all the articles of life became much dearer, though they were more easily and more abundantly produced, yet we waited patiently, confiding in the hope always encouraged by our agriculturists, that a time would come when the people should enjoy the blessed effects of redundant produce, and that, ultimately, as the soil smiled in luxuriance, the heart of man should be exhilarated by its bounty.

This rapid progress was made in cultivation while the system of Tythes was in full and undisputed operation, and while every succeeding year added to the public burthens upon the farm. Almost every loan made by the minister, added to the taxes upon husbandry; every year the poor's rates became more onerous, and at every new letting the landlord required a great increase of rent. He gained what he required, for great competition was raised among farmers; and such was the facility and the profit of the improved culture, that they could pay the increase of rent, great as it was, bear all the augmented public burthens upon the farm, rival the proprietors themselves in liberal personal expence, and yet accumulate riches. A happy change has taken place in public affairs, the cheapness of produce, so long promised by the Agricultural Societies, as a natural effect of their improved system, has followed the peace, and complaint is instantly made that *agriculture is on the decline.* Neither Mr. Benett nor the Bath Society has informed us of any change in the fertility of the soil. The plough, and the harrow, and the threshing machine, will continue to perform their improved function; Sir Humphrey Davy's prescriptions for unhealthy soils will continue to fertilize them; the fiorin grass will still yield its quadruple proportion of produce; the Swedish turnips will feed the flocks in winter, and the flocks will fatten as before upon artificial food. What proof exists (for none is adduced by Mr. Benett or the Society), that, under circumstances so auspicious, the agriculture of England is on the decline*?

We

* The Agricultural Report for January 1815, informs us, "that the wheats on the ground look particularly well, and the early sown

We are aware that some speculations in agriculture, like some others in commerce and manufactures, must be discontinued. The projector who would extract sun-beams from cucumbers, was necessarily impoverished by the experiment. The cultivator who would gather wheat where the thistle only can flourish, must be ruined. For it cannot be reasonably expected, that the public should continue to pay in any shape high prices for provisions, only that the agriculturist may force a scanty crop of corn from tracts of land which nature calculated to produce nothing but the thistle. The rich tracts of land will continue to sustain the cultivator; they will yield rent to the proprietor far beyond what they paid twenty years ago; the poor lands, which at the ordinary prices of corn cannot pay for the seed committed to them, will be restored to the dominion of sterility; but we believe entirely, that the advantages of science will remain to the practical farmer, that though property should remain unviolated and tythes be still the lawful right of the church, yet agriculture will continue to flourish, and that *it is not on the decline.*

Our author in this Essay has dealt very sparingly in the received doctrines of agricultural economy. To the great positions of Smith and Malthus, and the other masters of that science, which seem to show that agriculture is not the natural source of riches in a highly improved country, he has not once adverted. We trust that Mr. Benett is aware, that in an unimproved country, where only the best land is cultivated, where rents are very low, and labour is redundant, corn can be raised much cheaper than in a wealthy community, in which the prosperity of trade renders labour dear, where rents are high, and recourse is had, in times of necessity, to the most sterile soils. All this is overlooked in the Essay before us. The commutation of Tythes is here alone proposed to us, as the panacea, which is to cure every evil; which is to sustain the landlord's rent, to repay all the efforts of speculation for extracting produce from every soil, and to induce universal prosperity. If we were disposed to sacrifice all considerations of justice and prudence, we could on the same principles suggest a plan apparently more efficacious than this for the attainment of the object. Let all rents be abolished, and every cultivator be exempt from every charge. Let all the regulations of trade be made subservient to the purposes of agriculture. The community indeed would be impoverished and ruined; our population would rapidly de-

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sown are luxuriant; that in all the great wheat counties, the quantity sown is fully equal to that of the two last seasons, probably the most extensive ever before sown in Britain."

crease;

crease; our manufactures fail altogether; but there is no doubt that the balance of the corn trade would rapidly become favourable, and a great quantity of wheat (which our labourers, like the cultivators of Poland, would be unable to purchase, and therefore could not consume) would every year, as in the times before England's prosperity began, be exported to the foreign market.

Mr. Benett's proposal for the commutation of Tythe rests entirely on the assumed fact, that agriculture is on the decline, and that the abolition of tythe will cause it permanently to flourish. We have disputed the fact, which is the basis of his theory, we hope successfully. We will abstain from noticing the observations, which are crouded into his little pamphlet, attempting to prove, that, under all circumstances,

"The tythe is a property which, in its nature, is injurious to the interest of the whole State, that it ought to be, and eventually must be, commuted;"—"that it destroys all the respect which we ought to feel for our pastors; that inveterate enmity succeeds; that the whole blame should be attributed to the tythe system; and that this must be so while human minds, hearts, and feelings continue to be formed as they have hitherto been."

It will be enough at present to state our cordial disagreement with Mr. Benett upon all these points. His main argument is derived from the fact, that agriculture is on the decline. That fact he has not proved, and we deny it. We persuade ourselves at the same time, that nothing but the haste of composition has induced Mr. Benett to publish a statement, which abounds in unwarranted aspersions of the sacred character of our Clergy.

The plan of commutation which he proposes, (if any plan were practicable) is in one view the most objectionable of any that can be imagined. The value of the tythe has been supposed to be in most cases a sixth, in some cases a fifth; and in countries of difficult culture, a fourth, or more, of the rental of the soil. Can any one, without emotion, contemplate the investing the Clergy with a fourth, a fifth, or even a sixth of the whole territorial property of England? The statute of Mortmain would then be an illusion! at least a sixth of the land of England would be withdrawn from the currency of exchange, and permanently attached to life proprietors, who could derive no benefit from extended cultivation, and whose sole object it must be, indifferent to its future condition, instantly to draw from the soil its utmost immediate produce. Precautions against this would be oppressive, and practically evaded. Is this a scheme

scheme distinguished by "most honourable reward," by a Society founded *for the encouragement of agriculture?*

But indeed if such a scheme were realised, its detriment to agriculture, and its injury to the State, in fixing for ever, in most rigid entailment, so vast a portion of our territorial property, would be a small part of its evil result; these would be matters of trivial import, compared with the malignity of its moral effects. Our Churchmen are but men, and will continue to be endued "with human minds, hearts, and feelings." If the provision of tythes for their support were not of sacred origin, yet its excellence is most apparent in this; that it commonly excludes them from all the care and labour of temporal concerns, leaves them unfettered by worldly anxieties, and free to the discharge of that important function, on which the salvation of many must depend. If the time should ever come when the whole body of the Clergy shall be immersed in the sordid concerns of property of any kind, if they are to be tempted from their holy office to plough the soil, to reap the harvest, and to barter its produce in the market, if the liberal learning, which now adorns their calling, were to be exchanged for the speculations of husbandry and calculations of agricultural economy, the change would indeed be great. We will avoid the pain of tracing its awful results.

We take our leave of Mr. Benett's pamphlet, not without suggesting that societies established for any purpose become of questionable utility when they presume to speculate in those high matters on which parliament itself will for no mean motive venture to deliberate. The Constitutional and Corresponding Societies of Chalk Farm, the Roman Catholic Convention at Dublin, and the Agricultural Societies which complain of our Ecclesiastical Establishments subsisting by public grievance, are bodies of men unknown in the British Constition, and long may they remain so! We presume to suggest to the country gentlemen of England, that if some of them do not deem it inconsistent with their dignity to do the farmer's business for the farmer's profit, and to sustain their revenues by vending produce in the corn market; yet it will prove inconsistent with their peculiar interest, as it is wholly incompatible with their duty, to excite and to reward speculations on matters of high constitutional doctrine, which are far above their reach and ours. If they assume a right to denounce one provision of the law, other associations of men may denounce some other. The peculiar privileges of landlords, the game laws, and all manorial royalties, or even the payment of rents may be objected to, on grounds at least as tenable as the objections raised against the rights and property of the Church. The dutiful obedience which we all owe to all the

parts

parts of the Constitution, under the wise supervision of the Legislature, will speedily be lost in vain researches after imaginary improvements, combinations will speedily be formed upon other bases than that of allegiance to the state.

Our minds are tranquillized and refreshed by a perusal of the letter to Mr. Benett, in reply to his Essay, by Archdeacon Coxe.

Mr. Coxe has rendered service to his order and to the community at large, by withdrawing himself a little while from his other literary pursuits, and undertaking the duty of this important address; in which the spirit of controversy appears with meekness and good sense; in which the truth is proclaimed, and the interests of the Church defended, as they always ought to be, with vigour of reasoning, unostentatious simplicity, and Christian moderation.

It is unnecessary to follow Mr. Coxe through the tract of his reasoning, in which we think he successfully combats every argument which he opposes. He contends, that our agriculture is not on the decline; and that, therefore, the commutation of tythe is not wanted for its support. With respect to the enmity occasioned by the tythe system, he declares in behalf of the body

—"of which he has the honour to be a member, that for the sake of gaining the love and esteem of their flocks, they would cheerfully forego any advantage which they can forego, without serious injury to themselves, and to those for whom they consider themselves as the trustees."

But that any great portion of the dissent from the Church is caused by the operation of tythes, he shews to be a mistaken judgement.

"The very situation of Dissenters disproves the assertion. In villages and country districts, however populous, where the tythe system extends, they are comparatively few; and a greater majority of the farmers are attached to the Church, than any other class of society. On the contrary, they are more numerous in towns, where the maintenance of the Clergyman is drawn from another source."

With a manliness which becomes the cause in which he is engaged,

"He trusts that no one will suspect him of disaffection for suggesting, that the right of the Church of England to its property of every denomination, is not derived from the concession of Parliaments or the favour of princes; but is at least as ancient, and

and deduced from a principle at least as sacred as any other right enjoyed or exercised in this country. Nor ought we to infer, that because Parliament, in permiting the enclosure of a common, has established in land connected with that common some commutation for tythe by the previous consent of all interested parties, a general commutation of all tythe may be enforced, not only without the consent, but in defiance of the Clergy. It should be remembered, that their right to tythe is founded on prescription anterior even to the state, and is at least, by adoption, made a principle of the Constitution. It is fundamental in the Church, which subsists not only by alliance with the State, but is identified with it. The Clergy of the present day have but the usufruct, and are incompetent, even if they were willing, to dispose of the inheritance of their order. They can neither be bribed nor compelled to consent for their successors in all future ages, whom they do not represent; nor exchange a right, which is prescriptive and fundamental, for property of any kind, which can only be ensured to them by the validity of recent convention."

We anxiously recommend to all our readers, who, like us, are firm friends of the Constitution in Church and State, to peruse and to study Mr. Coxe's Letter.

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ART. II. *An Inquiry into the Nature and Causes of the Wealth of Nations. By Adam Smith, LL.D. &c. &c. with Notes, and an additional Volume, by David Buchanan.* 8vo. 4 vols. 2l. 8s. Oliphant and Co., Edinburgh; Murray, London.

UPON reading the above title-page, our indignation was excited in no ordinary degree at the profane and presumptuous attempt which it seems to announce to the public. An additional volume to the Wealth of Nations—Why then should not the Iliad be extended to thirty cantos in the true modern style, and Herodotus brought down to the present times? What should prevent some juvenile author, of boundless ambition, and irrepressible impudence, from giving us a few additional chapters to the Principia of Newton, or from making his *debut* in the literary world with notes and a fresh volume to the lives of the English Poets! Nor was the study which we bestowed upon the *back-title*, calculated to remove our fears or to diminish our anger. "Smith's Wealth of Nations, Buchanan's edition, in *four* volumes, price 2l. 8s. in boards," is a form of words, which

which we had never before seen applied to that distinguished work; while the increase in the price and in the number of volumes, left no doubt upon our minds, that something very bad had occurred which ought not to remain unexposed, and that no time was to be lost with the view of bringing to condign punishment the contrivers and perpetrators of such heinous sacrilege. Upon turning, however, to the fourth volume which rather inconsistently bears on the back, "Smith's Wealth of Nations, Vol. IV." we were rejoiced to find that its real title and import is nothing worse than "Observations on the Subjects treated of in Dr. Smith's Inquiry into the Nature and Causes of the Wealth of Nations, by David Buchanan."

It is well known that Dr. Smith spent the greater part of a long life, and employed the undivided strength of a most vigorous and well stored mind, in composing his immortal work, the Wealth of Nations; and so diffident was he of his abilities, and so anxious to produce something worthy of the attention of an enlightened age, that he retired from the world ten years, in order to prepare his book for the press. Nor is it less generally known, that the publication of his work introduced a new era in the commercial policy of all European states; while, at the present day, Adam Smith is held the oracle of political wisdom, and referred to as the highest authority on all subjects of trade, in Russia, Germany, Italy, and France. But Mr. Buchanan says, Dr. Smith did not publish a "perfect work;" and he informs us, that the object of his own performance is "to rectify what is amiss in that author; to supply omissions; to give his reasonings an application to modern times; and to exhibit, as far as he is qualified, a complete system of political economy." It was, no doubt, patriotic and generous in Mr. B. to lend his endeavours in the great cause which so materially affects the interests and happiness of all civilized people; but it would certainly have been more judicious as well as less trying to his reputation as an author, had he brought forward his discoveries, and communicated his new lights, in a separate publication. It seems to argue a want of modesty in a young man—for we cannot allow ourselves to think that Mr. Buchanan has finished his academical studies—to make his first appearance among grown-up people, avowing the Herculean task of writing notes on the Wealth of Nations, and of exhibiting a "complete system of political economy."

As it is not our intention to review the original work of Dr. Smith, our labour in this article will be confined to a short account of the notes in the first place, and secondly, of the additional volume. We may remark, however, that this formal division

division of our toil is not rendered necessary by the author's strict adherence to any similar method; for he has contrived to give us the same thing, first in the notes, and then in the said volume, with this slight difference indeed, that as the note contains all he has to say on the subject, the essay afterwards raised upon it, contains nothing at all.

The first thing that strikes one upon opening these volumes, is the ungovernable rage for annotation with which the editor has been affected; which leads him in some cases to throw away sensible remarks by setting them down where they do not apply, and in others, to repeat, for the fifth or sixth time, certain favourite observations which are neither sensible nor appropriate. He seems to have been occasionally caught in glancing over the text, by the sound of a word or the appearance of a phrase, without very carefully weighing what preceded or came after it, to have instantly bethought himself of his vocation of note-writing, and accordingly to disburse a portion of his little stock of knowledge at the bottom of the page. An instance of this occurs in the very outset of the first volume. In his admirable chapter on the division of labour, Dr. Smith very justly observes, that the productive powers of labour in agriculture, do not always keep pace with their improvement in manufactures, and consequently, that although the lands of opulent nations, by having more labour and expence bestowed upon them, produce more in proportion to the extent and natural fertility of the ground than is produced in poor countries; yet, that this superiority of produce is seldom much more than in proportion to the superiority of labour and expence. On this account, he continues to observe, the corn of a rich country will not always, in the same degree of goodness, come cheaper to market than that of the poor country; and the reason is simply this: the chief constituent parts of the price, in the former case, being wages of labour and profit on capital, and labour and capital in agriculture, not being quite so productive as in manufactures, the rich country, when compared with the poor country, will be farther advanced in manufacturing industry than in agriculture. From this, Dr. Smith concludes, that though the poor country, notwithstanding the inferiority of its cultivation, can, in some measure, rival the rich in the cheapness and goodness of its corn, it can pretend to no such competition in its manufactures. We shall attempt to illustrate this by an example. An acre of land may be supposed to produce at very little expence of labour two quarters of corn, whereas when well cultivated, the same acre would yield six quarters; but in the latter case the additional produce would bear a much smaller proportion to the expence of labour than in the former, that is, the surplus over the

the expence of labour, and the profit of capital, would be less in the latter than in the former instance. Upon this passage, Mr. B. has written the following note.

" In contrasting the agriculture and the manufactures of a rich nation, Dr. Smith mistakes the principle which regulates the price of corn. His statement implies that because it costs less to bring corn to market, it will therefore be sold cheaper. But the market price of corn is not regulated by its original cost; and though it could even be produced for nothing, it would not on that account be sold at a lower price. What a rich nation saves, therefore, in the expense of cultivation, goes not to reduce the price but to increase the rent." P. 11.

Of the doctrine contained in this note, we have to remark, in the first place, that it has no connection whatever with the meaning of the passage to which it bears a reference, and secondly, that it is true only in very particular circumstances. The merest novice in political economy requires not to be informed that the market price of corn, and indeed of every other commodity, is regulated not by the original cost, but by the proportion which the supply generally bears to the demand: but it does not at all follow that where there is freedom of trade and room for competition, the market price of all commodities will not be pretty accurately measured by the expence which, in ordinary cases, is necessary to bring them to it. If if be granted that, where there is freedom of trade and scope for competition, the supply will generally be proportioned to the demand, it must follow that, as the rates of profit in agriculture will be regulated by the current gains in other departments of industry, the market price of corn will bear a tolerably definite proportion to the expence of raising it. We say in *ordinary* circumstances, and in the enjoyment of free intercourse with a considerable portion of the world; for in a country such as China, or in the case of general scarcity, corn, being a first necessary of life, ceases to be regulated by the common rules of trade. But there was really no occasion for such a note, however just in principle, where Mr. B. has thought proper to introduce it; for Dr. Smith, so far from saying that "a rich nation *saves* in the expence of cultivation," states the very reverse, and maintains, that the produce of land in such a country is smaller in proportion to the expence than in a poor country. The said note, however, is so valuable in the eyes of the editor, that he repeats it in substance six or seven times.

At page 82, we are presented with a specimen of editorial ingenuity which must not be withheld on the present occasion. Dr. Smith observes, that in the price of flour or meal, we must add

add to the price of the corn, the profits of the miller, and the wages of his servants; in the price of bread, the profits of the baker, and the wages of his servants; and in the price of both, the labour of transporting the corn from the house of the farmer to that of the miller, and from that of the miller to that of the baker, together with the profits of those who advance the wages of that labour. This view of the matter seems very rational and admissible, but Mr. Buchanan assures us, that

"The profits of the miller and baker, and the wages of their servants, form no addition to the price of flour or of bread. They are paid, not by an addition of price to the consumer, but by a deduction of rent from the landlord. Though it cost nothing to bake bread and to grind corn, the price of flour and bread would still remain the same, but the landlord's rent would be increased by the whole expence thus saved; that part of the price formerly paid to the baker and the miller, would now be paid to the landlord. In like manner, the price of transporting corn from the house of the farmer to that of the miller and baker, or in other words, to the market, falls on the landlord's rent."

This doctrine is so excessively extravagant that we cannot believe the author had any other object in view than to raise a smile. Would he seriously have us to admit that the whole expence of converting wheat into bread, puddings, starch, or hair-powder, is a deduction from the landlord's rent; or that the various processes by which a cambric frill or a superfine coat are formed out of flax and wool, are all defrayed by him upon whose lands the flax and wool were produced! How cruelly landlords must be defrauded, where a pound of flax not worth two shillings, will sell in the shape of lace, for thirty or forty pounds. Probably the landlord's rent on the said pound of flax did not exceed the moderate sum of three-pence, and yet the flax-dresser, the spinner, the bleacher, and the lace-worker, will, by their united exertions, draw from the pocket of the consumer, possibly from the unfortunate landlord himself, the exorbitant sum of thirty guineas. Nor do we see how the matter can be remedied, until landlords shall fall upon a plan of laying down one field under a crop of quartern loaves, another for a supply of linen and Brussel's lace ready made, and of teaching their tups to throw off quarterly a fashionable frock, and a ball-suit before the birth-days.

The doctrine which Mr. B. has caricatured so amusingly, seems to be this:—the cheaper a crop can be raised in respect of labour and profit on capital, the greater, in ordinary circumstances, will be the share of the gross produce which goes to the landlord in the shape of rent; and upon this view of the subject,

subject, it will be readily admitted that, if a farmer could raise a crop worth 20l. an acre, at the trifling expence of 2l. defraying the price of wages, of manure, the wear and tear of implements, that is, reserving the ordinary profits on capital in all the branches of his expenditure, then the landlord's share would naturally and justly be 18l. per acre. But this principle applies solely to the raw produce; and the comparative cheapness or dearness of the subsequent processes of manufacturing industry, have no relation whatever either to the landlord's rent or to the farmer's profits.

We have said that Mr. Buchanan is apt to be led away by the occurrence of particular words, and to write notes upon them without attending to the import of the discussion in which they present themselves. When writing on the subject of National Defence, Dr. Smith happens to call war, the "noblest of all arts," which encomium, although it has no connection with the merits of the argument in train, instantly calls forth the indignant reprobation of the editor in one of his longest notes. In like manner, when Smith in his article on education comes to use the words "moral philosophy," his editor seizes the clue, and indites a very learned note on morality. "Morality," says he, "is rather a matter of feeling than of reasoning, and it is not easy to see, therefore, how it can be either assisted or explained by philosophy, for what can the philosopher explain which we do not already know." Again, the author of the Wealth of Nations casually drops something about logic, and Mr. B. instantly produces his annotation, which is as follows.

"Logic is the art of reasoning. It professes to teach mankind the use of their reason. But the possession of reason implies the power of using it, and where then is the utility of artificial rules for this purpose?"

We have not time to argue the point with the editor at every stage of his progress, on which account we shall let him have it all his own way as to logic and morality. There is, however, one weighty truth which he solemnly asseverates two or three times, and which we refrain from contradicting, merely, because we cannot call it in question, namely, that "Tailors' wages have risen considerably since the days of Adam Smith."

We proceed now to the additional volume which Mr. Buchanan, or his publishers, have thought a suitable companion for the "Wealth of Nations;" and as we still regard the author as a young man of talents, who has ventured upon a great undertaking without the benefit of judicious advice, we shall be as merciful to him as possible. His first article is on metallic currency, which presents nothing either new or interesting. It seems

seems indeed to be a compilation from Lord Liverpool's letter on the Coin, engrafted upon a few common-place remarks which appear in every essay on the subject. The article on the "Wages of Labour" is avowedly an abstract of Malthus's leading doctrines on the progress of population, interspersed with a few remarks by our author, who takes upon himself to inform his reader, at what point Mr. Malthus ceases to be a safe guide. The section on "Stock" is more original, and contains, among other profound observations, the following one, which is as cheering as it is profound.

"A capital of 10,000l. yielding a profit of ten per cent. will provide for an expenditure of 11,000l.; and if this capital be increased without any increase of expenditure, the consequence must be a diminution of profit to the precise amount of the additional capital; because otherwise this capital cannot find employment. A larger capital than 10,000l. with a profit of ten per cent. can never be employed in providing for an expenditure of 11,000l."

In what manner a capital of 10,000l. with a profit of ten per cent. is to provide for an *expenditure* of 11,000l. Mr. B. has not condescended to explain; and it is a discovery of such wonderful value in these bad times, that we feel it hard to forgive the neglect. We can imagine the possibility of realizing this golden dream for *one* year; but as the road to ruin, like the road to the grave, is to be trod but once, and as men do not usually re-taste their fortunes as a heron re-tastes an eel, we confess, that our knowledge of finance is completely inadequate to provide ways and means, for expending 11,000l. per ann. on a capital of 10,000l. even with an interest or profit of ten per cent.

The chapter on "Productive and Unproductive Labour," presents a few good remarks; and in defence of that distinction which is so well illustrated by Dr. Smith, Mr. Buchanan's reasoning coincides very closely with our own arguments on the same subject, in our review of Craig's Elements of Political Science *. Dr. Smith's distinction between productive and unproductive labour, though it appears to be simple and obvious, has been perplexed by the ingenuity of subsequent reasoners, who maintain every species of industry to be equally productive, which contributes, however remotely, to the general wealth. According to this doctrine, the soldier and the judge are reckoned productive labourers, because they raise the value of

* See our Review for November, 1814.

the

the national stock, by protecting it, the one from plunder, and the other from injury; for if the artificer of bolts and bars, who protects property in detail, be termed a productive labourer, much more, it is argued, should those be placed in the productive class, who protect property in the mass, and add to every portion of it, the quality of being secure *. In his explanation of this subject, Dr. Smith expressly states, that he does not mean to undervalue the utility of the labour which he denominates unproductive; and the preceding argument seems to proceed upon the fallacy of maintaining, that labour because it is useful must necessarily be productive. But while the utility both of justice and of defence is freely admitted, the labour which is subservient to production, ought not therefore to be confounded with the labour which actually produces; since by such a mode of reasoning, the plainest distinctions might be subverted. If the soldier, for example, be termed a productive labourer, because his labour is subservient to production, the productive labourer might, by the same rule, lay claim to military honours; as it is certain that, without his assistance, no army could ever take the field to fight battles or to gain victories. The case of the menial servant is still more decisive in favour of Dr. Smith's distinction. It seems quite plain that the wealth of an individual, who maintains ten menial servants, will be diminished exactly by the expence of their maintenance: while by maintaining ten labourers who re-produce their maintenance with a profit, he will be richer by the whole amount of this profit. In answer to which, it is observed, that "there is no such difference as Dr. Smith supposes between the effects of maintaining a multitude of those several kinds of workmen. It is the extravagant quantity, not the peculiar quality of the labour thus paid for, that brings a ruin. A man is ruined if he keep more servants than he can afford to employ, and does not let them out for hire; exactly as he is ruined by purchasing more food than he can consume, or by employing more workmen in any branch of manufactures than his business requires or his profit will pay *." It is only, therefore, when workmen or productive labourers are multiplied without necessity and maintained in idleness, or in other words, when they are not productive labourers, that they are compared by this writer to menial servants; for it is clear that when they re-produce their maintenance with a profit, they cannot be multiplied to the injury of their employer. Here then Dr. Smith's distinction between productive and unproductive labour is plainly recognized; since it appears that a master loses

* See Edin. Review, vol. iv, p. 355.

only

only by maintaining workmen without employing them, or, in other words, by maintaining unproductive labourers.

We have no hesitation in saying that Mr. Buchanan has the best of the argument, and that although it may not be easy to draw the line of distinction between productive and unproductive labourers, without taking in some on both sides of it which the general description or definition of such labourers would necessarily exclude, yet there can be no doubt that the distinction itself is founded in a just view of private prosperity and of national wealth.

On the subject of "National Defence" our author has stepped entirely out of his department, as a writer on political science, and entered that of a military historian; on which account his article is in no respect a scheme of national protection, but a brief historical sketch of the art of war, together with certain instructions to fighting men, drawn as practical inferences for the review which he takes of their blood-stained annals. We have first the invasion of Greece by the Persians; then, the contests of the Greeks with each other; after which follow in order, the invasion of Persia by Alexander; the rise and decline of the Roman power; contests of the middle ages; invasion of Holland by Louis XIV.; wars of King William, of Marlborough, of Frederic the Great, American war; view of the modern system of tactics; campaign of 1793 in Germany, by the Archduke Charles, and in Italy by Bonaparte; Campaign of 1805; &c. As Mr. Buchanan evidently piques himself upon this article; we would willingly, in return for the amusement which his brisk detail has afforded us, say something in its favour; and had it appeared in the preface of an English Polybius, or as a commentary on Sir David Dundas's movements, it should certainly have been crowned with applause. But as we happen to agree with Dr. Smith, Mr. Craig, and other distinguished writers on national defence, that the cheapest means, and those which are least dangerous to the liberty of the subject, ought, as well as the most efficacious means, to be taken into consideration in every place which is devised for public security, we cannot help thinking, that he has passed by that into which it was most incumbent upon him to examine minutely.

But we are tired of finding fault, for which reason, we shall abstain from any farther exercise of our inquisitorial authority. We regret, that literary justice, and a becoming regard for the great name of Adam Smith, have compelled us to be so decided in our disapprobation of Mr. Buchanan's labours, both as an editor and as an author. We think his notes are generally puerile, and sometimes flippant, while the essays which compose his volume, exhibit little of either reflection or information.

We have no intention to conceal, however, that our severity has been partly excited by the symptoms of self-sufficiency which pervade his production, but chiefly by the bold and unmeasured confidence which led him to undertake the editing of the Wealth of Nations.

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ART. III. *The Lord of the Isles. A Poem. By Walter Scott.* 4to. 2l. 2s. 475 pp. Constable, Edinburgh. Longman and Co. London. 1815.

OF those who are condemned to worship at the shrine of fashion, and to court the gale of popular applause, there are none who have more reason to complain of its tyrannous caprice, or to lament its rapid and unaccountable reverse, than the favourite poets of the age. Fiddlers and physicians, preachers and players, can often count many seasons more passed in the sunshine of public approbation than the laureats of the day; fewer efforts are required to fill their purses, and fewer sacrifices to preserve their fame. The large and repeated draughts which in the zenith of his popularity, are made upon the poet's genius, leave it spiritless and exhausted; and when after any interval of repose, he returns, like the giant refreshed, to the course, he finds another in possession of the field. The same harmony which once delighted the public ear, pleases it now no more; the anxiety which in former days anticipated every new exertion, has subsided into the listlessness of neglect; and the transports of admiration which attended its appearance are converted into the damnatory coldness of faint praise or the cavils of disappointed expectation. His only consolation will be that the idol to whom those honours, which were once his own, are now transferred, will in his turn sink into neglect, and in due time be added to the number of those, who like the fat weed rot themselves on Lethe's wharf.

They, whose exertions have never received the meed of popular favour, may console themselves with the hope, that posterity will grant what the present age has refused, and that the beauties which prejudice has neglected or envy proscribed will be pronounced standard by the test of time. But the favourite of fashion, who has either sacrificed his better judgment to the taste of the day, or blinded by applause, has neglected those foundations which can alone secure an immortality of fame, must deny himself even this consolation, and must remain content with the retrospect of a past existence.

We know not how far the truth of these assertions may be exemplified in the poet now before us. There are none who have enjoyed

enjoyed a more uninterrupted tide of success, there are none who have been so surfeited with public admiration; he has not only established himself the sole monarch of the poetic region for this last seven years, but has been enabled to buoy up the pretensions of a herd of servile imitators, who have attached themselves to his train, and at an humble distance have pursued the triumph, and partaken the gale. The time was when an unfortunate wight, who might happen to hint an objection against a single couplet of the northern poet, would have undergone a severer discipline from the hands of the ladies than Falstaff at Herns Oak. But our *blue stockings* have now exchanged the tartan plaid for the pirate's roqueloir, and are all dying for the dear devil of misanthropy. How long the melancholy fit may last, we are not sufficiently versed in the records of Bethlehem Hospital to answer, but we suspect that the noble Lord in the velvet cowl has fumed and fretted his hour upon the stage; nor should we be surprised, if for the next year or two universal benevolence and *douce humanité* were again to be all in the fashion. It is a difficult task at any time to recall the attention, which has been so powerfully rivetted upon a new object of admiration. W. Scott has made a strong effort to re-establish his empire over the public mind, and we can only say, that if he fails in his attempt, he will have the satisfaction at least of exposing in the clearest light the wavering and worthless honours of popular applause. That our readers, however, may be enabled to determine upon the justice of this opinion, we shall give them an outline of the poem, extracting such passages as appear most to deserve their attention and regard.

The poem opens with the song of the minstrels, to awaken Edith, the maid of Lorn, on her bridal morning. She had been conducted, according to the ancient custom of the highlands, from her father's house, to Astornish, the castle of her betrothed husband, the heir of the mighty Somerled, Ronald the LORD OF THE ISLES. This castle was situated upon the coast of Argyleshire, and was one of the principal strong holds which the Lords of the Western Islands retained upon the main land. The Lord of Lorn, the brother of Edith, was also a descendant of Somerled, by his second son Dougal, from whom he derived the sirname of M'Dougal, and his inheritance of Somerled's territories in the main land, while to Ronald descended the Lordship of the Isles. The time chosen by the poet, is the spring of the year, 1307, when Bruce, who had been driven out of Scotland by the English, and the Barons who adhered to the foreign interest, returned from the island of Rackrin on the coast of Ireland, again to assert his claims to the Scottish crown. "Wake maid of Lorn," is the burthen of the minstrels song; but their harmony awakens

in the breast of Edith no other feeling, than that of anguish for affection unreturned by him; who was so soon to be her bride-groom. She had too severely felt that he loved her not. In the midst of these reflections, a single ship is descried, contending against the winds and waves, and evidently avoiding the shore of Astornish. Lord Ronald's fleet in the mean while sweeps by, but the solitary bark still struggles with the adverse tide: till it is resolved by the two warriors who guide its course, for the sake of their sister Isabel, who has encountered with them the dangerous passage, to seek for shelter within the Castle of Astornish. They land upon the steep stair leading up to the fortress, and are received into the castle.

The second canto presents us with the bridal feast, and the alternate gloom and wildness of the troubled Ronald; which none understand but the lady herself. The bugle sounds, the strangers are introduced, and hospitably seated at the board of revelry. A song is introduced in praise of the "Broach of Lorn," and in execration of Bruce. This produces so strong a sensation on the part of the strangers, that the Lord of Lorn discovers in them Bruce himself and his brother; and calls out for vengeance on the head of the former for the blood of his kinsman, the regent Comyn, whom he had slain, as history informs us, at the high altar of the Grey-Friars church in Dumfries. The Lord of Lorn is checked by Ronald, who declares his guests protected within his castle by the laws of hospitality. In this scene of confusion, Isabel entreats at once De Argentine and Ronald for the safety of their captives: De Argentine claims them as prisoners for his royal master Edward, the better to provide for their safety; Torquin however, the chieftain of Dunvegan, combats even this proposition, and declares himself a friend to the claims of Bruce upon the Scottish crown. In the midst of the wild debate, awakened by this determination, the Abbot arrives, who had crossed from the neighbour island, to join the hands of Edith and Ronald. He is called upon to curse the murderer of Comyn by the Lord of Lorn, but upon the declaration of Bruce to assert his claims to the sovereignty of his native land, and after having delivered it from a foreign yoke, to expiate the murder of Comyn by a crusade into Palestine.

XXX.

"Like man by prodigy amazed,
Upon the King the Abbot gaz'd;
Then o'er his pallid features glance
Convulsions of extatic trance.
His breathing came more thick and fast,
And from his pale blue eyes were cast
Strange rays of wild and wandering light;
Uprise his locks of silver white,

Flush'd

Flush'd is his brow, through every vein
In azure tide the currents strain,
And undistinguish'd accents broke
The awful silence ere he spoke.

XXXI.

"De Bruce! I rose with purpose dread
To speak my curse upon thy head,
And give thee as an outcast o'er
To him who burns to shed thy gore;—
But, like the Midianite of old,
Who stood on Zophim, heaven-controul'd,
I feel within mine aged breast
A power that will not be repress'd.
It prompts my voice, it swells my veins,
It burns, it maddens, it constrains!—
De Bruce, thy sacrilegious blow
Hath at God's altar slain thy foe:
O'er-master'd yet by high behest,
I bless thee, and thou shalt be bless'd!"—
He spoke, and o'er the astonish'd throng
Was silence, awful, deep, and long.

XXXII.

"Again that light has fired his eye,
Again his form swells bold and high,
The broken voice of age is gone,
'Tis vigorous manhood's lofty tone:—
"Thrice vanquish'd on the battle-plain,
Thy followers slaughter'd, fled, or ta'en,
A haunted wanderer on the wild,
On foreign shores a man exiled,
Disown'd, deserted, and distress'd,
I bless thee, and thou shalt be bless'd;
Bless'd in the hall and in the field,
Under the mantle as the shield.
Avenger of thy country's shame,
Restorer of her injured fame,
Bless'd in thy sceptre and thy sword,
De Bruce, fair Scotland's rightful Lord,
Bless'd in thy deeds and in thy fame,
What lengthen'd honours wait thy name!
In distant ages, sire to son
Shall tell thy tale of freedom won,
And teach his infants, in the use
Of earliest speech, to faulter Bruce.
Go, then, triumphant! sweep along
Thy course, the theme of many a song!
The Power, whose dictates swell my breast,
Hath bless'd thee, and thou shalt be bless'd!—

Enough

Enough—my short-lived strength decays,
And sinks the momentary blaze.—
Heaven hath our destined purpose broke,
Not here must nuptial vow be spoke;
Brethren, our errand here is o'er,
Our task discharged.—Unmoor, unmoor!—
His priests received the exhausted Monk,
As breathless in their arms he sunk.
Punctual his orders to obey,
The train refused all longer stay,
Embark'd, raised sail, and bore away." P. 75.

With this magnificent description, the canto concludes. In the beginning of the third, the Lord of Lorn demands his daughter back from Ronald, and utters a vow that she shall never marry the friend of Bruce. She is no where to be found—but intelligence is given that she had escaped in the bark of the Abbot. The Lord of Lorn, after dispatching Cormac Doil, a notorious pirate, in pursuit of the fugitive, departs—In the middle of the night, Bruce and his brother Edward are suddenly awakened by the appearance of their host and the chieftain of Dunvegan, who swear fealty to him as monarch of Scotland. Some portion at least of this devotion to the cause of Bruce on the part of Ronald, appears to flow from his attachment to Isabel, the monarch's sister, whom he had seen before in the Holy Land. They agree to leave the castle, and to retreat for a while to Ireland, to muster their allies, and to arrange their plans for future action. As they pass the island of Skye; Ronald proposes to Bruce that they should land for the purpose of hunting a mountain deer. They disembark with Allan, the page of Ronald. As they proceed, they meet unexpectedly with five men, two of whom are of a superior cast, and the remaining three serfs; on being questioned, they state themselves to have been shipwrecked upon the coast; they invite Bruce and Ronald to their hut to partake of a fallow deer which they had just killed; and give them the unwelcome information that their galley, which was moored off the shore, upon the appearance of a southern vessel, had set sail and fled. Though fearful of treachery, they agree to follow these rough and suspicious strangers.

XXII.

"They reach'd the dreary cabin, made
Of sails against a rock display'd,
And there, on entering, found
A slender boy, whose form and mien
Ill suited with such savage scene,
In cap and cloak of velvet green,
Low seated on the ground.

His

His garb was such as minstrels wear,
Dark was his hue, and dark his hair,
His youthful cheek was marr'd by care,
His eyes in sorrow drown'd.
"Whence this poor boy?"—As Ronald spoke,
The voice his trance of anguish broke;
As if awaked from ghastly dream,
He raised his head with start and scream,
And wildly gazed around;
Then to the wall his face he turn'd,
And his dark cheek with blushes burn'd.

XXIII.

"Whose is the boy?" again he said.
"By chance of war our captive made;
He may be yours, if you should hold
That music has more charms than gold;
For, though from earliest childhood mute,
The lad can deftly touch the lute,
And on the rote and viol play,
And well can drive the time away
For those who love such glee;
For me, the favouring breeze, when loud
It pipes upon the galley's shroud,
Makes blither melody."—
"Hath he, then, sense of spoken sound?"—
—"Aye; so his mother bade us know,
A crone in our late shipwreck drown'd,
And hence the silly stripling's woe.
More of the youth I cannot say,
Our captive but since yesterday;
When wind and weather wax'd so grim,
We little listed think of him.—
But why waste time in idle words?
Sit to your cheer—unbelt your swords."—
Sudden the captive turn'd his head,
And one quick glance to Ronald sped.
It was a keen and warning look,
And well the Chief the signal took." P. 108.

After their meal, they agree to watch by turns. The various thoughts which agitate the bosoms of Ronald and Bruce during their watch, are well described. Young Allan's turn comes last, which gives the poet the opportunity of marking in the most natural and happy manner, that insensible transition from the reality of waking thought, to the fanciful visions of slumber, and that delusive power of the imagination which so blends the confines of these separate states, as to deceive and sport with the efforts even of determined vigilance.

"He

"He turn'd
To tales at which his youth had burn'd,
Of pilgrim's path by dæmon cross'd,
Of sprightly elf or yelling ghost,
Of the wild witch's baneful cot,
And mermaid's alabaster grot,
Who bathes her limbs in sunless well
Deep in Strathaird's enchanted dell.
Thither in fancy rapt he flies,
And on his sight the vaults arise;
That hut's dark walls he sees no more,
His foot is on the marble floor,
And o'er his head the dazzling spars
Gleam like a firmament of stars!
—Hark! hears he not the sea-nymph speak
Her anger in that thrilling shriek?—
No! all too late, with Allan's dream
Mingled the captive's warning scream!
As from the ground he strives to start,
A ruffian's dagger finds his heart!
Upward he casts his dizzy eyes, ...
Murmurs his master's name, ... and dies!" P. 117.

Bruce is awakened by the sound, and with Ronald succeeds in dispatching all his assailants, the chief of whom proves to be the pirate Cormac Doil: who knowing him well, had forged the tale of the boat's departure to detain the monarch in the island, and to seize his opportunity of dispatching him. After a very sweet and *Virgilian* lamentation over the body of Allan, the Euryalus of our poet, they retreat from the island, accompanied by the dumb page whom they have discovered in Cormac's hut.

At the commencement of the fourth Canto, they regain their bark, where Bruce is informed that during his absence tidings had been received of the death of the English monarch, and of the accession of many powerful chieftains to the standard of their native king. Upon this intelligence they shape their course towards Arran. The scenery of the different islands, by whose shores they sail, is delineated with our poet's usual accuracy and spirit; nor are the various tales attached to the several objects as they pass in review before our eyes, omitted. The cruelty of the jealous chieftain of Canna, who immured his wife in a lonely castle, and the suffocation of the inhabitants of the isle of Egg, who with their families had taken refuge within a cavern, by the Macleods, are both most poetically described. During the voyage, Lord Ronald declares to Bruce his affection for Isabel, the monarch's sister, considering himself released from his engagement to Edith, by her sudden flight. To his proposal, Bruce returns no definite answer; but the dumb page, who had witnessed the

the scene, appears so sensibly affected as to draw the attention of the chieftains. They land at the convent of St. Bride's, in which Isabel had taken refuge; Bruce, attended by the page, repairs to his sister's cell, and reveals to her the love which Ronald entertained towards her; she, however, refuses to hear his suit, till he shall lay at her feet both, his ring and the acquittal of his oath to the maid of Lorn.

The fifth Canto opens with the description of Isabel at her devotions, after rising from which she discovers upon the pavement a ring with a scroll attached to it, restoring the promise of Ronald to Edith. She wonders from whence it could arrive. No one, it appeared, had approached the convent that morning, except the page of her brother, whom her attendant had observed passing rapidly from the chapel, with tears bursting from his eyes.

"The truth at once on Isabel,
As darted by a sun-beam, fell.—
"'Tis Edith's self!—her speechless woe,
Her form, her looks, the secret show!
—Instant, good Mona, to the bay,
And to my royal brother say,
I do conjure him seek my cell,
With that mute page he loves so well."—
"What! know'st thou not his warlike host
At break of day has left our coast?
My old eyes saw them from the tower.
At eve they couch'd in green-wood bower,
At dawn a bugle-signal, made
By their bold Lord, their ranks array'd;
Up sprung the spears through bush and tree,
No time for benedicite!
Like deer, that, rousing from their lair,
Just shake the dew-drops from their hair,
And toss their armed crests aloft,
Such matins theirs!" P. 177.

Isabel dispatches Augustine, the chaplain of the convent, to Bruce, to demand the page at his hands. Upon Bruce's declaration to the friar that he had sent the boy to St. Bride, there to remain unmolested, Edward, the monarch's brother, professes that he had dispatched him with the royal mandate to Cuthbert, on the shore of Carrick: the friar returns from his unsuccessful mission, and bears a request from Ronald to Isabel, that she would send her knight some token of her favour to wear on his crest, and promises that the page shall be his peculiar charge.

XII.

"Now on the darkening main afloat,
Ready and mann'd rocks every boat;

Beneath their oars the ocean's might
Was dash'd to sparks of glimmering light.
Faint and more faint, as off they bore,
Their armour glanced against the shore,
And, mingled with the dashing tide,
Their murmuring voices distant died.—
" God speed them!" said the Priest, as dark
On distant billows glides each bark;
" O Heaven! when swords for freedom shine,
And monarch's right, the cause is thine!
Edge doubly every patriot blow!
Beat down the banners of the foe!
And be it to the Nations known,
That Victory is from God alone!"—
As up the hill his path he drew,
He turn'd, his blessings to renew,
Oft turn'd, till on the darken'd coast
All traces of their course were lost;
Then slowly bent to Brodick tower,
To shelter for the evening hour." P. 188.

As they pass along, a sudden gleam of red light, as from a beacon illuminates both the water and the shores: in doubt and alarm, they land—when the page appears with an answer from Cuthbert, informing him that his enemies force was increased by the mountaineers from Lorn, and an attempt to land upon the shore of Carrick, would be perilous in the extreme. The warriors resolve, however, to abide the contest, and to besiege Clifford in the castle which once owned the Bruce as its native Lord.

XVIII.

" Now up the rocky pass they drew,
And Ronald, to his promise true,
Still made his arm the stripling's stay,
To aid him on the rugged way.
" Now cheer thee, simple Amadine!
Why throbs that silly heart of thine?"—
—That name the pirates to their slave,
(In Gaelic 'tis the Changeling) gave—
" Dost thou not rest thee on my arm?
Do not my plaid-folds hold thee warm?
Hath not the wild bull's treble hide
This targe for thee and me supplied?
Is not Clan-Colla's sword of steel?
And, trembler, canst thou terror feel?
Cheer thee, and still that throbbing heart;
From Ronald's guard thou shalt not part."—
—O! many a shaft, at random sent,
Finds mark the archer little meant!

And

And many a word, at random spoken,
May sooth or wound a heart that's broken!
Half sooth'd, half grieved, half terrified,
Close drew the page to Ronald's side;
A wild delirious thrill of joy
Was in that hour of agony,
As up the steepy pass he strove,
Fear, toil, and sorrow, lost in love!" P. 197.

As they proceed however, the spirits of Amadine fail him, when Ronald declares, that after the fatigues of that night, he shall be sent to the convent in safety, there to tune his lute, and tell "how Ronald loves fair Isabel:" he sinks trembling and helpless at his feet. Ronald, fearful of delay, conveys him to an aged oak near the way, and placing him within its hollow trunk, hastens to rejoin the band of Bruce. In this covert he is found by some hunters in the service of Clifford, and conveyed to the castle. A dialogue here ensues between Clifford and the Lord of Lorn, in which the latter gives the Monk's relation of the escape of his sister, whom he had conveyed away in disguise on the night of Bruce's visit to Ronald's castle. In their flight, however, they were overtaken by pirates, and Edith was separated from their protector. The Lord of Lorn does not recognize his sister in Amadine, but joins with Clifford in condemning the page to instant death. Amadine is led forth to the oak tree from whence he was taken, to be hanged from its boughs, unless he will betray the designs of the enemy. As he is preparing for death, Ronald, Bruce and fifty of their men from an ambuscade, fall upon the train; the page is rescued by Ronald, and nearly two hundred of Clifford's yeomen fall in the contest. Edward now assails the castle, and succeeds in bursting open the gates; the conflict is described with infinite spirit—Clifford falls by the hand of Ronald; but the Lord of Lorn contrives to escape—Bruce is again possessed of the mansion of his father's.

"Bring here," he said, "the mazers four,
My noble fathers loved of yore.
Thrice let them circle round the board,
The pledge, fair Scotland's rights restor'd!
And he whose lip shall touch the wine,
Without a vow as true as mine,
To hold both lands and life at nought,
Until her freedom shall be bought,—
Be brand of a disloyal Scot,
And lasting infamy his lot!
Sit, gentle friends! our hour of glee
Is brief, we'll spend it joyously!
Blithest of all the sun's bright beams,
When betwixt storm and storm he gleams.

Well

Well is our country's work begun,
But more, far more, must yet be done!—
Speed messengers the country through;
Arouse old friends, and gather new;
Warn Lanark's knights to gird their mail,
Rouse the brave sons of Teviotdale,
Let Ettrick's archers sharp their darts,
The fairest forms, the truest hearts!
Call all, call all! from Reedswair-path,
To the wild confines of Cape-Wrath;
Wide let the news through Scotland ring,
The Northern Eagle claps his wing!"— P. 217.

These mazers were large drinking cups or goblets, which as the note informs us, are mentioned in a curious inventory of the treasures of James III.

The beginning of the last canto conducts us again to the convent of St. Bride, where Isabel has taken the veil, and Amadine has resumed her female dress, and lives in friendship and love with the sister of the monarch. An interval of nearly seven years is now passed over in the history, till the June of 1314, when only part of Scotland which remained in possession of the English Edward, was the fortress of Stirling, which was now besieged by Bruce. The assemblage of a force from every quarter to raise the siege, and again to reduce Scotland under the English yoke, is accurately described. Intelligence of the approaching contest reaches the convent. Isabel now informs Edith that Bruce is acquainted with her disguise, that the Lord of the Isles, rejected by herself, had turned the tide of his affection toward his first love, and had reproached himself severely for his breach of faith, and that Bruce had engaged that Edith, under her former disguise, should satisfy herself of the penitence of him whom she loved. After some modest and decorous hesitation, Edith repairs to the camp, on the eve of the celebrated battle of Bannockbourn. While Bruce is employed in marshalling his lines, he is espied from the circle of the English monarch, and is attacked by St. Henry de Boune; who falls by the battle axe of the royal Scot. After this recontre, Edith, disguised as Amadine, is presented to him, whom he assures both of his protection and of Ronald's love.

XX.

"On Gillie's-hill, whose height commands
The battle-field, fair Edith stands,
With serf and page unfit for war,
To eye the conflict from afar.
O! with what doubtful agony
She sees the dawning tint the sky!—

Now

Now on the Ochils gleams the sun,
And glistens now Demayet dun;
Is it the lark that carols shrill,
Is it the bittern's early hum?
No!—distant, but increasing still,
The strumpet's sound swells up the hill,
With the deep murmur of the drum.
Responsive from the Scottish host,
Pipe-clang and bugle-sound were toss'd,
His breast and brow each soldier cross'd;
And started from the ground;
Arm'd and array'd for instant fight,
Rose archer, spearman, squire and knight,
And in the pomp of battle bright
The dread battalia frown'd." P. 248.

It is impossible to follow the poet through the tide of the battle; we can only say, that never was the strictest historical accuracy more intimately blended with the unbridled spirit of poetic fancy. The sudden turns of success, the confusion of the English, their rallying again, the enthusiasm excited by the voice of the page, supposed to have been dumb, the death of Argentine, are all delineated with a master's hand. The snare laid by Bruce for the English cavalry, by covering several deep pits with turf and brush, into which on their first charge they were precipitated, is not forgotten; but is introduced with great effect. In the midst of his triumphant exultation upon the Scottish victory, the poet, in a turn which we consider as peculiarly happy, thus addresses England upon her defeat.

"Yet mourn not, Land of Fame!
Though ne'er the leopards on thy shield
Retreated from so sad a field,
Since Norman William came.
Oft may thine annals justly boast
Of battles stern by Scotland lost;
Grudge not her victory,
When for her free-born rights she strove;
Rights dear to all who freedom love,
To none so dear as thee!" P. 270.

The poem concludes with the adoration paid by Ronald to her, whose voice had animated the drooping ranks of Scotland, and almost turned the fortune of the day, and with the union of the LORD OF THE ISLES, to the Maid of Lorn.

From this outline of the story, the reader may form a just though faint idea of the interest which the whole may be capable of exciting. The incidents are numerous enough to preserve the attention unimpaired, and the arrangement is sufficiently lucid not to

to perplex the imagination. The events which the two last cantos present to our view, are such as from the grandeur of their action, and the importance of their result, are worthy of being recorded in the strains of heroic verse. The character of Bruce is finely drawn and well preserved, while that of the hero of the poem is, as is usual with most of our poets, heroes, neither splendid nor consistent. Allowing that the charms of Isabel may have had sufficient power to estrange his heart from his intended bride, there appears to be no sufficient reason for the transfer of his affection to one whose romantic valour might command his veneration, but could never inspire his love. The subordinate characters add much to the bustle, but little to the interest of the poem; we could have wished to have seen De Argentine a more prominent character in the action of the whole, as he would have relieved by his more cultivated nature, the boisterous courage of the Scottish chieftains. Still, however, we have no reason to complain of that dull or meagre sameness, which too often pervades the heroic Epic; the change of scene amuses the fancy, while the gradual disclosure of important events engages the attention: nor do we think that any of our readers would be willing, after the second canto, to lay down the book till another time: for so rapid is the current of the poet's story, that he who once ventures with it, will be hurried irresistibly down the tide.

Of the versification, we can say little more than has often been said before; whatever beauties embellish, and whatever blemishes uniformly disgrace the works of our poet, are to be here observed in the most prominent point of view. Language corrupted by every mode of depravation, constructions inverted and involved, metres rugged and loose, Gaelic gutturals defying pronunciation, the rust of rude antiquity tarnishing the solecisms of modern refinement, are features far too conspicuous in this, as in every other production of the northern bard. But it is not upon the deformities of such a man that we should rest even for a moment, were they not too often forced upon our attention in passages the most sublime, obstructing like rocks amidst the mountain torrent, the full stream of our admiration. Had we stood in judgment upon any of his former works, we should have marked such glaring blemishes with the greater freedom, as we would not see the public taste corrupted by an acquiescence in the absurdities even of the most brilliant genius; but as the fury of indiscriminate applause has ceased, and the same public now appear sufficiently ready to see and to acknowledge his errors, it will be our more pleasing task to dwell upon those prominent beauties, with which this last effort of his muse must be allowed to abound.

The most magnificent of these we consider to be the description of the celebrated cave of Fingal in the isle of Staffa, which is

conceived in a mighty mind, and is expressed in a strain of poetry, clear, simple and sublime.

X.

"Merrily, merrily, goes the bark
On a breeze from the northward free,
So shoots through the morning sky the lark,
Or the swan through the summer sea.
The shores of Mull on the eastward lay,
And Ulva dark and Colonsay,
And all the group of islets gay
That guard famed Staffa round.
Then all unknown its columns rose,
Where dark and undisturb'd repose
The cormorant had found,
And the shy seal had quiet home,
And welter'd in that wond'rous dome,
Where, as to shame the temples deck'd
By skill of earthly architect,
Nature herself, it seem'd, would raise
A Minster to her Maker's praise!
Not for a meaner use ascend
Her columns, or her arches bend;
Nor of a theme less solemn tells
That mighty surge that ebbs and swells,
And still, between each awful pause,
From the high vault an answer draws,
In varied tone prolong'd and high,
That mocks the organ's melody.
Nor doth its entrance front in vain
To old Iona's holy fane,
That Nature's voice might seem to say,
"Well hast thou done, frail Child of clay!
Thy humble powers that stately shrine
Task'd high and hard—but witness mine!"— P. 140.

We would bow with veneration to the powerful and rugged genius of Scott—we would style him above all others, Homer and Shakespeare excepted, the Poet of Nature—of Nature in all her varied beauties, in all her wildest haunts. No appearance, however minute in the scenes around him escapes his penetrating eye, they are all marked with the nicest discrimination, are introduced with the happiest effect. Hence in his similies, both the genius and the judgment of the poet, are peculiarly conspicuous; his accurate observation of the appearances of nature, which others have neglected, imparts an originality to those allusions, of which the reader immediately recognises the aptness and propriety; and only wonders that what must have been so often witnessed, should have been so uniformly passed unregarded by. Such is the simily

mily applied to the transient blush observed by Bruce upon the countenance of Isabel upon his mention of Ronald.

> " Truly his penetrating eye
> Hath caught that blushes passing dye,—
> Like the last beam of evening thrown
> On a white cloud—just seen and gone."

But the originality, no less than the felicity of his genius, may be remarked in the usage of a poetical figure, almost of his own invention; which we should venture to term " a simily reversed," or an application of a moral image to a natural appearance. It is this alone that can impart a lasting grandeur to those material forms which would of themselves be soon dismissed from the remembrance, and can embody the fading gratification of sight in the sublimer feelings of the mind. We know not a juster delineation of those peculiar characters which mark the mind of our poet, than that which he has given of himself in the introduction to the first canto.

> " Deem'st thou these sadden'd scenes have pleasure still,
> Lovest thou through Autumn's fading realms to stray,
> To see the heath-flower wither'd on the hill,
> To listen to the woods' expiring lay,
> To note the red leaf shivering on the spray,
> To mark the last bright tints the mountain stain,
> On the waste fields to trace the gleaner's way,
> And moralize on mortal joy and pain?—
> O! if such scenes thou lovest, scorn not the minstrel strain!
>
> " No! do not scorn, although its hoarser note
> Scarce with the cushat's homely song can vie,
> Though faint its beauties as the tints remote
> That gleam through mist in autumn's evening sky,
> And few as leaves that tremble, sear and dry,
> When wild November hath his bugle wound;
> Nor mock my toil—a lonely gleaner I,
> Through fields time-wasted, on sad inquest bound,
> Where happier bards of yore have richer harvest found.
>
> " So shalt thou list, and haply not unmoved,
> To a wild tale of Albyn's warrior day;
> In distant lands, by the rough West reproved,
> Still live some reliques of the ancient lay.
> For, when on Coolin's hills the lights decay,
> With such the Seer of Skye the eve beguiles,
> 'Tis known amid the pathless wastes of Reay,
> In Harries known, and in Iona's piles,
> Where rest from mortal toil the Mighty of the Isles." P. 4.

We

We should not conceive that the taste of such a man as W. Scott, could be blind to the failings of his own verse, nor that he would imagine such failings to be beauties. Conscious, perhaps, of his own powers, he considers them of little consequence to be corrected, and popular applause has too far confirmed his obstinacy. That he can occasionally cloath the grandeur of his thought in the majesty of expression, unobscured with the jargon of antiquated ballads, and unincumbered by the awkwardness of rugged expression or harsh involution, we can with pleasure acknowledge; a finer specimen cannot perhaps be exhibited than in the following passage.

I.

" Stranger! if e'er thine ardent step hath traced
The northern realms of ancient Caledon,
Where the proud Queen of Wilderness hath placed,
By lake and cataract, her lonely throne;
Sublime but sad delight thy soul hath known,
Gazing on pathless glen and mountain high,
Listing where from the cliffs the torrents thrown
Mingle their echoes with the eagle's cry,
And with the sounding lake, and with the moaning sky.

" Yes! 'twas sublime, but sad.—The loneliness
Loaded thy heart, the desert tired thine eye;
And strange and awful fears began to press
Thy bosom with a stern solemnity." P. 127.

Here the poetry assumes the stanzaic form, nor are we sorry to be delivered for a while from the vapid volubility of the octisyllabic metre, which is too often relieved only by the labour of a magnificent idea struggling with the poverty of the measure.

To those, however, whose fastidious ears have been too long tuned to the full harmony of the Greek or Roman song, and have dwelt too long on the majesty of Dryden or the elegance of Pope, to tolerate the discords of these northern strains, there is still a treasure reserved in the notes which form the latter half of the volume, and furnish a variety of matter not only illustrative of the poem, but most interesting and entertaining in itself. Many curious extracts are given from various ancient chronicles, which throw much light upon the events of this proudest period of the Scottish History: many mistakes in recent historians are corrected, and various anecdotes are related which cannot fail deeply to engage the attention of the reader. Several beautiful descriptions of the Hebridean scenery are introduced; among which the following delineation of the grotto of Strathaird will convince those, who deny to Scott the power of writing poetry, that at least he can write prose.

"The first entrance to this celebrated cave is rude and unpromising; but the light of the torches with which we were provided, was soon reflected from the roof, floor, and walls, which seem as if they were sheeted with marble, partly smooth, partly rough with frost-work and rustic ornaments, and partly seeming to be wrought into statuary. The floor forms a steep and difficult ascent, and might be fancifully compared to a sheet of water, which, while it rushed whitening and foaming down a declivity, had been suddenly arrested and consolidated by the spell of an enchanter. Upon attaining the summit of this ascent, the cave opens into a splendid gallery, adorned with the most dazzling chrystallizations, and finally descends with rapidity to the brink of a pool, of the most limpid water, about four or five yards broad. There opens beyond this pool a portal arch, formed by two columns of white spar, with beautiful chasing upon the sides, which promises a continuation of the cave. One of our sailors swam across, for there is no other mode of passing, and informed us (as indeed we partly saw by the light he carried,) that the enchantment of Maccalister's cave terminates with this portal, a little beyond which there was only a rude cavern, speedily choked with stones and earth. But the pool on the brink of which we stood, surrounded by the most fanciful mouldings, in a substance resembling white marble, and distinguished by the depth and purity of its waters, might have been the bathing grotto of a naiad. The groups of combined figures projecting, or embossed, by which the pool is surrounded, are exquisitely elegant and fanciful. A statuary might catch beautiful hints from the singular and romantic disposition of these stalactites. There is scarce a form, or groupe, on which active fancy may not trace figures or grotesque ornaments, which have been gradually moulded in this cavern by the dropping of the calcareous water hardening into petrifactions. Many of those fine groupes have been injured by the senseless rage of appropriation of recent tourists, and the grotto has lost, (I am informed) through the smoke of torches, something of that vivid silver tint which was originally one of its chief distinctions. But enough of beauty remains to compensate for all that may be lost." P. lxxxvii.

Frequent extracts are also given from Barbour, the favourite Scotch bard, who in 1307 published a poem called "Bruce." The narrative is in parts exceedingly curious, and from its author living so near the time of action, may be relied upon for its truth. Many editions of this work have been printed, the best of which is the last by Pinkerton, which was edited with the original spelling, &c in the year 1790.

To return however to the poem, we should sum up our observations upon its merits by declaring, that no poem of W. Scott has yet appeared with fairer claims to the public attention. If it have less pathos than the Lady of the Lake, or less display of character than Marmion, it surpasses them both in grandeur of

concep-

conception and dignity of versification. It is in every respect decidedly superior to Rokeby, and though it may not reach the Lay of the last Minstrel in a few splendid passages, it is far more perfect as a whole. The fame of Scott among those who are capable of distinguishing the rich ore of poetry from the dross which surrounds it, will receive no small advancement by this last effort of his genius. We discover in it a brilliancy in detached expressions, and a power of language in the combination of images which has never yet appeared in any of his previous publications.

We would also believe that as his strength has encreased, so his glaring errors have been diminished. But so embedded and engrained are these in the gems of his excellence, that no blindness can overlook, no art can divide or destroy their connection. They must be tried together at the ordeal of time, and descend unseparated to posterity. Could W. Scott but "endow his purposes with words;" could he but decorate the justice and the splendour of his conceptions with more unalloyed aptness of expression, and more uniform strength and harmony of numbers; he would claim a place in the highest rank among the poets of natural feeling and natural imagery. Even as it is, with all his faults we love him still, and when he shall cease to write, we shall find it difficult to supply his place with a better.

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ART. IV. *Tracts, Historical and Statistical on India, with Journals of Tours through several Parts of the Peninsula; also an Account of Sumatra. By Benjamin Heyne, M.D.* Maps and Plates. 4to. 2l. 2s. 462 pp. Baldwin. 1814.

SO vast is the extent, so varied are the departments, and so infinite the objects of enquiry which present themselves to our view within the peninsula of India, that notwithstanding the light which has been thrown upon the eastern world, within these few years, by the researches of the most scientific of our countrymen, the history of the country, natural, moral and political, is yet in a state of comparative obscurity. With respect to all that relates to our Indian territories, excepting what is immediately referable to the interests of trade, our knowledge is yet in its infancy. The geographical accuracy of Rennell has indeed performed an Herculean task in clearing our ideas of the different bearings of the country from the load of error which formerly oppressed them; while the labours of Jones have expanded the rich stores of eastern literature, jurisprudence and religion. The Asiatic re-

searches have cleared our way to no inconsiderable extent in ascertaining no less the political than the natural state of the country; these volumes, however, enter too deeply into these important subjects to afford in a short compass that general knowledge, which those who are unconnected with the particular interests of Indoostan might be desirous to attain. We are therefore pleased to meet with a volume which promises to present a more popular view of that part of the subject which it professes to undertake.

The volume before us contains a series of tracts or unconnected disquisitions upon various points which presented themselves to the consideration of our author during a twenty years residence in India. Many of them had been presented to the court of directors, and were thought worthy of being deposited in their library. From the situation of Dr. Heyne upon the medical establishment of Fort St. George we anticipated a review of the natural rather than the political history of the country, nor were we disappointed in discovering that the larger part of his disquisitions related to those points, to which his profession would appear with the greatest propriety to have directed his attention.

The first tract contains various statistical remarks upon the soil, water, agriculture, climate, and remarkable places within the Carnatic. Dr. Heyne supposes that all the land near the sea, was formerly covered by it, as the mixture of sea sand and loam, and the remains of marine animals seem abundantly to testify. The lands near the coast are generally divided into high and low; upon the former various sorts of small dry grain, such as millet, &c. are sown, some of them in the beginning of the rains in June and are ripe by the September following; others are sown in August and are ripe in November. Upon the low ground, which by its situation is capable of irrigation by channels from rivers or by tanks, rice is almost exclusively cultivated; four crops of which are raised by the renters of land in the course of the year, and two of these upon the same ground. The rent exacted for the low land depends much upon the facility of irrigation. In many cases it is taken by the government in kind, and where water is easily procured, Dr. Heyne rates it at or about one half, or rather less, of the crop; besides another exaction of one tenth of the whole produce.

We are sorry to remark that Dr. Heyne's catalogue of remarkable places in the Carnatic is extremely meagre. We wonder at the omission of Arcot, which was formerly considered the capital of the Carnatic; it deserves notice as it is a place of great antiquity, being mentioned by Ptolemy as the capital of the *Soræ*; and as the defence which it made under Lord Clive in 1751 established the military fame of the celebrated noble-

man.

man. In his description of Vellore we wonder that Dr. Heyne should omit to mention its relief by Sir Eyre Coote, in the face of Hyder's whole army, which we consider one of the most capital acts of generalship ever exhibited upon the Indian peninsula. It would be concluded also from his account that it consisted of but two forts, whereas there are three, situated upon as many hills, which have been with justice considered as impregnable to an Indian army.

The information contained in the second tract respecting the Mysore is much more extensive and valuable, as it was collected during the time in which the author acted as assistant to Col. Mackenzie, superintendant of the Mysore survey: the tract indeed itself is, as Dr. Heyne informs us, but an abridgment of a report laid before the government of Fort St. George. The description of the mountains and soils, and of the mineralogical product of each discover a considerable skill in this department of science. The tables of the agricultural state of the country and the state of the various crops and their value are well worthy of attention. The tenure of land seems to be of the same sort with that in the Carnatic, but the disadvantages on the side of the cultivator appear to be much greater. The accounts which we find of the state of the arts is very amusing, and the receipts for preparing the gold and silver colours which are so lavishly displayed upon the palaces of Hyder and his son Tippoo Sultan are given at full length. The description of the diamond mines at Cuddapah cannot fail of interesting the attention of the reader.

"The mines at Cuddapah have, it is said, been worked for several hundred years with various success. Not long ago a large diamond was found, which has produced a lawsuit not yet decided. It is said to weigh 1¼ pagoda, or 70 grains, to be full of flaws, and on that account not to be worth more 1000 pagodas. These mines are within half a mile of the eastern range of hills, and about as far east from the river and Candapetta, and on grounds belonging to a small village called Canaperty. They are surrounded by cultivated fields, and have the appearance of heaps of stones and pits half filled with rubbish, in the middle of which we find a number of people at work in a new mine.

"The labourers were offended at my coming on horseback near the mines, and objected strongly to my approaching the one in which they were at work: saying that Ammawāru (the sanguinary goddess of riches) would not allow such liberties to be taken at a place under her particular influence. They were, however, soon pacified on being assured that I had come among them by leave of her ladyship.

"The mines are pits of unequal extent and small depth, and usually have a four-sided form. The one in which they were at work

work had been opened only eight or ten days: it was sixteen feet square, and a few days before I saw it they had come to the diamond bed in one corner of it.

"All the different places in which the diamond has been hitherto found, consist either in alluvial soil orin rocks of the latest formation, and containing such a great proportion of rounded pebbles as to have rather the appearance of a conglomerate than any other species of stone. The diamonds are not scattered through the whole of the beds from the surface in the diamond mines to the greatest depth hitherto dug; but confined to a single bed, always harder than the rest of the accompanying beds, and usually not exceeding a foot or two in thickness. The structure of all the places on which diamonds occur being similar, it will be sufficient to give an account of the beds found in these mines at Cuddapah, which I examined with as much care as possible.

"The uppermost, or superficial stratum, consists of sand, or gravel, mixed with a small proportion of loam. Its thickness scarcely exceeds a foot and a half. Immediately under it is a bed of stiff bluish and black mud, similar to what we see in places that have been inundated. It is about four feet thick, and contains no stones. The diamond bed comes next, and is easily distinguished from the incumbent bed, by the great number of large rounded stones which it contains. It is about two feet, or two and a half thick, and is composed of large round stones, pebbles, and gravel, cemented together by clay. It was quite wet at the time that I saw it, owing to the preceding rains; but, in other seasons, it is as dry as the bed which lies immediately above it. In the Ellore district, the diamond stratum is covered by thick strata of calcareous tuff.

"The mode of working a diamond mine is this: after all the superincumbent beds, and the large stones in the diamond bed, are removed out of the mine, the small gravel and the other constituents of the bed are carried to a small distance, and put into a cistern about eight feet square and three deep. In this situation water is poured upon it, which separates the lighter loamy particles. The gravel and small stones, which sink to the bottom, are then thrown into a heap close to the cistern, from which they are conveyed to a smooth plain of about twenty feet square, made of hardened clay. Upon this plain the whole is thinly spread. The gravel in this position being slightly moistened, six or seven people go over it several times in succession. The first time, they pick out only the large stones; the second and subsequent times, the smaller gravel is carefully turned over with the flat of the hand, whilst they as carefully watch for the spark from the diamond, which invariably strike the eye.

"These people are not guarded, and do not seem to be under any controul. Every thing is left implicitly to their good faith; which at all times is, perhaps, the best way to ensure fidelity. They do not go in any particular direction over the gravel. At the

Candapetty

Candapetty mines they went nearly from east to west, backward and forward; and at Ovalumpally, from north to south. At both places they were working at the same hour of the day, and in cloudy weather.

"They would not allow any of my followers to touch the heap of unsearched gravel, though they did not prevent me from doing it. A present of a gold fanam (about sixpence) made the headman very communicative. He pointed out to me a variety of small stones in the heaps that were thrown away, which he assured me always indicated the presence of diamonds wherever they occur in beds at some depth under ground." P. 95.

The diamond is distinguished by the Hindoos into four kinds, differing from each other in beauty and value, and Dr. Heyne has given us a statement of their comparative prices.

The sixth tract comprehends a very curious translation of the Klapstanum, a celebrated medical treatise among the Hindoos, the practical principles of which as Dr. Heyne justly observes, much resemble our own, nor is the absurdity and superstition which is intermixed, much greater than we should find in a medical book of the age of Queen Elizabeth. Minerals form a far larger portion of their Pharmacopeia than we should at first imagine; mercury is exhibited in a variety of forms; calomel and corrosive sublimate appear to be as favourite remedies among the Indian physicians as among the English; the flowers of Zinc are administered in the hæmorrhoids, and other diseases which among us are generally abated by astringent injection. Dr. Heyne says that he tried it with the best effect mixed with valerian root in a case of inveterate Epilepsy. We remember to have seen it recommended in such cases even in England, though the nitrate of silver appears to be the favourite remedy of the present day.

The twelfth tract contains a very good account of the method of smelting iron pursued in the northern Circars, and the sixteenth a very ingenious essay upon the properties of the milky substance which exudes from certain plants, the number of which in India is very considerable.

"The singular effect which the milk of the jatropha cureas has upon silver, which is entirely, as far as I know, without a parallel in the vegetable kingdom, makes it very desirable that it were subjected to an accurate chemical investigation, that we might know what its constituents are, and to which of them it is indebted for the great readiness with which it acts upon a metal that resists the action of the alkalies, and of almost all the acids. If a piece of silver be put into this milk, it speedily becomes quite brittle, and may be easily rubbed between the fingers into a greenish powder. The process is this. Heat a piece of silver leaf about a line in thickness between

between pieces of charcoal, and quench it in the milk of the jatropho. This is repeated twelve or twenty times. I find that the silver must be heated each time, almost to the point in which it melts. The silver is then wrapt up in pounded leaves of any kind of tree, put between two pieces of earthen-ware in the midst of a small heap of wraties (dry cow-dung), which must be so situated that the wind cannot raise the fire so as to melt the silver. The silver is very little, or not at all changed, when it is taken out after this ignition. But the effect of reiterated heating and quenching in the milk of jatropha moluccana shows the efficacy of the process." P. 245.

The most amusing part of the whole volume are the observations made upon a tour from Samulcotah to Hydrabad. The country about this latter city is represented to have a very barren and rugged appearance, which might at first appear an extraordinary situation to be selected for the capital of the Carnatic. Whatever the policy might be which dictated this choice of position, it appears to have prevailed also in the Mysore, as the country immediately surrounding Seringapatam is as our author observes, equally bare and unproductive. In a country so harassed by intestine tumults, where a capital is also a fortress, it might perhaps be prudent to select such a situation, as might afford no resources to a besieging army, and by the natural strength of it position might best secure the safety of its inhabitants. Dr. Heyne gives us an account of an extraordinary tank near Hydrabad, nearly a mile and a half in length, and in general breadth about 40 feet. The water supplies most of the gardens about the city, and a considerable extent of rice fields, and is rented out yearly for 60,000 rupees to a man, who distributes it in smaller quantities. As descriptions of this celebrated city are by no means common we shall extract the following for the amusement of the reader.

"Hydrabad, the capital of Dekan, is a very large and populous place, bounded on the north side by the Musy, a small river, but rapid during the monsoon, when it is not fordable. There is a large arched bridge over it leading to the northern gate, entirely built of sienite. It is broad enough for two carriages to pass each other, and is on the whole as good a building as I should have expected to see at Hydrabad. The town is surrounded by a low wall said to be nearly square. The ground on which this city is built is uneven. Captain Kirkpatrick was so kind as to give me two of his hircarras, who cleared the way before me, and procured me immediate admittance, which without them I could not have obtained.

"I do not know from what motive; but no European is allowed to enter this city, not even an officer of the company's detachment. Some years ago, I am informed, they were perfectly at liberty to go to any part of it. In order to see every thing as well

as

as possible I traversed the streets on horseback. They are in general narrow, badly paved, and far from straight. The houses are mostly built of wood, few with upstair rooms, and on the whole they have a very wretched appearance. The back houses, wherever I could get a glimpse of them, seemed to be much better and more spacious. But no man, and least of all an European, can get admittance to them: nobody indeed but the master of the house and his eunuchs. They even distrust their sons, who after they have attained a certain age are not allowed to enter the Zenana. Few women are seen in the streets; but they are crowded constantly with men and horses. The small number of females to be seen are either old Moorish hags, or Telinganas, and not the prettiest of them. In one part of the town dancing girls are to be seen in great numbers.

"I saw several great Amirs pass in state. They have always according to their rank a number of horsemen before them: their palankeens are very short, and they sit upright in them. Few but themselves are allowed to enter the gates in such a conveyance: this being a privilege that must be granted by the Nizam or his Prime Minister. The Amirs living at the capital are in fact nothing more than state prisoners; none being allowed to go out of the town without particular leave of the Nizam; much less are they allowed to repair to the provinces confided to their care.

"As eastern pomp requires a great number of attendants, and large sums to support them, it is easy to see why the capital is so very populous. It makes on the whole an appearance that may be called splendid in comparison with the other native towns on the coast. I believe we may even call it opulent; for all the money collected in the provinces is spent here; and merchants, though sometimes plundered, soon recover again, on account of the extravagance of the rich and the quick circulation of money. It is one of the maxims of the Moorman never to keep money. They care not for to-morrow; they spend their money among women and merchants as fast as they can squeeze it out of the poor cultivators, or out of the merchants themselves. I did not think much of the bazars that I visited. The china shops here contain a very miserable collection of things, and those of other merchants are not much better. The only place where any thing can be got is the Beghum bazar, of which I shall speak hereafter.

"The buildings best worth seeing at Hydrabad are the large mosque and the palace. The former is a grand building, the two domes of which are astonishingly high, engage the attention of the traveller at a great distance, and betray the residence of a mighty and wealthy Prince. The street, before you approach this grand building, is by no means qualified to prepare one for the sight of such an edifice. It leads to a gate where I was obliged to dismount and take off my boots. From this I ascended a flight of steps, and found myself all at once on the esplanade before the Mecca Masjid. If I am not mistaken it has acquired its name from being built on the same plan as the great mosque at Mecca.

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"Having no firman I was not allowed to go into the mosque, and am therefore unable to give a description of a place that is so worthy of it. From without I saw that the whole consisted of a number of beautiful and regular porticoes round a spacious centre, where, before a burning taper, I saw the Mahomedan doctors upon their carpets. The pillars were amazingly lofty, and if I am not mistaken composed each of one solid piece of granite, the surface of which was beautifully polished.

"Opposite the entrance is a tank or reservoir of water for ablutions. It is a square place with steps descending to the water, which did not appear to me very clean. I even saw some fellows washing their dirty clothes in it.

"I observed also here a number of beggars in rags, who made a most disagreeable noise. I do not mean fakirs, but the same as are met in numbers in all the streets of Hydrabad, who are even impudent enough to seize the bridle of a horse, and not allow the rider to proceed a step until he has satisfied them." P. 269.

This tour was made in 1798; in a second journey, however, performed in 1809, the difference of his reception at Hydrabad was very remarkable. The gates were then thrown wide open, English seapoys were seen parading every where in the streets, and many a moorman as they passed them would salute them with a Salam. The rapid changes which have taken place within these few years in the Indian peninsula, the despoliation of the native sovereigns, the acquisition both of territory and political influence by the Company, will easily account for this alteration.

In the journal of a tour from Bengalore to Trichinopoly, Dr. Heyne has given us an account of the celebrated Pagoda of Striringam, which, during the siege of the latter place, was the principal station of the French army. He represents it to be situated upon a rock, having seven high walls around it, within which live those Bramins and their families who exist upon the revenues arising from the superstition of its visitors. The gateway is supported by pillars of an immense size, which are all of sienite, composed of quartz, felspar, garnets, both singly and blended together in spots and stripes. Dr. Heyne is willing to believe that Christianity has made some progress in this part of the country under the labours of the Apostolic Swartz. One important fact is insisted upon by our author, which is contrary to the notions which we have generally received—that the natives who have been converted to Christianity by this mission, are not deprived of their caste, but that they are allowed to intermarry with those who still remain attached to the idolatry of their fathers. Both in this and in another place Dr. Heyne asserts, that the caste is a political not a religious distinction, which may be

be perhaps in some measure allowed; but at the same time it must be considered, that among the Hindoos, the political and the religious institutions are so blendid together and united, that any apostacy in matters of faith would be followed with the severest civil penalties and privations. The accounts, indeed, which are given us upon this important point, are so at variance with each other, and so much adopted from prejudice and partiality, that it is almost impossible to tread the steps of sober truth amidst the lying wonders of fanaticism on the one side, and the slippery coldness of infidelity on the other.

As an appendix to the volume, Dr. Heyne has added a series of letters, descriptive of the island of Sumatra. These were written during a voyage in the year 1812, and present the reader with a very entertaining account of the natural, moral, and political state of the island. Its coast, as viewed from the sea, Dr. Heyne describes as rich and beautiful beyond description. The ranges of high mountains, which divide the country into two nearly equal parts, rising above each other, clothed with the richest verdure, add a sort of majesty to the approach. The palm-trees, which grow even down to the sea-shore, add to the magnificence of the scene. The highest of these mountains is termed the Sugar Loaf, and rises about 4000 feet above the level of the sea. The climate he represents to be generally mild and salubrious; nor are the changes in its temperature so great and so sudden as those in other parts of India. The soil is also considerably richer than upon the peninsula itself. The chief product of the soil is pepper, the exclusive trade of which upon the lowest terms it could be procured, must have been the principal inducement to the East India company to load themselves with the government of the island. As an account of the cultivation of this necessary article of life may prove interesting to many of our readers, we shall extract the following description, which does credit to Dr. Heyne's accuracy and observation:

"The pepper grows most luxuriantly in places where it has much moisture; and hence the valleys with which Sumatra abounds are found to be the most favourable situations for their pepper gardens. Like most other vegetable productions in hot climates, it requires after the first planting but little trouble or attention: in fact, the cultivator has almost nothing else to do than to collect the produce in the proper season.

"When the natives make a pepper plantation, they first cut down the wood that grows on the spot, then plough the ground and sow rice on it; among which they afterwards plant the layers.

"On the Malabar coast the pepper vine is often raised from seed,

seed, and I know a gentleman possessing extensive plantations who gives the preference decidedly to this mode of propagation. In Sumatra, on the contrary, it is uniformly raised from layers and cuttings, though the other method is equally understood. The reason for preferring this plan is seemingly very substantial, and would do credit to people less blamed for indolence than the Malays. The vine raised from the seed, they say, although it produces fourteen years (which is double the time reckoned upon that propagated in the other way), yet it yields smaller crops, and berries of less size and inferior quality: the latter circumstance alone should be of sufficient weight to urge the adoption of the other method.

"The usual time of putting the layers and cuttings into the ground is in the beginning of the greater monsoon, in September. The plant is afterwards left to its fate for twelve or eighteen months, when it is buried with all its branches in such a way, that only a small arch of the stem remains above ground. From this arch new shoots soon sprout out, three or four of which are allowed to climb up the tree, and expected to produce flowers and fruit in a year after this operation.

"It is reasonable to suppose that, by the practice just mentioned, the strength and vigour of the plant by the multiplication of its organs of nourishment, the roots, are so much increased that it can not only produce large crops of flowers, but bring the fruit also to its greatest perfection. To me it proves farther that the omission of this manipulation in the Company's plantations at Samulcotta, in the northern Circars, which were established by Dr. Roxburgh, was the cause of our failure. The plants that were raised from cuttings seemed indeed to thrive well, and soon produced blossoms; but such as had male flowers only. To account for this circumstance we supposed that the hermaphrodite plant had been withheld by the people who sent us cuttings from their hills, where pepper is cultivated to a small extent, when, in fact, we had starved our plants into celibacy. It seemed, at first, matter of astonishment to the Malays, when I mentioned pepper plantations that had produced no other than male flowers; but as they very quickly and shrewdly guessed the cause, I believe the same must have occurred to them occasionally.

"There are two seasons in the year in which this vine produces fruit, as is the case with most others in India. The flowers of the principal crop appear in September at the time of the first monsoon rains. They consist in a cylindrical string of a little more than a line in thickness, densely covered with small flowers, which can only with difficulty be analyzed by the naked eye of ordinary acuteness. In the latter end of December the berries begin to ripen, and are gathered during January, as they get to maturity. It is said that a plantation of pepper in these months presents a most beautiful sight, rich beyond comparison with any in the vegetable world. The whole part which covers all parts of the tree, is decked with bunches of green, white, and red berries, resting on the

the shining deep green of its foliage, must, I can imagine, produce a pleasing, if not a grand, effect on the eye.

"The finest berries in the second state towards maturity are selected for the purpose of making white pepper, which not long ago was supposed to be the fruit of a different plant. The process is very simple, and consists in steeping those berries for three or four days in running water, and then drying them well in the sun." P. 403.

The second crop is gathered about July and August, but is much inferior to the former both in quantity and in quality. Dr. Heyne reckons that one thousand vines will produce about ten hundred weight and a half of pepper in the course of the year: and the price at which the cultivator must sell it to the company is three dollars per cwt. The camphor tree also flourishes in the northern parts of the island, and propagates itself among the mountains without the labour or expence of cultivation. Each tree will yield about 3lbs; which is here found in grains or scales, whereas in Japan it must be distilled from the wood. The best produce is reserved for the China market.

To these letters is subjoined a paper from the Philosophical Transactions, which was read before the Royal Society in the November of 1813, containing an analysis by Dr. Thomson of a new species of copper ore discovered by our author near the eastern border of the Mysore. This mineral is termed the *anhydrous carbonate of copper;* the two native species of the carbonate of copper, with which the chemical world was before acquainted, namely the *malachite,* and the *blue carbonate,* both contained water as a constituent in different proportions, and were therefore considered as hydrous carbonates.

Upon the whole we can recommend this volume to the attention of our readers, as in some of the treatises, especially in the account of Sumatra, they will find both new and interesting matter. Dr. Heyne has gleaned very little from preceding writers; what he has seen himself he relates with sufficient brevity and simplicity, and where he wants information he freely confesses his ignorance. This circumstance we consider in many cases to be no small recommendation; our author however too frequently rests contented with his own observations, and presents us with a meagre and unsatisfactory treatise upon a subject of the most important nature, and of the widest extent. The volume itself is of a disjointed and desultory nature, and the single tracts too often partake of the nature of the whole. The statistical portions of the work are decidedly the best; the descriptive parts are generally good; of history and politics there is but little and that little not above mediocrity; upon all subjects connected either directly or collaterally with this studies attendant on his profession, Dr. Heyne generally speaks with good

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sense; but when he advances into a region to which he never can or never ought to have turned his enquiries, he writes with about as much information, as a politician would display upon the subject of surgery. *Ne sutor ultra crepidam.*

The usage of Indian terms, arising probably more from a long residence in the country than from pedantry or affectation, is much too frequent; Dr. Heyne forgets, that to an English ear these names are generally unintelligible, and that where necessity forces their introduction, they should be attended with more frequent explanations than he has thought proper to give.

The maps appear to be sufficiently accurate, and will prove generally useful; the various statistical tables also will be a valuable addition to those who are desirous of seeing the results of scientific research.

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ART. V. *Mémoire addressé au Roi, en Juillet* 1814. *Par M. Carnot, Lieutenant-General, Chevalier de l'Ordre Royal et Militaire de St. Louis, Membre de la Legion d'Honneur, de l'Institut de Franc, &c.* A Bruxelles, chez tous les Libraires. A Londres, chez Johnson. pp. 39.

WE expected, after the re-establishment of peace between this country and France, to acquire a more intimate acquaintance with our lively and versatile neighbours. We anticipated the hard trial of our patience by many publications to inform us of things which we already knew, and about which we are indifferent. We foresaw that many travellers would recount the peculiarities of the French cookery, and the variety of their fine flavoured wines, the decorations of their theatres, and the ornaments of their churches; the magnificence of their triumphal arches, and the loftiness of Buonaparte's pillar; the grandeur of the Façade of the Tuilleries, and the treasures of art accumulated at the Louvre: with these things our English travellers have gratified the appetite even to satiety. Mr. Eustace has told us something more, but indeed far less than might have been expected by those who remember his classical and most interesting account of the Tour which he made in Italy. Except from him we have learnt nothing. The meagre performances of our other travellers published since the road to Paris was laid open, are too mean for critical notice.

We hoped that some of our countrymen would have made more useful observations, and by this time have given them publication, that they would have afforded us some insight into the moral character of regenerated France. We wished to ascertain whether

whether twenty-five years of unmitigated sorrow had created in the public mind universal and sincere compunction, not only for the crimes of the revolution, but for the principles from which such crimes naturally proceed: whether the restoration of their lawful government was merely the result of circumstances which the revolutionary power could not controul, or whether the people were convinced, by sad experience, not only of the evil effects, but of the guilt of Jacobinical commotion: whether they were desirous not only to re-establish the throne, but to adopt practically and loyally the duties which strengthen the throne; not only to restore the persecuted priesthood, but to give energy to their christian institution by moral conformity; to gather the fragments of their ancient law out of the ruins of impiety and treason, and to superadd the sanction of public principle and manners to the renovated power of the magistrate.

But truly we learn little of these things from our English travellers; we must cast about for other means of information.

The extraordinary publication which gives title to this article, we select from many others, because in France, and in this country also, it has been considered as the manifesto of a party, which though weakened and reduced is always formidable, which gave to the revolution its peculiar character, which seized the helm of the state when the philosophical speculators were busy in their fanciful structure of a commonwealth without civil gradations, and a monarchy without a chief, which made the French nation apparently unanimous in crime and confiscation, and which organized the mighty force created only by themselves to subdue civilised Europe. This party Buonaparte had cheated and deceived when he founded his own personal despotism. His gigantic power he established by adopting their plans of internal terror and foreign aggrandisement; but he acquired temporary popularity by crushing them, and putting an end to anarchy. Those who remained of that savage party could not delight in the happy events which terminated in the expulsion of the usurper, and the restoration of the rightful hereditary line. We have here that which is esteemed their judgment of the practical result of those glorious events. M. Carnot delivers their common sentiment.

During the years of difficulty and wild discussion which preceded the storm of the revolution, M. Carnot does not appear to have distinguished himself as a public character. He had chosen the military profession. Having none of the advantages of birth or fortune, his advancement was of course not rapid in the time of peace. But he enjoyed the favour of the family of Conde, and by their patronage he obtained the rank of captain of artillery.

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But Carnot had made himself remarkable for great scientific researches, and to that circumstance was attributed the favour of his illustrious patrons, which was always bestowed on men of literature and science. The time at last came when statesmen and legislators were sought in the schools and academies. All the establishments of France, civil, political, and religious, were subverted. Speculative philosophy, where every thing ancient was reprobated, because it was ancient, gave a better title to the public confidence than prudence or experience. Carnot was known to be a philosopher and a speculator. He obtained a seat in the legislative assembly, which was convened in the autumn of 1791.

As a member of that body, forgetting all his obligations to the family of Conde, the honour of his profession, and all the duties connected with it, he became clamorous in pursuing that course which made rebellion permanently triumphant on the 10th of August. So high was he in the estimation of the conspirators of that day, that he was selected as a commissioner to announce to the armies, that their sovereign was dethroned, that the royal family were imprisoned, and that their future obedience was claimed by those who had usurped all power over the destinies of France. The zeal with which he performed his mission, determined the fate of Europe at that awful crisis.

Carnot was also elected by the town of Calais a member of the national convention, which abolished the royalty altogether, and brought the king to the scaffold. He was a leader among the regicides. Upon the Appel Nominal he said,

"Dans mon opinion, la justice veut que Louis meure, et la politique le veut également. Jamais, je l'avoue, devoir ne pesa davantage sur mon cœur, que celui qui m'est imposé; mais je pense que pour prouver vôtre attachement aux lois de l'égalité, pour prouver que les ambitieux ne vous effraient point, vous devez frapper de mort le tyran. Je vote pour le mort."

After the death of the king, he became one of that ferocious party which instituted the reign of terror. He proceeded to organize the armies, and undoubtedly, by his vigour in that duty, he established the revolution. He became a member of that committee of public safety, the existence of which posterity will hardly credit, for every thing venerable they attempted to destroy, all virtuous principle they denounced, and all that the social man in his lowest state regards as fundamental, they persecuted and overwhelmed. He was the champion of Jacobinism. After the fall of Robespierre, he contrived to escape the public vengeance. He acquired power in the succeeding tyranny, and in 1795 was one of the directors. He remained in that office till 1797,

1797, and then being in disgrace with the party which prevailed, he went into voluntary exile. He was recalled by Buonaparte in 1800, and placed again at the head of the military department. Carnot accepted that function under the first consul, though his assumption of power was a violation of all the principles which the Jacobins had eulogised and acted on during the last ten years; but at first the establishment of Buonaparte was too orderly, it resembled lawful government too nearly to secure the steady support of this conspirator. He opposed the consulship for life, which was then deemed the first symptom shewn by the ruling powers and people of France of a return to ordinary principles. In 1804, when Buonaparte became emperor, Carnot again spoke in favour of republican institutions, and desired, like the dog, to return to his vomit. But he remained a member of the tribunate till it was suppressed in 1806, and came no more into notice till the close of the revolution. When the oppressions of the usurper were become intolerable to Europe and to France, he solicited command in the service of the expiring dynasty. To Buonaparte, who had become the murderer of the duke d'Enghein, the son of his first patron, and the hope of the royal line, he applied again for command, and obtained it. He adhered to the revolution to the last moment, and was the last person in employment that submitted to the authority of the king.

Carnot, the regicide, availed himself of the gracious amnesty which was granted by Louis XVIII. to all without exception; but he is a man whom no graces win, and who never will be reconciled to princely power. In July, not three months after the happy restoration of royalty, he addressed this memoir to the king. We have no doubt that he expresses the unalterable sentiments of the Jacobins whom he served so faithfully; and we are sure that those on both sides the channel, who lament the failure of that bold experiment, the temporary success of which had almost brought civilized man to destruction, and perpetuated the triumph of impiety and crime, will receive favourably this effusion of incurable treason. They cannot indeed level their deadly principles against the person of the king of France, but they wish to blast his reputation, and may have a latent hope that the flame of revolution will even again revive.

Let us pass to the principal points of argument and accusation advanced by this conspirator.

He begins by telling his sovereign that the civil commotions were merely a conflict of opinions; but he adds his testimony to a fact of which we never doubted, though the Jacobins in all countries have almost uniformly denied it, and alledges, not that the insurrection of the people of France was occasioned by the pressure of any public grievances, but that it proceeded from

abstract theories, which he admits to be almost always erroneous. " La revolution en fournit de funestes preuves aux générations futures : *elle fut préparée par une foule d'ecrits purement philosophiques.*" May this important truth be engraven on the heart of every prince and every legislator!

The old conspirator justifies himself for the part which he bore in the martyrdom of his former sovereign, and transfers the guilt of it to the steady and persecuted loyalists. " Les regicides sont ceux qui ont pris les armes contre leur mère patrie; les autres l'ont votée comme juges constitués *par la nation*, et qui ne doivent compte a personne de leur jugement." This new effusion of pure unaltered Jacobinism, subversive of all government, and recognizing the sovereignty of the people even in matters of the highest crime, is the offering of Carnot to Louis XVIII.

The guilt of the revolution, he says, arises only from its failure. Its ultimate success would have sanctified its motives and its means.

" Si le système de la liberté eut prévalu, les dures eussent portés de noms bien différens; car dans les annales du monde, le meme fait, suivant les circonstances, est tantot un crime, tantot un acte d'heroisme: le meme homme est tantot Claude, et tantot Marc Aurèle."

He proceeds to justify the murder of the king by a wicked and blasphemous allusion to philosophy and holy writ.

" Il n'est pas difficile de faire voir que ce vote est absolument conforme à la doctrine enseignée dans nos ecoles, sous l'autorisation du gouvernement, preconisée comme la doctrine par excellence: *puisque c'est celle des livres saints*, appuyée sur l'opinion des moralistes, que l'on considère les plus sages de l'antiquité, et les plus dignes de faire autorité dans tous les temps. Si nous voulons puiser nos maximes de gouvernement dans les livres saints, on y trouvera la doctrine de regicide établie par les prophètes, *les rois rejetés comme les fleaux de Dieu*, les familles égorgées, les peuples exterminés, par l'ordre du tout-puissant, l'intolérance furieuse prechées par les ministres du Seigneur plein de misericorde."

We have here again the accustomed union of impiety and treason.

Having laid his foundation in these sentiments, Carnot proceeds to the crimination of his sovereign;—first, because he acknowledged that it was to the Prince Regent, and to the English nation, that under Providence he attributed the re-establishment of his house; and secondly, because he assumed the throne not as the gift of the people, but as the heritage of his fathers.

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The virtuous part of the French nation, which we believe to be every day becoming stronger, and more numerous, will never hesitate to acknowledge, that the failure of Jacobinical power in France is owing, under Providence, to the unyielding hostility of this country; that to us and to our Prince they owe the blessing of lawful kingly government, and the preservation of the remnant of their royal line, which they now cherish from the remembrance of their past happiness and glory, before successful traitors drove them into exile: and whatever disaffection may suggest, the loyalty of France will long declare, that Louis XVIII. returned not to deduce his title from the principles of revolution, but to establish the consummation of all good mens' hopes in the restoration of his ancient title, and the ancient rights of the community. An hereditary monarchy is not less the right of the people of France than of the family of Bourbon. It was suspended, but not annihilated, by the process of rebellion.

Who that contemplates the evils so long endured by the nations of Europe, and hardly yet concluded, will again seek for the foundations of government in the refinements of scholastic philosophy? Who that hopes for the stability of the monarchies which once more rest upon the bases of national law, will presume to irritate mankind and alarm the sovereigns by the pernicious and exploded doctrine of the original compact and conditional obedience? Though the mortified Jacobins may sympathise with Carnot's complaint, yet the sensible and now the most weighty part of the French nation will dutifully acknowledge, that their king reigns over them neither by original nor by virtual compact, but by the force of the law which happily defines his duties and theirs. It will never by them be maintained, that his title or their allegiance is exclusively to be deduced from the votes of Buonaparte's senate, by which the rights of the ancient monarchy were indeed in the first instance recognized, but could not be bestowed. To maintain any other doctrine in France would be to re-establish the revolutionary principle.

Louis XVIII. indeed made a gracious promise of total oblivion on his part of all the crimes and the transactions of the revolution. He also declared, that he would bestow on his people a constitutional charter, embracing all the sound principles of liberty which were found in the votes of the legislative bodies acting at the period of his restoration. A constitutional charter, embracing all those principles he has given to the country, and it is ratified and accepted by the legislative bodies *that were acting at the period of the restoration.* That charter remains inviolate and unimpeached. Did he at any time undertake that he would make the Regicides, the Abbé Sieyes, Chateaubriand, Carnot, and the rest, his secret advisers, and his ministers of

state? No process of enquiry has been instituted against them, or any others, for past delinquency. They even retain the meretricious honours which they gained by their triumphant crimes; and some of them have the honours of the new government superadded? Carnot subscribes himself "Lieutenant-général, *Chevalier de l'Ordre Royal et Militaire de St. Louis,* Membre de la Legion d'Honneur." To compel the king not only to pardon them, and to leave them in possession of all their ill-acquired wealth and titles, but to call to his bosom the murderers of his sainted brother, and the ravagers of his state, would be to make him drink deeply of the waters of bitterness. No one but a hard-hearted Jacobin could form such an expectation. In that case he would not reign as the heir of a long line of kings, but merely as another pageant of the regicide revolution.

M. Carnot holds out to his sovereign the probability of new commotions; and he threatens it because the regicides are not confidentially employed by him! We trust that the people of France will not feel themselves degraded by the obscurity and neglect of those who fixed a stain upon the national character not to be wiped away by the present generation. While property is secure, and the administration of the laws impartial, we think that the greater part of the French nation will rather co-operate with their chief than obstruct his beneficent plans. France is not again to be desolated by her rebellious children.

He suggests to the king, that the French are a warlike people; that they delighted in the revolutionary tide of victory; that they lament the loss of all their foreign acquisitions; that they may chuse again to have a military chief. "Le droits de succession est compté pour peu de chose parmi les peuple belliqueux!" How the king of France will relish this doctrine let those consider who value the solid security of domestic peace more than the fallacious and guilty splendour of conquest. But surely in this country there is no loyal subject who would not deem any ruler of France, of whatever line, who would purchase his dominion by acting in conformity to such sentiments, as our natural unalterable enemy. If the subjugation of other nations were to remain the only object of the mighty power of France, then eternal war becomes the only duty of Englishmen. Such may be the feelings and opinions of the leaders and admirers of the French revolution, both in this country and in France, but they do not belong to the people or to the government of either state.

M. Carnot concludes by reminding his sovereign of a sublime passage in the proclamation of Henry IV. while he was yet contending with the rebels. "Qui peut dire ou Roi de Navarre, qu'il ait jamais manqué à sa parole?" But Louis XVIII. has been

been punctually observant of his royal faith, and must reap the reward. In France he reigns by the law which is superior to power of any denomination: Could it be alleged against him, that the law was wrested from its purpose in any instance, and afforded no redress to the meanest of the people claiming it against the highest, then indeed the tie of duty which binds the French to their allegiance, might be somewhat loosened; and that even if the complaint were advanced by a well known rebel and regicide, then the hope of Europe might seem to languish; but this is not asserted even by M. Carnot. Till then the people of France will want no change, and even then they will not wish their sovereign to associate in his administration the well-known enemies of his house, though in the rancour of disappointed pride they should attempt to revive the principles of revolution.

The author of this Memoire is still at large in France, unpunished and unmolested. We think that the ministers have therein pursued the line of prudence; for we persuade ourselves, that all the efforts of treason and disaffection will now be ineffectual to renew the horrors of rebellion. Religion and government rest now on strengthened foundations. Impiety is odious among men; because, however amiable it may appear for its refinement of wit and polished declamation, it is known to conceal a dagger under its specious garb of philosophy and toleration. Successful treason is ascertained to be not less destructive of the happiness of mankind than of the power of princes. And above all, the power of princes is established in the institutions of public liberty; the same law which confirms prerogative defines it; and the duties and the rights of the people and their rulers are prescribed and sanctioned in the same charter. This has, indeed, been the purchase of twenty-five years of sorrow and exertion; but the reward is noble, and many generations will enjoy it. The public mind in France will every day be more sensible of so great a blessing. The best proof which we have yet observed that that blessing is not unperceived in France, we deduce from the circumstance, that no punishment whatever followed the publication of M. Carnot's memorial, which we doubt not will be stigmatised in all countries as a wicked though impotent effusion of disloyalty and malice.

ART. VI. *Considerations addressed to the People of Great Britain on the Expediency of continuing the Property-Tax a certain Number of Years.* 8vo. 75 pp. Rivingtons. 1815.

SO universal has been the desire of every rank and description of the community to relieve themselves from a tax of so keen and searching a nature, as that which is at present imposed upon their property, that the voice of the whole nation, without respect either to party interest or political principle, may fairly be said to have been raised against its continuance. So contagious has been the clamour, that we also had well nigh been infected by the spirit of vociferation, and were almost prepared to anathematize the odious impost, when the pamphlet before us met our eye. This publication, we must confess, has thrown somewhat of a damp upon the ardour of our patriotism, by the suggestion of an enquiry sufficiently obvious to any, but those who can hear no voice, and listen to no representations, but those of immediate gratification and momentary interest,—an enquiry whether any other tax can be found less oppressive in its burthens, less severe in its exaction, and less partial in its application. Bold indeed must that man be who shall step forward with his single voice to oppose the *sense* (as it is by a certain perversion of terms denominated) of the whole English people; and shall vindicate the cause of that enemy, which by the vote of parliament, is now no more. However unpopular the tendency of his arguments may be, they deserve serious attention; and we have too much reason to fear, that they will be found too reasonable to be cried down, and too just to be controverted. Such a publication at this important period in our financial affairs must recommend itself to general notice.

Under the various pressures of the late war, the people of Great Britain submitted, with unprecedented patience, to the burdens that were laid on them; and cheerfully paid their taxes, because such of them as were capable of reflection, were convinced that we were struggling for our very existence as a nation, and that we must either part with much of our property to support the measures of our own government, or soon be deprived of the whole by a foreign tyrant. Many persons, however, flattered themselves with the hope that their burdens would be entirely removed, and all the *war-taxes*, as they were called, taken off, on the return of peace! None indeed, but the least informed part of the community, could have cherished such hopes as these; but the least informed is the most numerous and the most noisy part of every community; and the leaders of faction taking ad-

vantage of this circumstance, have incited various counties, corporations, and individuals not generally disaffected to the government, to harrass the ministry with petitions for a diminution of the war-taxes in general, and a discontinuance of the property tax entirely. It is not probable that the *first movers* of these petitions think it *possible* that the object can be granted; but they may hope, by means of popular clamour, to drive the present ministry from the helm of government, and to get possession of it themselves. This is all which the opposition orators and their partizans have in view; but the specimen which we have already had of the alternative to which the nation would be reduced, is too fresh in the memory of every man to give them the smallest chance of obtaining this prize, were it not for another circumstance, which, at an early period of the late war, resulted from the want of foresight in different classes of the community.

On the destruction of the French and Spanish marine, our commerce and manufactures increased with astonishing rapidity. We became indeed the carriers of the world; we found a market for our own commodities in every country; and having no rivals, we disposed of those commodities on our own terms. Our manufacturers, especially of cotton, vainly supposed that this accidental privilege of clothing *the whole world*, would be continued to them for ever; and instead of *making hay while the sun shone*, they dissipated their immense gains in riotous and luxurious living. This produced an enlarged demand for all the products of the soil, which were wasted in extravagance; and the farmers were encouraged by a ready market and high prices for their corn and cattle, to offer such rents for land, as a moment's reflection might have convinced them that they would not be able to pay, should the people ever return to their wonted course of economy, sobriety, and temperance. Cool reflection, however, seems to have been as far from the minds of farmers as from those of manufacturers, and the rents of land were, all at once, doubled, tripled, and in some places quadrupled! As long as we engrossed the trade of the world, this forced state of things occasioned little inconvenience. Mankind must have food and clothing; those nations which could not cloath themselves, were under the necessity of purchasing, at any price, the materials of their cloaths from the only nation which could supply them; the commercial part of the British nation, exulting in their success, chose to live luxuriously; the agriculturist very wisely made them pay a great price, not only for those luxuries, but also for the necessaries of life; the farmers were therefore enabled to pay their high rents as well as their share of the public burdens; and all ranks in the kingdom, except the money

annuitants,

annuitants, had it thus in their power to retain their relative stations, with respect to each other. The value of the circulating medium was indeed sunk; but men in the different orders of society become very little richer or poorer than they were before the commencement of the French revolution.

Buonaparte's continental system, however, was introduced for the express purpose of ruining British commerce, and of course British wealth and British power; and could it have been carried completely into effect, it would, unquestionably, have rendered it impossible for this nation to have continued much longer her efforts for the liberation of Europe. Even the check which it actually gave to our commerce, alarmed all orders of men among us. Bankruptcies, to a great extent, occasionally occurred among our manufacturers; many of them were thrown out of employment, and reduced from affluence to extreme penury; the demands made by them for the various productions of the soil become less extravagant; and the farmers began to feel that they should not long be able to pay for their lands the rents which they had promised, unless the commerce of the country were restored to its utmost freedom, and the manufacturers enabled to display their wonted extravagance. The tyrant and his system have been overturned; but he must be very short sighted, who expects our commerce to reach, during a period of profound peace, the extent to which it arrived during the late war, before that system was thought of. Those nations which were not permitted to purchase our manufactures during the latter part of the tyrant's reign, were under the necessity of carrying on the same kind of manufactures for themselves; and though their goods may not, for some years, rival our's in excellence, the inferior money-price at which they can be purchased, will reconcile the people of the continent to the use of them; and practice will improve the skill of foreign manufacturers, as it has improved that of the British.

All this every man must have foreseen as the necessary consequences of a general peace; but all orders seem to imagine that if the war-taxes were taken off, these consequences might be averted. The farmer vainly hopes that he may be able to pay his rent, and at the same time live in that state of luxury into which he had been, in a manner, forced by the nature of the late war, were the importation of foreign corn to be prohibited; and the manufacturer hopes, with as little reason, that he would still be able to engross the foreign market, were the war-taxes in the customs and excise, and above all, the property-tax to be discontinued. With the importation of foreign corn we have at present nothing to do; though it is obvious that were it to be *absolutely prohibited*, the consequence would be such to

our

our commerce with foreign parts, as no diminution of taxes could compensate; and that such a prohibition, though favourable perhaps, for a year or two, to the farmer, would soon involve him and all other orders of men in one common ruin.

It is the object of this pamphlet to prove, that the whole of the war-taxes cannot be discontinued without soon involving the nation in bankruptcy; and that of those taxes, that which is called the *property tax*, can be continued for some years with the least inconvenience to the people at large, and with the greatest advantage to the exchequer. Having proved that the interest of the public debt, including the annual parliamentary grant of 1,200,000, is very little short of forty-three millions a year, and that this immense sum as well as the necessary expenditure of government must be provided for, the author introduces the people, to whom the tract is addressed, as exclaiming; "Are we not then to get rid of the war-taxes at the end of the war? and is that most oppressive of all burdens, the property-tax to be continued, by a renewed act of parliament?" To this he replies,

"Before any attempt can be made to answer these questions, have the goodness to attend to the following facts.

"The amount of the revenue, arising from taxes of all descriptionss for the year ending 10th October, 1814, was £. 63,461,864
Of which the proportion of war-taxes was - 23,475,405

And the permanent taxes, of course, were - £. 39,986,459
Now it was stated above, that the expence of the public debt, including the Sinking Fund, was nearly forty-three milions, say - - - £. 42,850,000
The permanent taxes are only - - - 39,986,459

Leaving a deficiency of - - - £. 2,863,541

"From this statement it appears, that if we deduct the war-taxes from the gross revenue of 1814,—the largest that ever was received into the Exchequer of Great Britain,—the remainder will not defray the expence of the National Debt, and at the same time keep up the Sinking Fund." P. 8.

Whilst nothing will remain to defray the expences of a peace-establishment.

The author then inquires what would be the consequence, was the Property-tax to be immediately taken off, and that portion of the war-taxes, which is raised in the customs and excise to be continued. After observing that it will be absolutely necessary to grant every facility to the British merchant to enable him to maintain his ground in any degree against so many rivals as he must now have in the commercial world, he proceeds thus—

"Let

"Let us suppose, however, for the sake of argument, that the war-taxes in the Customs and Excise are both to be continued, and we shall have, in addition to the permanent taxes, which are - - - - £. 39,986,459

| | | |
|---|---|---|
| Excise, | £. 5,903,315 | 9,286,268 |
| Customs, | 3,382,953 | |

£. 49,272,727

The interest of National Debt, and Sinking-Fund 42,850,000

£. 6,422,727

"Thus we have only £. 6,422,727 for all the purposes of a peace establishment, even upon the supposition that the war-taxes in the Customs and Excise shall be continued: But they cannot be continued without hampering trade, and throwing obstacles in the way of commercial enterprise; on which account, the revenue, to meet our peace establishment, will not exceed three millions." P. 9.

What then is to be done? It is manifest to every one that the affairs of this country could not go on in such circumstances?

"There are," continues the author, "but three plans which naturally present themselves on this occasion, and which we shall consider in their order. The first is, to discontinue the Sinking Fund, and to apply its produce to meet the demands of the peace establishment: the second is, to impose new taxes, or to increase those already in existence, so as to raise fourteen or fifteen millions *per annum:* and the third and simplest is, to renew the Property-Tax Bill a certain number of years." P. 11.

The author traces the effects which must be produced by each of these plans, and with respect to the first, he proves completely, that the abandonment of the sinking fund would be productive of ruin and degradation the most certain and inevitable to this mighty empire. It would likewise be fraught with ruin as certain to all those *individuals* who have their money in the funds; for what would be the value of stock which was certainly never to be paid, and on which the dividends could be paid no longer than till the breaking out of the first formidable war? This question deserves the most deliberate consideration of those, who, as our author observes, "love to declaim at popular meetings on the subject of finances, and to dictate resolutions for the instruction of parliament."

He then proceeds to the second head of his inquiry, and proves that, in the present state of the world, a British financier has no field for his operations but in the *assessed taxes* alone,—shewing at the same time, that the complete failure of Mr. Pitt's plan for raising, on the assessed taxes, the whole supplies within the year is sufficient evidence that nothing effectual can be done on that

that field. But were the case otherwise, it is here demonstrated that the principle on which the assessed taxes are imposed is extremely fallacious, and that the taxes themselves are, of course, partial, and often oppressive, because they frequently fall most heavily on those who are least able to pay them. The houses, for instance, of persons with families are less frequently the standard or measure of the wealth of such persons, than the indication and cause of their poverty; whilst bachelors, and rich individuals, of both sexes, have no occasion for large houses, and therefore could not on this principle be compelled to contribute so much to the support of Government as those who can, with difficulty, support themselves.

"Now, we have no hesitation in asserting, that such a mode of raising a sum of money equal to the produce of the Property-tax, would, wherever it could apply, be found much more oppressive than the latter; while it would, at the same time, most essentially injure several very important branches of trade, and impede the furtherance of national industry. To illustrate this view of the subject, let us examine the operation of the said tax upon incomes of £. 2000, £. 200, and £. 60 a-year; and in order to introduce the various articles which were comprehended in its provisions, we shall suppose, in the three instances, that there is a family maintained upon the income, in a style suited to the circumstances in which they are placed.

"The first is a country gentleman who lives upon his estate, keeps his carriage, a couple of male servants, four horses and as many dogs:—no very extravagant establishment certainly;—but let us see the amount of his assessed taxes according to the scale of 1797.

| | £. | | |
|---|---|---|---|
| A house of 19 windows, - - | 10 | 5 | 6 |
| House-duty on rent of £. 80, - | 11 | 6 | 8 |
| A carriage, - - - | 12 | 0 | 0 |
| Four horses, - - - | 22 | 0 | 0 |
| Two male servants, - - | 6 | 4 | 0 |
| Four dogs, - - - | 2 | 14 | 0 |
| Game duty, - - - | 3 | 13 | 6 |
| Armorial bearings, - - | 2 | 8 | 0 |
| | £. 70 | 11 | 8 |
| Multiply by - - | | | 5 |
| | £. 352 | 18 | 4 |
| Now, upon £. 2000 *per annum* the Property-Tax is - - - | 200 | 0 | 0 |
| | £. 152 | 18 | 4 |
| And Assessed taxes, as at present, - | 70 | 11 | 8 |
| | £. 82 | 6 | 0 |

"From

"From which it appears that the country gentleman would pay £. 82: 6: 8 more, upon Mr. Pitt's scheme of assessed taxes, than upon a Property-tax of ten *per cent.*

"Let us now examine the comparative effects of the two modes of assessments upon the income of £. 200 a-year.

| | | | |
|---|---|---|---|
| A house of ten windows, | £. 2 | 14 | 0 |
| House-duty at £. 35 of rent, | 3 | 19 | 1 |
| A crest on his seal, | 1 | 4 | 0 |
| And say he keeps a dog, | 0 | 8 | 0 |
| | £. 8 | 5 | 1 |
| Multiply this sum by | | | 3 |
| | £. 24 | 15 | 3 |
| Property-tax on £. 200, | 20 | 0 | 0 |
| | £. 4 | 15 | 3 |

"In this case the Property-tax is the greater of the two by a difference between the present Assessed taxes, and excess above income,

| | | | |
|---|---|---|---|
| | £. 8 | 5 | 1 |
| | 4 | 15 | 3 |
| Namely, | £. 3 | 9 | 9 |

"We shall suppose, in the third place, that the person of £. 60 a-year has a house of £. 10 rent, of which the duty is

| | | | |
|---|---|---|---|
| | £. 0 | 15 | 0 |
| And that it has seven windows, | 0 | 18 | 0 |
| | £. 1 | 13 | 0 |
| To this sum add | 1 | 0 | 0 |
| The amount of Assessed taxes according to Mr. Pitt's scheme, | £. 2 | 13 | 0 |
| The property-tax on £. 60 is | 1 | 10 | 0 |
| | £. 1 | 3 | 0 |

"So that in this third case, as well as in the first, the Property-tax is less burdensome than the plan which was adopted in 1797.

"But the greatest objection to the tax contrived by Mr. Pitt is, that it comes most heavily upon those who are least able to pay it; that is, upon people with families, whose houses are less frequently the standard or measure of their income, than the indication and cause of their poverty; while, on the other hand, bachelors, minors, and rich individuals, of both sexes and all ages, who are ablest to pay, would contribute little or nothing to the wants of the Government. In fact, a house regarded as the criterion of wealth can at best afford but a distant approximation, even in cases where houses are occupied; and it does not apply at all to that large portion of the population who share the houses of others. Almost

the

the whole army and navy are exempted from the operation of a tax upon dwelling houses; all lodgers, however opulent, and various other classes whom it is unnecessary to particularize. In consequence of these circumstances thus narrowing the field in which alone the Bill could operate, the Assessed taxes, doubled, tripled, quadrupled, and quintupled, as has been described, and pressing, of course, most severely wherever they were permitted to act, produced no larger a sum than four millions and a half.

"It must be abundantly obvious, then, that it would be foolish and ruinous in the extreme to attempt creating a substitute for the Property-tax among those which are at present in existence. The assessed taxes, as has already been observed, present the only practicable field for financial operations, as the Excise and Customs are too ticklish a subject for experiment, and in fact rather guide the movements of the Minister than submit to his arrangements. But it has been shewn, we trust, from a fair examination of the principles upon which assessed taxes operate, as also from a review of Mr. Pitt's scheme in 1797, that such a mode of raising money is exceedingly unequal, oppressive, and unproductive. If, then, it be necessary for the stability and power of Great Britain, that a sum be raised within the year equal to the maintenance of the Sinking Fund, the expences of the National Debt, and the purposes of a respectable Peace Establishment, we must continue the Property-tax; because there is no other source of revenue open to the State, which would produce half the amount, without occasioning much greater inconvenience." P. 32.

Our author establishes the truth of this position by arguments, which admit of no reply. All other taxes, under whatever name they may pass, are in fact, taxes upon expenditure; on which account, hoarding is an effectual protection from their operation; but surely a tax should proportion its claims according to the income of those on whom it is imposed, and not according to what they may choose to lay out.

"It has often been urged in favour of indirect taxes, that from the disguisement under which they act, they conceal the actual amount of their requisitions, and thereby induce the people to pay them without a murmur. The fact cannot perhaps be denied; but we are not on that account persuaded either that they are less severely felt, or that they are better calculated than those which operate more directly to prolong the ability of the subject to contribute. The man who was accustomed to spend two hundred a-year is admonished by the Income Bill that he must henceforth limit his expenditure to one hundred and eighty. This news, no doubt, distresses him; and if he is irritable, he will perhaps give vent to his wrath in execrating War-taxes and Prime Ministers: but if he is also a man of sense and prudence, he will review the items of his outlay, and retrench such articles as can be most easily dispensed with. At the end of the year he will indeed find that he has enjoyed

joyed fewer luxuries and perhaps fewer comforts, but he will not be in debt: and the succeeding year, his privations will give him less pain, while his ability, as well as his inclination to contribute, will be rather improved than diminished.

"With respect to indirect taxes, on the other hand, a person is less on his guard; for they operate in such a variety of ways, and are commonly so much identified with the price of the commodity to which they are attached, that they have frequently transferred a large sum into the Public Treasury without exciting the least alarm among those who had paid it. At the end of the year a man, in this case, will find, that, although he had not extended his purchases or altered his style of living, he has got into debt. He knows not where he has exceeded, but he finds he has gone beyond the limits prescribed by his income. He must therefore relinquish some gratifications and contract some comforts, and, in short, he will discover, after a season of embarrassment, that his income has been diminished, although he had not perceived the process by which it was effected. He will have paid as much money in the shape of taxes as he who paid the £. 20 out of his £. 200, but,—and we beg attention to the circumstance,—probably not more than one-half of it reached the National Exchequer." P. 41.

Our author then proceeds to show how large a portion of all indirect taxes is necessarily expended in their collection, and to point out the effect which they have in raising the *price of the commodities* on which they are raised. Duties on wine, sugar, or brandy, to the amount of five *per cent.*, raise their price to the consumer ten or twelve *per cent.* and we perfectly recollect a speech of Lord North's, when first Lord commissioner of the treasury and Chancellor of the Exchequer, in which he declared that a tax, which he had laid on wine, amounting not to a penny per bottle, had raised the price sixpence to the consumer! It frequently happens, therefore, that of a large sum taken indirectly out of the people's pocket, only a small part goes to the collector of the customs, and a still smaller to the public purse; whilst it has been calculated by Adam Smith and others, that a tax of five *per cent.* on certain *indispensable* articles, is sometimes repeated and accumulated four or five times!

"It is indeed a most important fact, that almost every shilling which is raised by the operation of this latter tax reaches the Exchequer, as the expence of collecting it is a mere trifle. To this weighty consideration let it be also added, that the Property-tax, being raised upon no commodity, whether luxury or comfort, enhances the price of none. In fact, it rather diminishes the price of such articles; for by absorbing that portion of private income which went to the purchase of luxuries, it naturally lessens the demand. It may therefore be said of the Property-tax with peculiar emphasis, that it is "so contrived, as both to take out and keep out of the pockets

pockets of the people as little as possible over and above what it brings into the Public Treasury of the State." P. 45.

The author then proceeds to state some modifications of the property-tax, which, in his opinion, would render it more acceptable to the people at large, during the period that he thinks there will be occasion to continue it: but this article has already swelled to a large bulk, and it is our wish to recommend to our readers, and not to supersede, one of the most argumentative and perspicuous political Tracts of the kind that have been published among us since Johnson's "TAXATION NO TYRANNY."

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ART. VII. *Sermons. By Thomas Somerville, D.D. F.R.S.E. Minister of Jedburgh, and one of his Majesty's Chaplains in Ordinary.* 8vo. pp. 492. Cadell and Davies. 1813.

WHETHER the present be a less religious age than the former may be questioned. If there be more open profligacy there is on the other hand less hypocrisy and fanaticism. Many of the projects which have been formed, during the present age, for the propagation of the gospel both at home and abroad, are indeed, in our opinion, most injudicious; but still we are willing to believe that the majority of those who patronize them, are men who mistake the means of prosecuting a laudable object, rather than traitors to the cause which they profess to serve with such irregular zeal. There is certainly less theological *learning* in the present century than there was in the beginning of the last; and this we think, may be easily accounted for by the neglect into which the writings of the early fathers of the church have been suffered to fall; as this partial neglect (for thank God it is not universal) is to be attributed again to the little encouragement, which such of the clergy, as cultivate the study of Christian antiquity, have to publish the results of their learned labours. When a clergyman proposes to a bookseller any work of which the object is to trace the great articles of our faith from their sources in the scriptures through the succeeding ages of the church, the general reply, we believe, is that there is "no demand for such commodities;" for even *the trade* could hardly say at present that the market is *overstocked* with such wares.

There seems, however, to be still a considerable demand for sermons; and this we should consider as a very favourable symptom of the spirit of the age, were we sure that there is the greatest demand for sermons of the greatest value; but this has at no period, perhaps, been the case, and certainly is not so at

at present. The demand at present is for what is called *light reading* on every subject; but sermons composed in that style, though they may be very fit for many *pulpits*, are certainly of little use in the closet.

We do not by any means recommend the mode of composing sermons, which prevailed in the reigns of the first and second Charles; for, though we should be tempted, were we called upon, to point out some passages in the sermons of Jeremy Taylor as the finest specimen of pulpit eloquence that are to be found in the English language, truth would compel us to admit that the ponderous as well as the *sublime* and *splendid*, are sometimes to be found in the same sermon. His sermons too are overlaid as those of almost all his contemporaries were, by quotations, not only from the original Hebrew and Greek scriptures, which their respective audiences could not understand; but also from the philosophers and poets of Greece and Rome—quotations, which, though they had been generally understood, would have been not always appropriate in a Christian church. From this sort of pedantry the preachers of the present age are perfectly free; for it is the endeavour of almost all of them to mould their sermons into the form of such essays as are comprehended under the *genus* of what is called *light reading*. The scriptures, we believe, are considered, though most unjustly, as *heavy reading*; and hence we have seen two volumes of sermons by a very fashionable and very petulant preacher, prefaced by a violent invective against the puritanical practice of introducing *scriptural phraseology* into discourses from the pulpit.

*Light reading*, however, the standard of perfection at which every fashionable preacher and every publisher of sermons aims, comprehends three species of composition—the flowery and pathetic; the argumentative; and the simple and perspicuous adapted to every understanding from the most highly cultivated to the most illiterate and rude. It might seem strange that we should consider the *argumentative* style as *light reading*; and it would be not barely strange but absurd, were it not for the fact, that fashion not only guides the taste of *the public*, but also imposes the *proper* or generic name as the favourite *subjects* and *discussions* of that public. Since the commencement of the French revolution we have all—men, women, and children, become dabblers in politics, in metaphysical morals, and theology; and so universal is the taste for these discussions—under the controul of the Edinburgh council of criticism—that no disquisition on any religious topic, can be *heavy reading*, unless the basis of the reasoning be made to rest on sacred scripture! True it is, that no man preaches the gospel, who either declaims or reasons from any other principles; but the gospel, though

though frequently in the mouths of one class of readers, occupies very little of the attention of any. A polite audience listens for half an hour with real or seeming attention, to a smooth and elegant discussion, to which the text read before it has no relation; provided the declaimer display the talents of an orator, or reason, with language of philosophy, from the laws of nature, with as few appeals as possible to the word of God. This, however, is the taste of only the fashionable circles. The admirer of our modern evangelists listens with equal attention to him, who rails at *reason* and *morality*, and insists on what Christ has done for *the elect*; provided he interlard his discourse with the technical slang of fanaticism, and carefully refrain from exhorting *the elect* to do any thing for themselves! What men admire when delivered from the pulpit, consistency makes them *profess* to admire when it comes to them through the medium of the press. Hence the sermons, which are most read, may be divided into two kinds, viz: those in which the gospel is not preached at all, and those in which it is preached partially.

The sermons of Dr. Somerville will be admired by neither of these parties; for they are not flowery declamations, philosophical discussions, nor fanatical cant. They teach, in plain and simple language, the pure doctrines of Christianity, and inculcate with force the importance of its precepts; whilst the foundations of all the reasoning which they contain are taken from the scriptures of truth. In elegance of style they are certainly much inferior to the sermons of his late brother Dr. Blair; and in cogency of argument they come at least as far short of the admirable sermons of another Scotch preacher, the late professor Finlayson of Edinburgh; but for general utility, especially among that class of men, to whom the gospel was first preached*, they are perhaps superior to the sermons of both these preachers. Could we suppose that Blair, Finlayson and Somerville had chosen each for himself, some model of composition among our great English preachers; we should be tempted to say, that Atterbury was the favourite of Blair, Barrow of Finlayson, and the late Dr. Paley of Somerville; not that we think the Scottish sermons by any means servile imitations of the English; but only that Blair has the classical elegance of Atterbury, Finlayson the argumentative powers of Barrow, and Somerville the Christian simplicity of Paley. Paley intended his sermons chiefly for the use of persons in the middling and lower ranks of life; and the sermons of Dr. Somerville seem to have been calculated for people in similar stations, by whom they may be read with pleasure and improve-

* Matt. xi. 5.

ment, provided the taste of the reader be not depraved by the study of *modern* eloquence. They are in number twenty-one, and preached fom the following texts of scripture.

The *first* and *second* from LUKE iv. 22; the *third*, MATT. xxv. 46; the *fourth*, JOHN xiii. 3—17; the *fifth*, JAMES v. 13, 14; the *sixth*, LUKE xi. 13; the *seventh*, MATT. xii. 31, 32; the *eighth*, 1 TIM. ii. 5; the *ninth* and *tenth*, ROM. xii. 9; the *eleventh*, GENESIS xlvii. 8, 9; the *twelfth*, MARK xiv. 29, 30, 31; the *thirteenth*, 1 PETER i. 8; the *fourteenth*, JOB. xxvii. 5, 6; the *fifteenth*, ECCL. vii. 10; the *sixteenth*, JOHN xv. 9. the *seventeenth*, PROV. xiv. 10; the *eighteenth*, MATT. xxvii. 54; the *nineteenth*, PSALM cvii. 21, 22; the *twentieth*, HEB. xii. 2, 3; and the *twenty-first*, ROMANS x. 15.

The reader perceives that the subjects of these sermons are truly Christian, and we beg leave to assure him that they are treated in a Christian manner. The first and second sermons which are on the doctrine and character of our Lord, conclude with the following reflections, which we extract as a fair specimen of our author's style.

"The systematic prejudices of many public teachers, whose sincerity cannot be called in question; the indolence and lukewarmness of others; together with the current of popular sentiment, have hitherto combined to retard the entire separation of the genuine truths of the gospel, from the interpolations of human invention. Let us, with honest hearts, have recourse to the original source of truth; and found our notions of the gospel upon the form of sound words, even that faith which was once delivered to the saints. Let us bear upon our minds a just sense of the ignorance, the guilt, and the misery, in which we are involved: let us cherish that esteem of moral excellence, which is consonant to the dictates of sound reason and conscience; and we shall find the gospel so well calculated to remove the former, and to gratify the latter; so replete with comfort, so benevolent, uniformly so *gracious and wonderful*, that it must not only convince the understanding, but captivate the heart and affections. We shall triumph over infidelity. We shall not only believe the gospel, but love and admire it. It will be to us no longer a matter of cold and barren speculation, but our most valuable treasure, the richest source of present comfort, and of joyful expectation. We shall progressively imbibe its amiable spirit; and more forcibly, than by any arguments whatever, recommend it to the esteem and imitation of spectators. While we count all things but loss for the excellency of the knowledge of Christ Jesus, our Lord; 'our light shall so shine before men, that they, seeing our good works, shall glorify our Father who is in heaven.'" P. 38.

These are seasonable and just reflections; but though the subjects, from which they result, are ably discussed in the two sermons,

sermons, of which they form the conclusion, we think that, on one occasion, Dr. Somerville attempts to illustrate his reasoning by a fact, to which it cannot be applied. He is treating of the conjunction of purity and mildness in the doctrine and character of Jesus, of which he says, the following is a rare instance:

"A woman taken in adultery, was brought to Jesus by the Scribes and Pharisees, soliciting his decision with respect to the punishment to be inflicted on account of her transgression. In conformity to his own doctrine, her accusers expected that he would ratify what they understood to be the command of Moses, that she should be put to death. But how much was mistaken zeal rebuked, when he said unto them, *he that is without sin among you, let him first cast a stone at her.* How much was shame relieved, and an ingenuous sense of guilt awakened in the breast of the offender, when Jesus thus addressed her! *Woman, where are thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, neither do I condemn thee,* that is to public, or open punishment, *go and sin no more.*" P. 6.

On various accounts, we could wish that Dr. Somerville had chosen some other illustration of his doctrine than this story; for whether it had or had not a place in the Evangelist's autograph, (a question upon which we pause till we have seen what new light will be thrown upon this important subject, by a laborious enquiry, which we hear is in great forwardness for publication) our author's reasoning on it is very extraordinary. The Scribes and Pharisees had certainly no *ground* in our Lord's *doctrine* for supposing that he would condemn the woman to death, or indeed that he would interfere with the administration of their law. His doctrine, it is true, was strictly pure; and he enforced obedience to his laws by the most awful sanctions; but his kingdom, as he afterwards declared, was not of this world, and, therefore, the rewards which he promised, and the punishments which he denounced, were all to be enjoyed or suffered in a future state. The object of the Scribes and Pharisees in soliciting his decision on the case cannot be mistaken; for we are expressly told that it was to find occasion to accuse him. Had he condemned the woman to suffer the penalty of the Mosaic law, he would have laid himself open to a charge before the Roman government, of invading its prerogative of inflicting capital punishment, which had been for some time taken from the Jews; and if he had taken upon him to absolve her from that penalty, he would have furnished his accusers with the means of defaming his character among the people much more effectually than by their ridiculous accusation of him for keeping company with publicans and sinners. He acted, on this occa-

sion, as he did on another, when he refused to decide a legal question between two brothers, concerning the division of the property which they inherited from their father; but as the case of the woman was more ensnaring than the other, he extricated himself from it with infinitely more address. Dr. Somerville takes it for granted, that our Lord's address to the woman when he dismissed her, awakened in her breast an ingenuous sense of guilt, and we trust that it did so; but this effect of his mildness is not recorded; and it was certainly not the motive which induced him to act as he did, for he could not have acted otherwise, without deviating, in some degree, from the purposes of his mission.

If we had not thought this volume of very considerable value we should not have taken the trouble to point out the only exceptionable passage which we have observed in it. We say this with great sincerity; and we know not in what terms we could more highly praise any volume of such magnitude. We do not, however, mean to say, that there is not another passage in it which might not be improved. Should we recommend this as a faultless work, Dr. Somerville would himself be among the first to controvert our opinion; but we can say, that the subjects are well chosen and well treated; and that we recollect not one volume of discourses, Paley's excepted, which has lately issued from the press, more fit for the use of those pious masters of families, who are in the practice of reading sermons to their children and servants on the evening of the Lord's day. Instead of supporting this opinion by extracts from other discourses, we shall conclude this article by laying before our readers the author's own opinion of the proper subjects and style of sermons, as we find it in an address delivered at the admission of a clergyman to the cure of Hawick, in the year 1784.

"The choise of the particular subjects of our discourses must in a great measure be regulated by local circumstances, and the prudence of ministers. There are, in every age, fashionable and predominant sins, which call for more frequent and pointed animadversion.

"The sincere friends of religion cannot fail to observe, with serious concern, the progress of scepticism, and a remissness with respect to the ordinances and public duties of the Christian religion, by many who still profess to reverence its author. It may be extremely doubtful, whether any solid advantage will accrue to religion from our attacking infidelity in our public discourses, because its advocates generally shun the opportunity of listening to them, and besides the evidences in support of religious truth, and the proper answers to objections against it, consist of such a connected series of arguments, as cannot be stated, with clearness and

and precision, within the compass of a single discourse, and must therefore lose their efficacy, when exhibited in a broken and disjointed form. Alarmed at the progress of scepticism, we ought conscientiously to adhere to the simplicity and purity of the gospel, and to avoid encumbering it with foreign and eccentric difficulties, which ill-disposed men will be ready to lay hold of for the disparagement of our faith.

"But still more formidable than the assaults of avowed enemies, is the lukewarmness of pretended friends. The greatest danger, to which religion is exposed in our own times, arises from the decline of piety among many who still bear the Christian name. The public ordinances of religion are deserted by a great proportion of persons in the higher ranks of life; and they are not attended by the generality of professing Christians, with that punctuality, which many of us can recollect to have been observed a few years ago. Nor can it be doubted, that a corresponding laxity has taken place with respect to the duties of family-worship, and private devotion. Supposing a regard for divine ordinances to abate in the same proportion for half a century to come, the very form of religion will disappear. It is therefore more than ever incumbent upon preachers of the gospel, to inculcate the importance of social worship, and the necessity of piety towards God, in order to lay the foundation of every social and moral duty. How palpable, as is but two evident from experience, the imbecility of those motives, and the deficiency of those principles of morality, which have been substituted in the place of the love of God, and a reverence for his authority! P. 466.

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ART. VIII. *Church of England Missions. By J. W. Cunningham, M. A. Vicar of Harrow upon the Hill.* 8vo. Hatchard. 1814.

THAT it is the duty of Christian nations to spread the knowledge of the Gospel in all countries to which their dominion is extended, and not merely to publish its glad tidings, but to take a special interest in the success of the publication, is a position too obvious to admit of deliberation. Scarcely less self evident is it, if the revealed counsels of God be allowed to enter into our speculations, that the measure is as unequivocally dictated by an enlightened policy as by religious obligation. Nor will a different result be the issue of the enquiry if experience be resorted to, and a comprehensive survey be taken of the vicissitudes of the universe, and the moral causes of those vicissitudes be searched out; for no proposition is more capable of demonstration, indeed none has been more abundantly demonstrated, to those who have

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eyes to see it, than this, that "the various revolutions of civil affairs, the rise and fall of empires, the progress, maturity and decay of arts and learning, the impetuosity of human passions, the refinements of politicians, and every movement of the national communities of the earth are adjusted and directed by the determinate counsel and foreknowledge of God to the ultimate advancement of the Gospel of his Son." (Dean of Winton's Commencement Sermon.)

What thus appears to be at once the duty and the interest of this kingdom with reference to all its foreign possessions, and therefore specially to its Indian territory which has most contributed to its unrivalled greatness, and contains a population by far the most numerous and abject of all its dependencies, though not neglected altogether, has been prosecuted hitherto with an economy so niggardly, and by means so crippled and so obviously inefficient, that it can scarcely be said that we have maintained Christianity at our own Presidencies, much less that any thing in earnest has been done towards its further dissemination. We therefore cordially mingle our voices with those of the "wise and good men" referred to in the first paragraph of the pamphlet before us, in "thanking God, and congratulating each other that the nation, as by a sort of general impulse, has burst the bonds of political speculation and commercial prejudice by which it had too long been fettered, and has nobly resolved to discharge its duty to the prostrate millions of Asia."

But we go no further with Mr. Cunningham, for such a chaos of religious principles does the next passage contain, that Babel is the only adequate similitude of the confusion. But our readers shall appreciate its merits for themselves.

"Under such circumstances, a question will naturally arise,—'What part ought the Church of England to act in the great enterprise of evangelizing the East?'—To this question we answer, in the first place, That, *as the field it open to her in common with every other religious body*, she will, doubtless, arise to avail herself of *the propitious moment*. Remembering 'the noble works done for her in the days of our fathers, and in the old time before them;' possessed, *by her connection with the State*, of a more commanding influence than any other body of Christians; she will esteem it her duty *to place her troops in the van of the spiritual battle, and to spread her shield over the numerous emissaries of the Gospel.*

"But the Church of England will not be satisfied merely to extend the *general* knowledge of Christianity. The *Churchman* has gladly co-operated with his *Dissenting Brethren* for the accomplishment of the end *common* to both—viz. the diffusion of the Religion of Christ. He *rejoices* in the zeal with which they prosecute that end: he discovers, in the almost immeasurable plains of India, and mountains of Thibet and China, a sphere vast enough to employ all the

the *varied instruments of spiritual reform:* but, nevertheless, he by no means surrenders his preference for the illustrious church of which he is a member. On the contrary, when he surveys the extent of the benefits conveyed by the Established Church to the country, and to the cause of general religion; when he contrasts her actual zeal and orthodoxy with the scanty zeal of some of the religious bodies *contemporary in their institution with herself;* when he reflects, that much of the permanence of her spirit and orthodoxy is, under the Divine blessing, to be ascribed to those formularies behind which they were intrenched, and in which their champions have continually both sought and found a refuge; he feels an imperious call, as far as it may be accomplished by mild, tolerant, charitable means, to endeavour to extend *the institutions of the Church* wherever the knowledge *of Christianity itself* is extended. Not to do this, is, in his judgment, not to supply to religion the best pillars on which her Eastern temple can be erected. It is even to deny other modifications of Christianity, a *model and a protector*, which have been found *eminently serviceable at home.* It is not to employ what are, in his conception, the *best means* for the prosecution of the *common* and paramount end—the general diffusion of Religion.

"Other bodies of Christians have *their* preferences, with which *he* does not interfere. But he must be allowed to have his own; a preference founded, in part, upon the collected wisdom of ages, and in part upon his individual experience of the character and energy of the religion which these formularies are calculated to perpetuate. He sees the titles of *his* church inscribed, not only on the monuments of his ancestors, but upon the ordinary tablets of national character and of domestic life." P. 1.

We have here our author's confession of Faith, and as he speaks the sentiments of a party who characterise themselves as the *only true Churchmen* within the pale of the Establishment, and further, as our readers when put in possession of his religious principles, will be better able to enter into the project in which he wishes government to embark, we shall attempt an illustration, availing ourselves of whatever may be gathered from other parts of his production to render it compleat.

Our author's notion of Christianity then is, that it is a religious system *distinct* from "the institutions of the Church." This is set forth in the above citation, and is repeated frequently in the course of the pamphlet in different forms of expression. He further conceives of it as *distinct also* from "the peculiar forms or tenets to which *all* the *different* bodies of Christians are attached," (p. 6.) so that what the Church and the several denominations of sectaries hold in "*common*" is *Christianity*, and "their respective *preferences*," as well those by which the Church is distinguished from other religionists, as those by which they differ amongst themselves are its various "*modifications.*" "His preference,"

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as might be expected, is for "the illustrious Church of which he is a Member," (for we conclude that the Churchman whom he introduces to say all that is advanced in favour of our own communion, personates himself.) Of this Church, he conceives, (p. 12.) that its *Reformation* was its *infancy*, that "its constitution was then framed," and the rough outline of its opinions sketched out," the men who built it (p. 11.) having the trowel in one hand, and the sword in the other." Consistently with this he deems its claim to pre-eminence, on the ground of *prior* institution *unfounded*, setting forth, (p. 2) "*some* religious bodies" as in this respect its "*cotemporaries*," and ascribing "the more commanding influence which *it* possesses" beyond what *they* enjoy to "its *connection with the State*."

Such are Mr. Cunningham's views of Christianity in general, and of the Church of England in particular, from which we confess ourselves incapable of drawing any other inference, but that except on *temporal* considerations, or as a matter of *taste*, it must be to him perfectly indifferent to what religious body he belongs, or by which of them his missionary project is undertaken. Nevertheless, as before stated, he avows "his preference for the illustrious Church of which he is a Member;" and, lest he should be suspected on the one hand of vacillation, or on the other of caprice, he, in the first place, asserts peremptorily that "he will by no means surrender" it, and then proceeds to state the grounds of his predilection. These are all contained in the extract which we have made, and though each is *sui generis*, the first possesses singular claims to attention; for how the "Established Church" can *excel* in "orthodoxy," and other "religious bodies" be *deficient* in it upon the principle laid down by Mr. Cunningham, that Christianity is a thing *distinct* from their *respective* peculiarities, and is held in "*common*" by both, we profess it to be far beyond our skill in solving paradoxes to explain.

But it is sufficient for Mr. Cunningham that this and the other reasons alledged—all eminently original—appear clear and convincing to him, and at the same time that they sway his "preference" to "*his* Church," and his "Modification of Christianity," so temper it with "mildness, tolerance, and charity," that he easily reconciles himself to the various deviations from it, upon the plea that "allowed to have *his own* preferences," "other bodies of Christians have *their* preferences also with which he is not to interfere." In two instances, indeed, this amiable complacency forsakes him. The Papal Modification unfortunately falls in his way, and with an harshness quite at variance with his plighted moderation he characterises it (p. 16) as a "Faith in which the great principles of religion are too often compromised, and truth and error struggle for the ascendancy."

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Nor does he less violate the liberality which he professes in his remarks upon the Puritanical Modification as it existed "at the period of the Restoration;" for he charges it, (p. 14.) with having "by its follies and excesses, brought religion into such general discredit, that every species of devout zeal was almost confounded with hypocrisy, fanaticism, and republicanism." But he makes ample amends for his severe censure of the *parent* by his tenderness towards *her offspring;* for in Modern Puritanism he does not admit any extravagance, any thing mischievous or objectionable. It is the mere *preference* of the different bodies of Christians of which its various shades are composed, all of whom, as he sets them forth, (p. 16) are "fighting a *spiritual* cause, by *spiritual* weapons, not for themselves but for *God*."

With these principles predominating in his mind, Mr. Cunningham turns his thoughts towards the propagation of the Gospel; and assuming it as a generally received position, (p. 41) that "the extension of Christianity, under *any* modification, is a *paramount* object," he gives the reins to his imagination, and transported by it to "the almost immeasurable plains of India, and the mountains of Thibet and China," he there "discovers a sphere vast enough to employ all the *varied* instruments of spiritual reform," and "rejoicing in the zeal of his dissenting Brethren," he would "gladly co-operate with them in the accomplishment of the end *common* to both, viz. the *general* diffusion of the Gospel of Christ." The passing therefore of the new Act, for regulating the affairs of India, puts him immediately upon the alert; with singular felicity of description, he represents it, (p. 42) as the legislative institution of "a *Missionary Race*," and as the "throwing open of the field of India to the Church of England, in common with every other religious body" to run for the prize of "Evangelizing" it. He is quite aware, and uses no reserve in declaring it, (p. 7.) that the emissaries of dissent, "who may be expected under the *new* Act to embark for India, are likely to advocate *almost every* modification of religion, with the *exception* of that which is professed and established by the Church of England:" nay, (p. 42) that they will be "*conflicting* bodies," when they reach the course where their exploit is to be undertaken, and yet without any hesitation he pronounces (p. 9.) their becoming "possessed of *new* powers," for executing their Eastern enterprize, to be "important to the *general interests* of religion," nay, to be "the *propitious* moment" for "the Church of England to arise," and "unfurl her missionary banner;" and, as if this were not enough, he proceeds to answer for her that "she will esteem it her *duty* to place *herself* in the *Van* of the Spiritual Battle, and to spread *her shield* over the numerous emissaries of the Gospel," and that, for this among other reasons, that (p. 48) "she may provide abroad

abroad that check to *their exacerbations*, which is supplied at home by her mild, moderate, rational and tolerant principles and practice."

This, however, is adduced by our author only as a subordinate consideration, to induce to Church of England to take the post of honour in the missionary expedition. The object he professes himself to have most at heart, is "the enlargement of the pale of his own Church;" in his own highly wrought imagery, (p. 43.) it is that the temples of other hemispheres may be reared with stones dug from our native cliffs; (i. e.) according to his own literal interpretation, (pp. 6, 25, 32.) "that the basis of the Church of England may be extended in the East by her accredited Ministers," "till her bounds are made commensurate with those of Christianity itself."

From Mr. Cunningham's Evangelizing Visions, we proceed to his suggestions for their realization: and as he has a *specific* to recommend, he scientifically begins with the discovery of a *defect* which requires *his invention* as its remedy. His broad assertion is, that whilst by the provisions of the Act above mentioned, *new*, and *important* powers for the propagation of their opinions are put into the possession of the *Dissenters*, "Candour (p. 6) requires the avowal, that as far as *Churchmen* are concerned, no *sufficient* means for the diffusion of religion exist." "The appointment of a Bishop, of inferior Ecclesiastical Officers, and of additional local and military Chaplains," are all enumerated, (p. 4) as recent enactments of the legislature; but Mr. Cunningham's estimate of these appointments is, that "Parliament," in what it has thus done, has merely "not left the question *wholly untouched*," but that "not the *smallest* provision appears to be made in the plan for the conversion of the Hindoos." So severe a reflection upon the Legislature as this, that it has *granted* powers to those whom it deems the propagators of *error* in religion, which are *not* furnished to the ministers of that profession of faith which it has established as the *truth*, requires some palliative to blunt the edge of it; the blame, therefore, is transferred (p. 9.) from our Civil Rulers to the Church, which is stated to be *inefficacious* as a missionary establishment; and Mr. Cunningham, that he may come to the point at which he has been driving, "is tempted" he says, "to suspect some *inherent* defect in its *actual constitution* to which this inefficacy is to be attributed. The suspicion is no sooner surmised than it is assumed as an unquestionable verity, and a lengthened apology, drawn out into seven items, ensues, to reconcile the Church to the imputation; at the close of which our author's memory so far fails him, that (p. 25.) he puts it upon record, "that the missions of this country were

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for a long period confined altogether to the *Church of England*," and that "the *Dissenters* first lighted *their* Missionary torch at the lamp of the *Establishment*," and thus by his own statement, convicts himself of having written many pages to no purpose.

But we come at length to the sovereign remedy which is to supply the alleged original defect in our Church's constitution, and to fit it for "meeting the present exigencies of the world," and it is this, that an Act of Parliament be obtained, empowering the Archbishops and Bishops "to create," as our author technically expresses it, "a sort of *Disposable Force*, or body of ministers of ardent zeal and weak local attachments," (p. 6) and debarring them the exercise of their Sacred Functions in the several dioceses of the United Kingdom, where alone, our Prelates can lawfully empower them to officiate, are (p. 19) "at the distance of a hemisphere," (as, with an exquisite touch of the caricature, he enlivens the detail of his plan,) "to designate them not to parishes but provinces," "to seek cures for themselves and create congregations;" in short to discharge "the office of Apostles," "subject however (p. 36) (rather *infra dig.* for persons elevated to Patriarchates and Apostleships) to the inspection of the Chief Officer of the Establishment in India." Such is the abstract statement of our authors plan, to which we should do but partial justice were we not to annex his further illustration of it, conveyed in a highly *poetic* suggestion to those who may be put in charge with carrying it into effect; that, as this new *Order* of Ministers are "to *rear* and *sustain* Churches of *Christ* on *barbarous* soils," "*rough* and *massive* pillars are necessary," and, therefore, that they must not "ordinarily be hewn out of the *quarries of literature*." (p. 22.)

It could not but occur to our author that, in this proposal, there is something *adventurous*, that the scale upon which it is planned is of *vast expansion*, and (to accommodate our language to his) the *material* recommended rather *coarse-grained and mis-shapen*. Neither could it escape him that the views of our Ecclesiastical rulers have long been *contracted* to *definite* ministrations and a *well-educated* clergy, and that they entertain objections certainly *specious* against "making Priests of the *lowest* of the people." He anticipates, therefore, some hesitation, on their part, to giving him the countenance which he requires, and to remove *prejudices* he proceeds to show by precedents that there is no *innovation* in his project, but that every part of it has the support of *authority*.

The grand feature of our author's plan is the raising of his Cossack Regiment, and attaching it to the regular army of the Church of England. This is the boldest stroke of his projecting genius,

genius, he evidently piques himself upon the suggestion, and expects, we conjecture, as the reward of his ingenuity, the *Chaplain-generalship* of the Order. Precedents therefore are, in this instance, accumulated, to put out of all question the expediency of its adoption, and to leave our *less enterprising* Church governors not a foot to stand upon in opposing it.

His first appeal, p. 29, is to the Romish Church, where he finds, generally in the Monastic Orders, and specially in the Order of Jesuits, the precise counterpart to that "disposable force" of which he wishes to be the founder in the Church of England. He does not, however, attempt to conceal what a *generation of vipers* he has here brought forward as the *model* of his proposed fraternity; for he dilates upon their knaveries, and specifically states, that though "dexterously converted into instruments of Papal aggrandizement," when employed "upon *remote* expeditions," it was necessary to the *safety* of the Church to "detach them from the Main Army" to this distance from *home*, as they would otherwise have "*endangered its repose*, and *exhausted its resources*." But still, not soon abashed from his purposes, he declares it, p. 30, to be "obvious that an order of men, in some respects *resembling* them, is a *desideratum* in the Reformed Churches: and he passes on to produce a Reformed Church, (viz. the Lutheran) which having "distinctly recognized as its members," "a body of Missionaries," in our author's conceit "the most *pure*, indefatigable, and successful that has, perhaps, ever sprung up from the bosom of Christianity," is represented by him (pp. 32, 33) as having formed an "alliance which must be allowed to place it at the *head* of those institutions which are endeavouring to plant the Tree of Life in the Desarts of Idolatry," and, as provoking "other Churches by a generous and Christian rivalship, to possess themselves of still more powerful and numerous instruments of conversion."

The religionists thus highly eulogised by our author, and proposed as specimens of the missionary recruits, which it is the object of his pamphlet to induce the Church of England to draft into its own body, are the Moravians, whose praise it would have been prudent in him to have confined to his own hyperboles; for implicating, as he does, "all the Churches of Christendom" in the panegyrick, he only acquaints the world that RIMIUS's CANDID NARRATIVE, and Bishop Lavington's work, entitled THE MORAVIANS COMPARED AND DETECTED, have never fallen under his observation. The application, however, which he recommends has been already anticipated by the CHURCH MISSIONARY SOCIETY, for at p. 461 of their last report, it appears that the produce of a Sermon of Mr. Basil Woodd's at York, was,

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by previous agreement, divided between those two *congenial* institutions. But Mr. Cunningham will not be satisfied with the Church of England enlisting in her service that Missionary Body which the Lutheran Church has engaged; in his estimation she has by her promptitude snatched the port of honour from us, and we are to recover it by "possessing ourselves of still more powerful and numerous instruments of conversion." Here light breaks in upon us. Mr. Cunningham's project is at length glanced at with sufficient significance to render it unobtrusively intelligible, it is that the Church of England should affiliate with herself the whole Methodist fraternity, (the only religious body in this kingdom which nearly identified with the Moravians in principle, surpasses them "in number and power,") and should send them forth as her accredited Missionaries to her Foreign Settlements to propagate under her sanction *their own* gospel: and, in truth, a little acquaintance with this fraternity will leave very little doubt that they are the "desideratum" which our author, with some circumlocution, points to, (p. 30;) for, in their *domestic* habits, as well their "*endangering the repose* as their *exhausting the resources* of the Church," their "resemblance" to his model, the *Jesuits*, is very striking, and from some specimens exhibited, it may with great probability be inferred, that detached upon remote expeditions they would supply all that is wanting to make the likeness complete, by ministering to their employer's schemes of aggrandisement" with the same adroitness as that intriguing Order.

The point next in importance in our author's plan to the *grand* feature of it, the *new Corp* to be created, is the "*material*" to be employed in its formation. He excepts it will be recollected against "the quarries of *literature*," and we have just gathered from oblique intimation upon the subject, that a *Sectarian* "quarry" is that which he would recommend. His authorities put this out of all question, for having laid it down, (p. 27) that "the *Dissenting Bodies*," though, as a *local* and *regular* army, *inferior* to the Church, have certainly a *larger disposable force*," and "far more extensive Missionary Settlements," he assumes that *their* mode of "multiplying labourers in the Missionary Vineyard" must be the *most* perfect, and accordingly he boldly adduces their "*lax System of Ordination*," "*the Rank of Life* from which their Ministers are taken," and "*the limited Education*" given them, as so many Canons by which the Church is to regulate her proceedings in this particular, or she will "continue," he forbodes, "to unfurl her Missionary banners in vain." To "a *lax System of Ordination*" for Missionary purposes, our author, indeed, attaches great importance, for he expatiates a second time upon it, and having described the

Lutheran Church, as composed of many "independent states," and thus furnishing such "facilities" to admission into the Ministry, that "Candidates for Orders finding an impediment in one state" only "proceed to the next;" "assigns" this as "a specific source of the superiority" over the Church of England, for Missionary enterprize, which in his conceit she possesses.

There is one other suggestion of vital importance to our author's plan, which he feels it necessary to support by the citation of authority—the unlimited "sphere of operations" to be assigned to the Missionary Corps when they reach the place of their destination. "*Specific* designation," he says, "would ensure the *failure* of the Mission," and thus he puts an extinguisher upon the 60 chaplains of the East India Company, whom he declares in so many words (p. 5) to be "wholly disqualified, by their situation as *local* Ministers for Missionary exertions." The precedent appealed to for this part of his hypothesis is highly *satisfactory*, it is (p. 26,) to "the Missionary Career of the Dutch" in Ceylon; whom he gravely states to have "divided" that Island into "*specific* spheres of operation," viz. "into 240 Churchships, with at least one Minister to each," as a proof that Missionary efforts would be all rendered fruitless by *such* a distribution.

Here our author would have closed his case had he been contented with recommending it to the patronage of private individuals; but his ambition is that it should receive Parliamentary Sanction, and be adopted as a national undertaking; and as he cannot help proclaiming his apprehensions that "the *novelty* of the scheme may be a ground of *objection*" with the Legislature, he has made laborious researches amongst our *obsolete* statutes, and has been fortunate enough to discover one which he sets forth as "completely harmonising with his proposed measure, and supplying Parliament at once with a precedent and a model" for it. The fact is, he has blundered upon an Act passed at the close of the American Rebellion, to provide for the immediate Spiritual Wants of the Episcopalians in that country, who, in consequence of the majority of the Episcopal Clergy having been banished as Loyalists, had long been deprived of the offices of religion. This temporary act, which expired the moment a further power was granted to our Prelates to consecrate for the American Church, Bishops of its own; our author, too ardent to travel to his conclusion, through the intermediate premises, pounces upon as "strictly analogous" to his proposed enactment, and as "removing all objections of any moment," which might otherwise "have been adduced."

But still it occurs to our author that he is an obscure individual, and therefore that his plan would stand a much better

chance of respectful entertainment, if he could avail himself of the sanction of some persons of eminence, experienced in the spiritual concerns of India, as its recommendation. Dr. Buchanan is a host; and when the late Archbishop of Canterbury and Bishop Porteus are confederated with him, such authorities must challenge all the deference which, consistently with their public duty, Parliament can pay to an uncanvassed proposal. Our author, therefore, makes them partially responsible for his plan; for he states (p. 35) that "it was in part announced in a late publication of Dr. Buchanan's," but that it did not "originate with him, having been examined and approved by the Prelates above mentioned before his return from India." "It seemed," however, to our author, (as, in the presence of these great authorities, he does not hesitate to state,) "to demand as well some modification as certain alterations," and so he undertakes to put the finishing stroke to it, and thus perfected once more, "*humbly* proposes it to Parliament and to the people." What was the form in which the Prelates left the plan is not specified by our author, and therefore we are unable to appreciate either *its* defects or *his* improvements. But having one of Dr. Buchanan's volumes at hand, that entitled "COLONIAL ECCLESIASTICAL ESTABLISHMENT," curiosity led us to examine what part of the plan he had the credit of announcing, and to our surprise, at p. 110, we read the following passage:

"The adoption of means for the instruction of the natives is not the *primary* point of England's duty, in relation to her Indian Empire. She owes her *primary* obligations to her *own* children. This is her supreme duty. Let us *first* give religious instruction to *our own* countrymen; and the adoption of means for the *more general* and systematic instruction of the *natives* may be expected to follow *in due time*. Let us *first* organize *our own* Church in Asia, and then that Church will be the *fittest* instrument for carrying on the *general conversion* and civilization of the *natives*."

Looking a little further our surprize encreases when we read (p. 162) that, "if ever Christianity pervade that country, (India) generally, it *must* be by the ministrations of the *natives*," "whose instruction and ordination (p. 147) can only be accomplished by slow degrees," and (p. 28) that the providing "a power of Ordination on the spot" carries with it all that is required: and, accordingly, in "a sketch" subjoined "of an Ecclesiastical Establishment for British India," 3 Bishops, 3 Archdeacons, 40 European, and 60 Country Chaplains appear; but not a word about Missionaries. In short, what our author depreciates in the Parliamentary provision, as merely "not leaving the

the question wholly untouched," viz. the appointment of a Bishop, &c. consummates all Dr. Buchanan's desires and expectations, and is so far from "making," as our author alleges, "not the *smallest* provision for the conversion of the Hindoos," that it makes the *only one* which the Dr. conceives will be effectual.

Returning then to the important question with which the pamphlet commences, "What part ought the Church of England to act in the great work of Evangelizing the East?" we cannot refrain from expressing our regret, that his Majesty, as the Head of that Church, was not empowered by the Legislature to carry into execution the abovementioned plan of an Ecclesiastical Establishment for India, uncrippled by the reduction of the three Bishopricks proposed, to one for the whole Peninsula. Had this mutilation been over-ruled, the above interesting question dexterously raised by our author, for the serving up his salmagundi of religious principles, might have been dismissed as altogether impertinent—every thing not merely necessary but conducive to the great work, having been done by the Statute, from which occasion to raise the question was taken; and, under present circumstances, we do not see the "nodus vindice dignus" to call forth his labours, the omissions in the plan as enacted by Parliament, comprizing all that is required for its completion: nay, defining those limits where divinely appointed agency terminates; and human inventions begin, and therefore where God's blessing is withdrawn from the undertaking, and those "exacerbations," announced by our author, begin to operate, which are the sure presage of discomfiture to any purpose into which they are introduced, and bring it finally to nought.

"What part the Church of England then has yet to act in the great enterprise" in question, may be stated in a few words; she has to act the part of remembrancer to the Legislature, and availing herself of seasonable moments as they occur, to urge the completion of what the recent Statute has left defective in the Church Establishment of India, viz. the erecting into Bishopricks the two Presidencies of Madras and Bombay, for which Archdeacons only are provided, and thus besides affording them the real in exchange for the nominal benefits of Episcopal superintendence, exhibiting Christianity also in its perfect form, and with all its divinely instituted attractions in each of the seats of government instead of one only of our Eastern Empire: for Mr. Cunningham's views of Christianity must not be suffered to abrogate our Lord's description of his own religion, that it is a kingdom—a kingdom indeed not of this world—but still a kingdom—not a confused multitude, some proclaiming lo here is Christ, and others lo he is there: but a universal society professing a

*common*

*common* faith, offering up with *one* accord and through *one* Mediator *common* prayers and supplications, working out by the faithful performance of stipulated conditions, a *common* salvation, and governed by his *delegated* representatives, continued to our own times by regular succession. Mr. Cunningham's views, we repeat it, must not abrogate this, for if they do, Antichristianism instead of Christianity, will be established—not the worship of God, but the idolatry of mens' distempered imaginations.

But before we quit the interesting subject which has been brought under review, it will be no irrelevant diversion of our reader's thoughts, to turn them retrospectively to what has been already done in furtherance of this great national object; as a more satisfactory pledge that Government feel its importance, and are hearty in the purpose of accomplishing it, cannot be afforded. The appointment of a Bishop to India, is treated (as we have had occasion to notice) with great contempt by Mr. Cunningham, in whose imagination a detachment from his projected "disposable force," would have been much more to the purpose. This, however, is the act of government to which we specially refer; for we are at issue with our author upon the point of Episcopacy, considering it not as a "peculiar modification,' but as of the very essence of Christianity; and though we would by no means be understood so far to disparage the former religious establishment of India, as to represent it unepiscopal. The Bishops of London having always acted as its Spiritual Overseers—yet, "at the distance of a Hemisphere," (to recur again to our author's significant phraseology,) their authority cannot have been exercised, nor their influence felt with more than nominal advantage. In effect, therefore, the entrance of the Bishop of India, upon his sacred function, is a new and a critical æra in its religious history: it introduces discipline into the hitherto unregulated ministries of Christianity; it consolidates its professors—dispersed and unconnected under the former state of things—in a visible Christian Church; and it raises our holy religion from the manger and the stable, in which it has been too long suffered to remain dishonoured in our Asiatic territories, to the inheritance of its own "throne of glory." Changes, such as these, evidently require no ordinary man to regulate and conduct them. They all result necessarily from the faithful performance of the Episcopal functions, but a premature, or insufficiently moderated attempt to press them forward, by measures which an indiscreet conscientiousness might dictate, so far from conducing to the carrying them into full effect, would undoubtedly cast new and formidable difficulties in the way, and greatly retard, if it did not frustrate the beneficent,

neficent purpose which the real friends to Christianity have it so much at heart to accomplish.

The arduous service which the Bishop of India has to perform, is to bring the Episcopal functions into full operation without exciting jealousy in the various quarters in which, such (it is to be feared) is the predisposition towards it, that it may be very easily fomented: but this is not all, he has not merely to obtain tolerance for the system of Ecclesiastical government which he is employed in erecting; but he has to insinuate its restraints with such delicacy and conciliation, that from every point to which its authority radiates, affection and respect towards it shall be reflected, till the public suffrage generally speaks its praise, and "the beauty of holiness," which marks its progress, begets in every breast the profoundest veneration.

With these impressions strong upon our minds, we have regarded the Indian Episcopate from the moment its establishment came under our contemplation, as no ordinary Ecclesiastical appointment; and when, on entering upon this retrospect, we assigned as our reason for doing so, that it would afford the most satisfactory pledge that government were alive to the importance of the dissemination of Christianity in India, and hearty in their purpose of accomplishing it, we referred to the selection made of the person to be first Bishop of the newly-created See, and therefore to have the conduct of the undertaking; for, without entering into an enumeration of the eminent qualifications of Dr. Middleton for the distinguished station, it may at least be said, that all that is stated above as requisite to the success of his labours may be expected from him. From this appointment then, so demonstrative of the discrimination of those who made it, we take confidence that an enlightened policy with respect to India prevails; and sure we are that our rulers could not have laid a better foundation for "discharging their duty to the prostrate millions" of its inhabitants, than providing, as they have done, for the efficient discharge of the Episcopal functions, and for raising the Episcopal character in public repute to the highest estimation. Nay, we would go further, and say that the great object in view is thus put so auspiciously in course to its accomplishment, that were no obstructions interposed to thwart the Bishop's counsels, and disappoint their silent operation, a successful issue might be confidently anticipated, however gradually it might proceed. But when we read Mr. Cunningham's manifesto, proclaiming "embarkations for India" from all the different bodies of dissenters, and menacing us not merely with their perverse disputings against the doctrine and discipline of the Church of England; but moreover (p. 42.) with "conflicts and exacerbations" amongst themselves, what other prospect will common sense justify us in looking

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ing forward to than that God's great name will rather be the more blasphemed by these Heathens through us, than that we shall promote in the least degree amongst them the belief of the Gospel; for, independantly of its divine authority, surely no conclusion is more obvious than that of St. Paul to the Corinthians, (1 Cor. xiv. 23—26.) that if the Gospel be preached to "unbelievers" by a variety of persons, each having "a doctrine, a tongue, a revelation, or an interpretation" of his own, so far from being "edified" by these contradictory teachers, they will pronounce them "mad;" nor does his opposite conclusion carry less conviction with it, that if we wish to convince "unbelievers" "that God is in us of a truth," and to induce them to "fall down and worship him," we must studiously conceal from them what our author is pleased to designate "the various modifications of Christianity," that is in St. Paul's language, "doubtful disputations" and "questions engendering strife," and must "prophesy" (i. e.) propound to them with *one* mind and *one* mouth the *truth* as it is in Jesus. The monstrous proposition then, that "the propitious moment" for evangelizing India, is that in which we are exposing it to religious distractions, will be regarded, we trust, by our Rulers as it deserves, and we cannot but indulge the hope, that having some respect to the fate of America, to which the Sectarian Colony of New England greatly contributed *, they will be induced to exercise that wholesome restraint vested in them by Parliament upon "Missionary expeditions," and will thus not only testify their dissent from our author in this particular, but shew him likewise that "the *field*" of India is not thrown quite so "open" as he conceives it to be, nor is yet become quite a "*common*" field, to be cultivated at pleasure by all adventurers, either with the "good seed of THE WORD" or with "tares" of various sorts, which our Lord says will surely "*choak*" it. Nor can we further avoid expressing our confidence, that if there is any accuracy in our author's statement (p. 20.) of persons having been ordained in this country for Indian Missionaries upon *false* titles, that such ordinations will not occur again. The Bishop of Calcutta is now, we trust, established in his Episcopal Chair, and can provide in this, as well as in every other respect, for the exigencies of his own diocese.

We commenced our critical estimate of Mr. Cunningham's lucubrations by cordially rejoicing with him on the prospects opening upon India. At this point, however, our unanimity was interrupted, and we have felt it our duty to be at variance with

* See Boucher's Sermon on American Episcopate, p. 100. 103. 148.

him ever since; but we have a passage in reserve, the last we shall present to our Readers, upon which e'er we part we shall be in harmony again; though the gloomy representation which it makes of the declining, in our own Country, of that light of the Gospel of which we hailed the auspicious rising upon our Asiatic Settlement, calls us, not to renew our former joy, but to mourn together, and occasions us a very heavy-hearted reconciliation; for daily conviction obliges us to subscribe to our author's statement, (p. 17) that our "*liberality*" has "lapsed" into "*latitudinarianism;*" that our "*bare* acquiescence in the *various modifications* of truth has subsided into a *calm* and *criminal* recognition of *error;*" and that "a *low* sense of the blessings communicated by the actual knowledge of the Gospel is a *prevalent* error of the day."

With this passage we close our remarks, because we conceive a better antidote for the Missionary frensy, in spreading of which so much artifice is now employed, cannot be administered; for, as our author states the case of this Kingdom, (p. 11) when, in former times, the same circumstances prevailed, "the question," according to his own shewing, surely now is "not how to *improve* the Religion of *distant* Countries, but how to *preserve* our *own*." He calls upon his readers to "remember" (p. 18) that "England has *even now* scarcely *measured* or *counted* her Eastern provinces." Surely then the embodying of his "disposable force" for Evangelizing it, does not *so* press, that Parliament should *immediately* take it into consideration. The propagation of religion in India, may surely, without *criminal* indifference, be left to the Bishop, who now personally superintends its religious concerns, and to the religious establishment which Dr. Buchanan has pronounced adequate to all its spiritual wants; and the zeal of this country may profitably be turned into its own channels, to revive Christianity now, upon our author's testimony, ready to perish amongst us, and to restore it to energy again. Present exigencies require, that, instead of *lavishing our substance* upon Missions, *worse* than fruitless, *abroad*, we should devote it to the BUILDING OF CHURCHES at *home:* when we have provided for *our own* household, it will be a charity acceptable to God to provide for the wants of *others;* and we shall be better qualified for dispensing it; but the Apostle's argument proves that we are *worse* than infidels if we send to *distant* climates, those means by the due employment of which, many of *our own* countrymen might be prevented from lapsing into *infidelity*.

BRITISH

# BRITISH CATALOGUE.

## DIVINITY.

ART. IX. *A Sermon preached in the Cathedral Church of York, on the 24th of July,* 1814, *before the Judges of Assize. By the Rev. Francis Wrangham, M.A. F.R.S.* 4to. 30 pp. 2s. 6d. Todd, York; Baldwin, London. 1814.

The sound principle and the good taste of the High Sheriff and Grand Jury of the county of York, never appeared in a more conspicuous point of view, than in their request to Mr. Wrangham, to publish the sermon before us. It contains a comprehensive and able defence of our Church Establishment, upon the clearest and the best grounds. The necessity of assembling ourselves together for the purposes of public worship, in opposition to the romantic ideas of prayer and thanksgiving being more advantageously offered up, either in the solitude of rocks and forests, or in the abstraction of the closet, is ably pointed out and defended. The preacher then proceeds to examine a notion very common in these days, "that religion being an affair of conscience only, is cognisable before Him only, to whom that conscience is open." This right Mr. Wrangham acknowledges to its full extent, as far as our private feelings alone are involved; but he here draws a distinction between the private and the social nature of religion, in which he is fully borne out by the deductions of reason and the testimony of experience.

"Inasmuch, however, as religion is a matter of a social nature, the question widely varies it's aspect. For though, with respect to private judgement, liberty of thought, entrenched in the impregnable citadel of the breast, happily sets the most tyrannical of despotisms at defiance; yet, when we view man as a member of some congregation assembled for the purpose of worshipping God, we affirm that it becomes the duty of the Legislature—with a view of preserving, if not the essence, the purity of religion, as well as of improving it's usefulness, and preventing the mischiefs which, without proper superintendence, it might occasion to the commonwealth—to prescribe such Forms and Ordinances, as it shall conscientiously judge best adapted to these great objects. Were the Magistrate indeed, it's proper organ, to do less, it would be to renounce,

renounce, or to neglect, one of his most useful offices. For how else shall those Forms and Ordinances be adjusted? And, without them, how shall the proud Rationalist (as he arrogantly stiles himself) and the ignorant and inflamed Fanatic be prevented from universally obtruding their cold or crude speculations upon the rest of the assembly? How else shall the rancour of controversy, the ambition of precedency, the waywardness of insubordination be controlled? What other security is there, that every succeeding sabbath shall not have to deplore the introduction of new modifications—not to say, new systems of doctrine; of new varieties—not to say, new species or genera of worship; to the certain distraction of the audience, and the gratification only of *itching* or of hostile *ears?* To pretend that private men, simply because they have a right of private judgment, have therefore a right also to impose the results of that judgement upon others—what is this, but to overturn and to trample upon the very liberty which they assert? How do we proceed, when rules and orders are to be introduced into our Civil Institutions? Do we not abide by the regulations of those, whom the Community has delegated for that purpose? Exactly the same should be our conduct, unless there appear to us irresistible doctrinal causes of dissent, in what relates to our Ecclesiastical Regimen. If we have not, to the very fullest extent of our respective opportunities, examined the grounds upon which rest our doubts (admitting that we entertain doubts) of the orthodoxy of the Public Creed; if we merely inherit and intend to transmit our schism, as a sort of spiritual freehold, along with our surnames and secular property; if from motives of curiosity, of pique, or of vanity—to gratify a caprice, to resent an affront, or to head a party—we turn aside from the consecrated roofs of devotion, and countenance with our presence, or confirm by our patronage, the credit of other places of worship; how do we entitle ourselves to the prosperity promised to those, who *pray for the peace of* that city, whither *the tribes go up to give thanks unto the name of the Lord?*" P. 11.

Mr. Wrangham proceeds now to consider the liturgy, the ritual, and the ministry of the Church of England, upon each of which he enlarges with much animation and vigour. Upon the last of these points Mr. W. combats, with much success, the slanderous accusation which the bitterness of our adversaries is too fond of advancing against us, that the gradations of orders and of preferments in the Church produces servility, that its opulence encreases sluggishness, and its constitutional establishment engenders indifference; and that to the patronage and protection of the great, the minister sacrifices his piety and his independence.

" I might tell our accusers, in defence of the gradations of our calling, that to candid inquiry their loftier and more invidious degrees will appear happily adapted at once to reward theological talent

talent and exertion in their possessors, to excite emulation and activity in the inferior clergy, and through the homage which usually follows greatness to diffuse respect over the whole. But I restrain myself to the fact, which forms the general basis of their allegations—shall I add, the mistaken object of their envy, and their ambition?—the opulence of the Church. The opulence of the Church! Alas for the misnomer! Is it not cruel irrision, which they intend by this perversion of language? Is it not in wanton mockery, that they direct the glance to a few bright spots (the brighter from the shade, by which they are surrounded) the splendid rarities of the profession, which scarcely one in a thousand may hope to possess; and then, regardless of the numbers placed in that shade, affect to turn their eyes from the glare? Or are they indeed ignorant that, notwithstanding the unceasing operation of the excellent fund entitled 'Queen Anne's Bounty,' and the occasional liberality of the Legislature, (which, amidst the financial embarrassments of a most expensive warfare, has neglected no claim of justice, of humanity, or of charity) out of ten thousand English benefices above one thousand are under fifty pounds, upward of one fifth under eighty, nearly one-third under a hundred, and about four thousand under a hundred and fifty pounds a year? And is this the inexhaustible exchequer of church-bribery, to tempt and to remunerate our base obsequiousness? Is it hence, that issues the thrilling voice, which can pervade ears deaf to the calls of duty, of compassion, and of character? It might be hoped, that the moderation at least, which has of late so honourably marked the conduct of our Dignitaries upon some great ecclesiastical questions, would teach these bitter assailants somewhat—I do not say, of moderation, but of qualified reprehension in return; would soften down their sternness of rebuke, even if there were more of justice in it, and infuse through mere gratitude a more courteous spirit of animadversion. Or do I mistake indeed the proceedings, to which I allude, and draw false inferences from their progress and their result? And are we really, as an order, arrogant and imperious in our usurpation and our use of authority? Do we actually affect to set bounds to religious inquiry, and vindicate to ourselves at home the infallibility, which we successfully deprecated when claimed abroad? Have we shown ourselves reluctant patrons of the Schools of National Education, which profess to instruct the lower classes, with the Bereans, to *search the Scriptures, whether these things be so?*" P. 26.

The character of Mr. Wrangham will receive no small addition of credit from the publication of this sermon, which evinces in no small degree, both the soundness of his principles, and the animated eloquence with which he can defend them.

ART.

ART. X. *A Sermon delivered at Salters' Hall, Cannon Street, on Sabbath Afternoon, Jan. 2. 1814, on taking the Pastoral Charge of the Church Assembly in that Place. By W. Bengo' Collyer, D.D.* 24 pp. Longman. 1814.

This is a happy contrast to the discourse, to which we have just drawn the attention of our readers. Dr. Collyer is elected it appears to the pulpit of Salters' Hall, Cannon Street. We shall not enquire where the redoubted Doctor was dubbed D.D. nor shall we remark upon the *audacia perdita* (we Latinize the expression that the Doctor may not be offended) of calling such an assembly A CHURCH. An assembly that sets at defiance every notion which we derive from laws human or divine of the nature of a church. We stand in admiration of the impudence of that man, who shall term an herd of fanatics (well meaning men, we doubt not) a church—a church governed by no discipline but that of their own wavering conceit, instructed by no ministers but those whom they elect to day and may turn off to-morrow, and preaching Christ not only out of contention but in contention. To those who, from perverted views of Ecclesiastical discipline, may choose calmly to separate themselves from that purest part of the universal church which is established in these kingdoms, we mean no disrespect: we consider them as conscientious, though very capricious members of the Christian community. Those who are open dissenters from the church, and profess themselves such, we can readily believe to be honest, though mistaken men; but those, who violate every law, and disdain every ordinance which constitutes the very foundation of that church, which under all its different forms was the fabric of the apostles and martyrs, and still presume to call themselves a church, can have no good nor honest end in view. A wilful perversion of the commonest terms can arise from no other source but deceit and fraud.

From one passage alone our readers may judge of the scriptural knowledge of this Dr. Collyer, who probably prides himself upon his intimate acquaintance with the words and doctrines of the sacred volume. He would prove

"That the term 'the beauty of the Lord' is fitly applied to spirituality of worship, and that this spirituality constitutes the value of ordinances, and the beauty of the sanctuary, I shall appeal but to two passages.

"The first is, the prayer of David. 'One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the *beauty* of the Lord, and to inquire in his temple.'" P. 21.

So again "the beauty of holiness" of which the Psalmist so affectionately speaks, is "practical integrity." Now this learned interpreter of scripture at Salters' Hall is not perhaps aware that in both these passages the Psalmist refers to that eager and anxious desire which he ever entertained to build a house unto the Lord, and to enter into a *material* temple of the most High. This desire appears uppermost in his mind, and breaks forth in all the fervency of hope in many of the most exquisite passages of his inspired work. "My soul hath a desire and a longing to enter into the courts of the Lord," &c. &c. This is the only interpretation which will make any sort of sense in the passage which Dr. Collyer has cited to prove that "the beauty of the Lord" is applied to spirituality of worship—we should almost suspect that the Doctor knew this already by his alteration of the expression "to *visit* his temple" which stands in the original into one which suits his ideas better "to *inquire* in his holy temple."—So much for the dependance to be placed on those, whom we have long known as corrupters of the meaning, and now we discover to be corrupters of the text of that Scripture, of which they claim the exclusive knowledge. We have not room to go through the remaining blunders, nor to expose the sly cant which distinguishes the rest of this inaugural discourse at Salters' Hall.

## POETRY.

ART. XI. *The Orphans; or, the Battle of Nevil's Cross. A Metrical Romance, in five Cantos.* 12mo. pp. 174. Cadell and Davies. 1814.

The booksellers inform us, that since blank verse went out of fashion, and rhyme has come again into vogue, that there has been a great demand for Mr. Byshe's Art of Poetry; insomuch that copies are becoming somewhat scarce. It has been proposed, therefore, to give a new edition of that painful and recondite work. But as young gentlemen, who write verses, complain that his similies and epithets are not cut according to the present mode, which gives their effusions an unfashionable air, it is further in contemplation, to enlarge this edition with a fresh stock of the most approved modes of modern poetical expression, with a large assortment of double, triple, and quadruple rhymes, a pronouncing dictionary for proper names, and a copious glossary of words adopted by my Lord Byron and Mr. W. Scott, from the Turkish, Gaëlic, and Otaheite languages.

The great obstacle that has hitherto been thrown in the way of this laudable undertaking, is the want of a proper editor, since he

he must unite two qualities very rarely found together—sufficient taste to know good poetical phrases when he sees them, and sufficient dulness to submit to the drudgery of arranging them, without meaning or connexion, in alphabetical order.

We trust, however, that this difficulty is at an end. Apparently no gentleman can be better qualified for the undertaking than the author of the book before us; and we think our readers will agree with us when they become acquainted with the very pretty and ingenious device he has here executed. From the works of different poets, but principally from those of Mr. Scott, our author has *conveyed* into his common-place-book a quantity of epithets, metaphors, similies, and other poetical figures, sufficient to fill 150 pages, 12mo. allowing as much for margin as letter-press. These he has arranged in good musical lines of eight syllables each, in the same manner that boys at school write what are technically called *nonsense verses.* The lines are made to rhyme together pretty correctly, are divided into stanzas, and the stanzas into cantos. Proper names are interspersed to give the appearance of a story, passages are marked with "inverted commas" to resemble speeches, and a few pledgets of plain prose, clipped into the shape of notes, are annexed to the conclusion, *secundum artem.* In short, it looks for all the world like a real poem. And if a man can content himself with fine words and flowery language, and is not so unreasonably fastidious as to require meaning in a "Metrical Romaunce," he will find the Battle of Nevil's Cross a very pretty innocent diluent kind of reading.

To any one who has an eye for poetry, the following lines which open the first canto cannot but be highly pleasing.

"Day burnish'd Brancepeth's battled towers,
And laughed upon the gladdened bowers,
That cincture sainted Cuthbert's shrine,—
The warrior oak, the ash, and pine,
That wave their day-repelling shade
O'er many a sweet sequestered glade,
And blush'd like fair and fearful bride
On spousal morn, Wear's dimpling tide,—
As slow his winding way he wound
Thy hallow'd dome Dunelm around,—
As slow—oft lagging in each day,
Oft turning eastward took his way."

To own the truth, we did not at first make out the drift of our author, and thought we perceived a glimpse of meaning amid all this sunshine; but "the day-repelling shade" soon excluded it, and as the fool has it in Lear, "out went the candle, and we were left darkling." So on we went stumbling through the

"palpable

" palpable obscure," till we reached the following chaotic passage, which first discovered to us the scheme of the book.

> " There are have view'd the maniac wild,
> In thought, in action, less than child,—
> Have view'd the soul's ætherial frame,
> Our nature's pity less than shame;
> Not so this maid: the cot o'erturn'd,
> Its wreck may have despis'd and spurn'd;
> But when the *temple leaves the skies,*
> What soul with scorn the ruin eyes." P. 9.

We are at a loss to know from what quarter the phrase of the *temple leaving the skies* was borrowed; but wheresoever it came from, we conclude it alludes to building castles in the air.

We said that in general the expressions made use of in this book were taken from the works of Mr. Scott. From the turn of the phrases, however, occurring in the following lines, we suspect that our *composer* has been culling from the pages of the noble author of the Giaour.

> " 'And art thou gone?—and art thou gone?
> Oh! Albert! Albert! speak, my child! my son!—
> Dead—dead—quite dead—and pale—oh!—oh!—
> All come to this!—Hence! comfort!! no!
> *Give Etna ice!—Yawn Hell!! Unfeeling Heaven,*
> Heaven!!'—At that dread name he stared aghast!
> Like the first murtherer from mankind when driven,
> His son—the present—swallow'd in the past." P. 125.

We wish by the bye that his lordship, or some of his friends, would favour the world with a dissertation on the use of the minus sign in poetry: for really it is at present quite puzzling to us Reviewers, who have been brought up to the obsolete forms of the colon, and semicolon, and full stop.

Some of our readers have no doubt played on twelfth night at a game called " cross questions," where the fun arises from the oddity of the ideas produced by answers given to questions which do not belong to them. So here the juxtaposition of phrase, never intended to meet together, has produced the same kind of incongruous imagery.

First, we have a thrush perched upon the corner of an *ambient* cloud.

> " From wood-crown'd hill and *ambient cloud*
> The thrush peal'd his responses loud." P. 5.

The kitchen fire mistakes a poor old minstrel for a bit of fat beef, and has a mind to roast him.

" With

"With glee the blazing kitchen fire
Ey'd the grey bearer of the lyre." P. 92.

Then we have *axes braying,* and maces playing at broad sword.

"Fast rise, and flash, and fall, and bray
Axes: with maces broad swords play,
Shake spears, and ply the bills away." P. 127.

We beg to propose to read "asses" for "axes." We are lastly presented with the bold and novel ideas of shields calling out for help, and black bulls with bloody shadows.

"Shields vainly clamouring stretch'd to stay,
Or save the life soon sigh'd away." P. 106.

"Lo Nevil wounded, York unhors'd,
Backward the ramping black bull forc'd,
That black bull 'neath whose bloody shade"— P. 108.

Before we dismiss this book, our readers perhaps may be inclined to ask what motive our author could have had in giving this strange work to the world. The same question occurred to ourselves, some time before we were able to answer it. We discovered, however, its solution at last. He had in his portfolio some few original verses, which he wished to make public, but they unfortunately would not make a volume. He *composed* therefore this book, in the manner before suggested, as a vehicle, and has at proper intervals introduced these original pieces. We beg leave to conclude the article with the following exquisite specimen.

"The miller leaning o'er the door
Upon his gains was musing o'er.—
Hard by the solace of his life,
A jolly dame, his loving wife,
Watching her hives: that day so warm,
Ere noon she trusted would see swarm:
Nay had foretold it. *Babe was by,*
That lisp'd and laugh'd it knew not why;
With ducklings gobbling at their meal,
And sucking pigs with squeak and squeal,
Upon the chaff before the mill,
That tugg'd the teat, and swigg'd their fill."
P. 44. St. 12. Canto 2.

ART. XII. *Sortes Horatianæ. A Poetical Review of Poetical Talent, &c. &c. &c. With Notes.* Crown 8vo. 126 pp. 1814.

Few persons, we imagine, will be disposed to deny, that he who undertakes voluntarily the office of giving instruction, or of sitting

sitting in judgment on the productions of others, ought to have some little knowledge of the subject on which he lectures, or delivers his sentence. Pope, indeed, who is generally deemed a good authority, requires something more than a little knowledge. He says,

> "Let such teach others who themselves *excel*,
> And censure freely who have written well."

A strict compliance with this canon would, however, woefully diminish the number of competent judges; and we shall therefore require, from those who assume the censorship, only a moderate portion of ability. But at least that portion must be possessed by whoever claims the right of publicly giving a verdict, or we cannot consent to admit the claim.

Would it be borne, if a manufacturer of blue boars, green dragons, golden lions, flying dolphins, and other sign-post anomalies, were to rush into the exhibition room of the Royal Academy, and, mounting a stool, exclaim, "Ladies and Gentlemen, I too am a painter, and I come to teach you the principles of true taste in painting! Look at that picture in the corner, there is neither drawing, nor grouping, nor any thing else that is right, in it. Cast your eyes on that opposite: Did you ever behold such a daub? The colouring is vile, and the figures are worse. Look here, Ladies and Gentlemen: here are the works of two or three notorious artists; which artists you are pleased to call men of talent. Take my word for it, you are quite wrong. They know no more of painting than their own lay figures do!" Now, in such a case as this, we are inclined to believe that the critical orator would speedily be pushed from his stool, and deservedly turned out of doors, amidst a storm of hissing and hooting. Similar must be the fate of the man who, without even a glimmering of poetical genius, intrudes into the chair of criticism, summons poets before him, and scatters his invective and his censures with an unsparing hand.

Let us proceed to enquire whether the author of "Sortes Horatianæ" has lawfully seated himself in the chair, or whether he is only an intruder, who ought to be driven from it with disgrace. It will not, we suppose, be disputed, that he who complains of other persons writing unmusical verse, ought himself to have a delicate ear, and to give in his own lines, an example of metrical harmony; that he who exclaims against tameness and carelessness, ought himself to be uniformly spirited and correct; that he who shews no mercy to faulty language and figures, ought himself to pay the strictest attention to the propriety of his metaphors and diction. This being granted to us, and it cannot be refused, the author of "Sortes Horatianæ" can have no hope of escaping unconvicted.

Now

Now to the proof. First, with respect to the delicacy of his ear, as manifested in his rhymes. Here we must premise that, on this score, we are not so fastidiously nice as many, who will not tolerate any thing short of a perfect chime. But, though we can occasionally admit of endings incompletely responsive, we cannot allow them to be perpetually used. In the poem before us, there are, we verily believe, not less than fifty instances of false rhymes; some of them the most wretched that can well be conceived. Indeed the author seems to have "Midas' ears," for "receive and deceive," "delight and light," he uses as rhymes.

Another proof of the niceness of his ear is furnished by his detestation of vowels. As if he imagined that our language is over-vowelled, he cuts out those offensive letters as often as he can. Accordingly, in almost every page, we find a liberal use made of the apostrophe, and are gratified with such handsome-looking words as "fun'ral—mem'ry—sick'ner—pilf'rers—ephem'ral—lab'ring—pond'rous—gen'ral—int'rest—inj'ries and num'rous:" words which it is impossible to pronounce, without causing a quarrel between one's tongue and one's teeth. Perhaps, however, he will plead hard necessity, for the sacrifice of the vowels. O the blessing of scanning solely by the fingers! When an unfortunate rhyming wight has no other guide than the said fingers, he is apt to be embarrassed by a word of three syllables, which is spoken in the time of two. Thus he sets to work, beginning with his thumb—Sigh'd-o'er-his-in-ju-ries-and-con-dol'd-his-sire. "By Heavens!" cries he, "there are eleven syllables, and there should be no more than ten:"—so to make all straight, out goes the luckless vowel. How such poets must stare at Milton's line,

"O'er many a frozen, many a fiery Alp,"

and by what mode of contraction would they reduce it within *proper* bounds?

To quote all the author's spiritless, unmelodious lines, would take up fifty times as much space as we can spare, and would exhaust the patience of our most patient readers. We must content ourselves with giving a scanty specimen. Where, in most of them, the cesural pause is to be placed, we should like to be told.

"Save that, which consciousness of right can give
To those, who for the Muse and Virtue strive."

* *

"Sunk 'neath the blow and never more have been."

* *

"And dream of what they ne'er behold—a fight."

"By

* *

"By turning Wellington's dispatch to verse."

* *

"That violates the rules of decency."

* *

"Or paint the India Company in verse."

* *

"Which bids thee even friendly aid reject,
That might, perchance, add influence to a sect."

* *

"Just so much interest as Hayley's muse."

* *

"Of neither reason nor yet temper reft."

In language and metaphor he is equally faulty. He talks of "a current running wildly, and smothering genius in its early dream;" of "wings of lead that dead'ning fann'd the energies of mind;" of a "sea that ebbs upon the gulph of dark obscurity;" of "a muse, with coarser mien and looser tongue, prompting quibbles sung by a lyre, hovering round a jest distilling quill, and moulding couplets to her sovereign will;" and of many more things, equally curious, and equally elegant.

That some of the characters, whom he attacks, deserve to feel the keenest lash of satire, we have no inclination to deny. But can he hope to convince the world that Crabbe, Spencer, Coleridge, and others at whom he runs a-muck, are contemptible writers; and that Wordsworth, (who, with all his glaring and provoking errors, is a poet) is a mere nonsensical driveller? A hundredth part of the talents of any one of them, would be a more than sufficient stock to set up ten such versifiers as he is.

To sum up the whole, in a few words, we can praise nothing in his book, except some of his notes, and his morality, which is unexceptionable. Our quarrel with him is not that he sometimes sinks, *that* we could easily forgive; but that he never rises. He seems fond of Boileau's poetry; which, by the bye, he paraphrases execrably. Let him take a warning from two lines of Boileau's, which he has quoted against Lord Thurlow.

"Mais, dans *l'art dangereux* de rimer et d'ecrire,
Il n'est point de degrès du mediocre au pire."

ART. XIII. *Sonnets, Amatory, Descriptive, and Religious; Odes, Songs, and Ballads. By Thomas Rodd.* Small 8vo. 193 pp. 1814.

Though we cannot agree with Mr. Rodd in his opinion, respecting the legitimate sonnet, we are willing to own that many

many of his irregular sonnets are respectable compositions. Nor are his odes and other poems without merit. There are, in most of them, passages which are well conceived, and not badly expressed. It is also much to Mr. Rodd's credit, that his volume is untainted by immorality and sedition. His sentiments are uniformly those of a virtuous man, and an ardent lover of his native country. We can only spare room for the following sonnet, which is not deficient in spirit, and which inculcates an excellent moral:—

" TIME.

" Moments make minutes, minutes form the hour,
And circling hours the day and night compose;
Days form the week, and months the weeks devour,
And to the months the year its fulness owes.
Yet moments, minutes, hours, we throw away,
And heed not Time that wings his rapid flight,
In folly we consume the flitting day,
In lengthen'd slumbers waste returning night:
And weeks flow on, and months, and seasons too,
And years are lost as if too light to prize;
And as we older grow, alas! how few
Grow with our years more diligently wise:
And yet that life is short we all complain,
With days, weeks, months, and years, all spent in vain."

## NOVELS.

ART. XIV. *Sarsfield: or the Wanderings of Youth: an Irish Tale. By John Gamble, Esq. Strabane; Author of Sketches, &c. in Ireland.* 3 vols. 12mo. 655 pp. 1814.

From the swarm of novels, which almost every day brings forth, it would appear that the composition of these prose epics, as they have not improperly been called, is one of the easiest tasks that can be undertaken. There is scarcely a Miss, just escaped from a boarding school, who does not think herself fully capable of producing a novel. Yet, it seems to us, on the contrary, that the writer of a thoroughly good novel ought to be gifted with no common talents. He ought to possess a quick conception, and nice discrimination of character, in all its various shades; an intimate knowledge of the human heart, and the power of accurately assigning and weighing the motives by which it is actuated; an extensive acquaintance with the manners, feelings, and prejudices of the age; the command of wit, humour, and pathos; and, to crown all, for without them he will not be perfect, a correct taste, and a pure and animated style. Shall

we,

we, even then, consider him as approaching to perfection? Certainly not; unless to these qualities he add a truly virtuous mind: which, of course, implies a due veneration for morals and religion. This, in our eyes, is an indispensible requisite; and, if he have it not, we shall rejoice to see him deficient in all the rest, since in proportion to the greatness of his talents must inevitably be the danger which will arise to others, from his perverted use of them. We shall now close our preliminary observations, which, in this case, are not uncalled for, and shall proceed to give some account of Mr. Gamble's volumes.

The epoch, at which the action begins, is towards the middle of the last century. Sarsfield, the hero of the tale, is the sole remaining son of a Roman Catholic tradesman in Ireland; and, as generally happens with only sons, is indulged, while a boy, in every wish of his heart. But, though occasionally froward and mischievous, and always giddy, thoughtless, and fond of pleasure, he is, nevertheless, warm and tender-hearted, generous, humane, and affectionate. He has a prepossessing appearance, engaging manners, and considerable talents, and, notwithstanding his levity, he learns easily and well. His father designs him for a priest, and cherishes the natural and pardonable hope, that he shall one day see his darling the titular primate of all Ireland. Sarsfield, however, who, as he grows up, is all romance and enthusiasm, has a mortal dislike to his father's plan of making him a priest. The fond parent yields to his son, and they have now to choose another profession, which is rather a difficult business, Roman Catholics not being admitted to the bar or to military pursuits.

"Our hero, therefore, as both he and his father were equally bent upon selecting the profession of a gentleman, had only to choose between the heroic one of a soldier abroad, and the non-heroic one of an apothecary at home—of serving in the armies of his most Christian or Catholic Majesty, and beating their enemies in Flanders, or serving an acquaintance of his father's, and beating the pestle and mortar in Kilkenny."

Sarsfield would gladly have made his election of the former, but his father would not part with him, and he, therefore, becomes apprentice to the Kilkenny apothecary. In this situation he continues awhile, happy and respected; sometimes making physic, sometimes making verses, and sometimes making love. As the mistress of his affections, nothing less than an angel will satisfy him; fifty times is his passion stifled in the birth, or soon after, by some minute fault in the chosen fair one: and Mr. Gamble has depicted, with infinite humour, his hero's unreasonable fastidiousness on this score.

The angel comes at length; but, alas! she is a fallen angel.

Unfortunately, she has "not yet lost all her original brightness," and the romantic Sarsfield becomes captivated by her beauty, and apparent innocence. The ruler of his fate is a strolling actress, who has eloped from home with a villain, broken the heart of a doating mother, and been living with numbers in a state of prostitution. By consummate art, this second Milwood lures him on, from crime to crime, till he becomes inextricably entangled. He begins by pilfering small sums, and ends by robbing his master of property to a considerable amount. He now takes flight with his paramour, designing to emigrate with her to America, and commence actor there. His agonies, as he passes in darkness the door of his father, are admirably described. Criminal as he is, he is not yet profligate, and every new step that he makes in vice, fills his bosom with anguish and remorse.

To America, however, he does not go. The partner of his shame, who really meant, in this instance, to be faithful to him, meets by chance, in Dublin, with her original seducer. That seducer, whose hands are red with the blood of recent murder, has still such an ascendancy over her, that he compels her to abandon Sarsfield, and to carry off nearly the whole of the stolen money. For the deserted youth she leaves a letter, filled with expressions of bitter sorrow and regret, and warning him to avoid beings like herself. She incloses in it a letter to an actor in London, requesting him to take Sarsfield under his protection, in case the latter should turn his views towards the stage. Having no other resource, he adopts this plan, appears at Drury Lane theatre, as Hamlet, and, in consequence of his Hibernian accent, is unsuccessful. He now becomes acquainted with Dunbar, a young Irish apothecary, who is on the point of sailing for India, and is commissioned to send down an assistant to his late master, in the neighbourhood of Bristol. Sarsfield prevails on Dunbar to give him a letter of introduction; which, as it is not sufficiently recommendatory, he destroys, and substitutes one of his own writing. He is received into the family, and is beginning to be esteemed by the members of it, when a terrible event tears him from his place of shelter, and plunges him in the deepest misery.

On quitting Ireland, he had assumed the name of Butler, which was that taken by his unworthy mistress, and had likewise pretended that he was a native of the north. Butler was the name of her seducer, and he was the man who, as we have seen, compelled her to rob and abandon Sarsfield. He had murdered, under circumstances of the most horrible cruelty, a pedlar of Dunnamana, near Strabane, and was flying from justice when he met his old companion. Unfortunately, Butler bears in face a distant resemblance to Sarsfield, and the latter is now arrested,

on

on suspicion of being the murderer; a suspicion which is strengthened by his obstinately refusing to give his real name and place of birth, and likewise by his having been in possession of a remarkable piece of gold, which the pedlar was known to have worn as an amulet, but which Sarsfield had taken in change at a tavern, on his departure from Dublin. Though staggered in his opinion, Dunbar interests himself, as far as possible, in behalf of his acquaintance; but appearances are so strong against the supposed culprit, that he is shipped to Carrickfergus, to take his trial. After having been barbarously treated by the captain, and nearly lost on his passage, he once more sets foot on his native island.

In the jail of Carrickfergus he remains only a short time. He is liberated by the French, who, under the command of the celebrated Thurot, became masters of the town. He is made ensign and assistant surgeon by Thurot, sails from Carrickfergus with him, and is taken by the English. Speaking French perfectly well, Sarsfield, under the name of Glisson, contrives to pass himself off, without suspicion, as a subject of France. He is sent on parole to Strabane, where he speedily contracts an ardent and pure affection for Miss Ormsby, the daughter of the postmaster. His love is returned with equal ardour and purity. His history he dares not unfold, and Miss Ormsby continues ignorant that he is her countryman. At length, a packet arrives, with orders from government to arrest Bernardine Glisson, as an Irishman, and as suspected of having committed a horrible murder near Stranraer in Scotland. This mistake, of Stranraer for Strabane, arose from the wretched writing and spelling of the justice at Carrickfergus, who apprized government of the flight of Sarsfield. The postmaster being just then gone to bed, in his habitual state of intoxication, the packet is opened by Miss Ormsby, whose soul is agonized by the dreadful idea that the man she adores is a murderer. Love, however, pleads for him, and she flies to warn him of his danger. A highly pathetic scene takes place, in which Sarsfield convinces her that he is unstained by blood; and they then part, with vows of mutual constancy.

Sarsfield now undergoes much hardship, and, to obtain the means of escape, is guilty of two or three deviations from rectitude; which, as tending to degrade his character, we should object to laying at his door, were it not the author's avowed object to show that the commission of one crime almost necessarily leads to the commission of others. Escaping from a second storm, he lands in the island of Bute, where he stays several weeks; and, by his medical skill, and his pleasing manners, so ingratiates himself with the islanders, that, when he

quits them, he has five guineas in his waistcoat, besides a coat-pocket full of penny and halfpenny pieces. Where, however, fifty years ago, the good people of Bute obtained their penny pieces, Mr. Gamble forgets to informs us.

Sarsfield once more bends his steps towards London. As he approaches Berwick, at night-fall, he is overtaken by a man, evidently intoxicated, who enquires the distance to that place, and commences a conversation, which at first is extremely ludicrous, from his abundant use of cant phrases, abrupt, broken sentences, and strange oaths. It soon passes from the ludicrous into the terrific. Having chanced, in his rhapsody, to utter the word ghost, it awakes a train of ideas, and the mysterious stranger becomes absolutely phrenzied. He is convulsed, raves, blasphemes, and his distorted imagination pictures to him a host of demons and spectres hemming him round, and preparing to seize him. Sarsfield is desirous to shake him off; but the stranger in agony implores his loathing companion to accompany him "only past yon green hill" where the spectres are waiting for him; and, on receiving a refusal, he endeavours to obtain by force a compliance with his request. A struggle ensues, in which, after having several times rolled over each other, Sarsfield succeeds in mastering his antagonist. Sobered by the contest, the stranger rises; his fears have vanished with his drunkenness; and he undauntedly rushes forward, muttering hopes of future revenge, and leaving Sarsfield half exhausted, and shuddering at his recent peril, and at the mortifying fact that the face of the stranger bore a resemblance to his own.

As Sarsfield, after sitting awhile to recover himself, is getting up from the bank, he strikes his foot against a canvas bag. It contains a large sum in Dutch money, and the picture of a beautiful woman, set round with brilliants. At Berwick, he reads an advertisement, from a Dutch Privy Counsellor, who has been robbed of the property, and now offers forgiveness of the past, and a large reward, to whoever will restore the picture. Sarsfield eagerly avails himself of this opportunity, sails to Holland, candidly tells the Counsellor his whole story, and is affectionately received and patronized by him. During his stay at Amsterdam, he is requested to visit a wretched Englishwoman, an accomplice whom the thief had left behind, and who is now dying in prison. To his astonishment, it is his faithless mistress. The miscreant with whom he had struggled, on his road to Berwick, was Butler, the murderer of the pedlar. Aid comes too late to the miserable woman, and she expires in his arms, forgiven by her victim, and repentant of her crimes. Sarsfield sails, in an honourable capacity, to one of the Batavian settlements,

ments, where, in the course of a few years, he acquires a fortune, and the warmest esteem and affection of all who know him.

Dunbar, having earned a competency in India, is returning to England, and touches at Ceylon, on his passage. He there finds every mouth filled with praise of an amiable French gentleman, the secretary to the governor, who unluckily has just been taken ill. He contrives to obtain an interview with this admired Frenchman, and discovers Sarsfield, whose illness is only feigned, to avoid meeting with Dunbar. Though blest with riches, and the strong attachment of high and low, Sarsfield is, nevertheless, melancholy and disconsolate. The bitter memory of the past, his confiding plundered master, his heart-broken father, and the lost Miss Ormsby, perpetually haunt his mind; and, degraded in his own eyes, he hates and despises himself for the errors of his early years. Shrinking from the idea of being pointed at by the finger of scorn, he resolves never to return to Ireland; but out of this resolution he is ultimately reasoned by the sensible and friendly Dunbar, and he consequently revisits the land of his birth.

Disguised as a servant he journeys in the north of Ireland with his friend, and at an inn, and intoxicated, once more meets Butler, the detestable assassin. The scene which describes the frantic conduct of the murderer, and the mode by which Sarsfield worked on his conscience and his terrors, to obtain a confession of the crime, is drawn with the pencil of a master. Nor is there less merit in the description of the trial, which terminates by sentence of execution being passed on the criminal.

Miss Ormsby is still alive, still doats on Sarsfield, and, by dint of study, has rendered herself an accomplished and elegant woman. The nuptials are soon agreed on. The hour is come; the minister is waiting; Sarsfield is every moment expected; and all are anxious for the commencement of the joyful ceremony. It is now dark; Dunbar returns from seeking the bridegroom; his cheek is pale; his countenance is full of horror; and his garments are covered with blood. He has found Sarsfield stretched on the earth, pierced in the breast with a mortal wound, and fast expiring. The hapless lover only lives long enough to breathe his last in the arms of his distracted bride.

Butler was the perpetrator of this crime. Timorous and helpless while under the influence of intoxication, he was bold, cunning, and full of resources, when sober. By affecting a dread of being alone, and by threatening the jailor to haunt him, if he allowed him to remain by himself in the condemned cell, he induced the man to shut him up with the rest of the prisoners; in conjunction with whom he contrived to remove the bars of the window, and escape. In his flight, he met Sarsfield, and,

with

with demoniac expressions of joy, plunged a knife into his bosom. This monster of iniquity succeeds in eluding pursuit, and thus remains unpunished for his enormous atrocities.

That the story is an eventful and interesting one, our readers will not need to be told. That Mr. Gamble possesses abilities to do justice to his subject, candour obliges us to inform them. He delineates character well, is an acute observer of life and manners, has a considerable portion of humour, and a generally spirited style, and, in more than one instance, shows himself to be, in the pathetic, scarcely inferior to the author of the Man of Feeling. Many of the scenes which he describes produce on the mind almost the effect of reality. This praise given, we must perform the less pleasing task of censuring his defects.

The first literary fault which we must notice in Mr. Gamble's production, is the awkward manner in which the narration is carried on. The narrative wants order and connection, in a wonderful degree. It does not move regularly, but by leaps and starts: its motion, to borrow the words of Burke, is "backward and forward, oscillation not progression." Some of the chapters seem as if the printer, by accident or carelessness, had mis-arranged them. In his prefatory advertisement, Mr. Gamble partly gives a clue to the cause of this. The history was originally intended to form a portion of another work, and was subsequently altered and enlarged, to fit it for appearing as a separate publication. A little care, however, would have prevented the defect of which we complain.

In point of taste Mr. Gamble is deficient. He twice or thrice injures his pathetic scenes, by introducing miserable conceits, which would be misplaced any where, and which are most offensively misplaced in such situations. For instance, speaking of the bleeding wounds of the murdered pedlar, he says, "the blood flowed over the floor, in meanders winding, fanciful and graceful, as the deed which had spilled it was crooked, barbarous, and graceless." Nothing in a worse taste than this can possibly be conceived. At a pun he once or twice makes an effort, but the effort is a wretched one. He is likewise too fond of digressing, in the middle of his story; and he now and then indulges in apostrophes and exclamations, which, though he may think them fine, we must take leave to consider as blots in his volumes. That he constantly falls into Iricisms, such as *shall* for *will*, and other errors of the same kind, is a circumstance for which the difficulty that an Irishman or Scotchman always finds in writing pure English, may partly, perhaps, afford an excuse.

Well, however, would it be, were this all that criticism could allege against him. But he stands amenable for faults, to use no

no harsher a term, of a much more alarming magnitude; faults which it would be criminal in us to allow to pass, undisclosed and unreproved. His perverted politics, his sly thrusts at government, his hatred of episcopal establishments, and, indeed of all religious establishments, and his witless sneers at the clergy, we shall only mention with a brief expression of contempt and censure, much as they merit to be chastised with severer vengeance. We must pass on to a subject of higher importance.

That Mr. Gamble believes in the existence of a Deity, we are disposed to credit, because he repeatedly intimates his belief, and reasons on the supposition of that existence. But, were not the evidence strong on this head, one staggering passage, in his first volume, in which he says, "Providence or Nature, the name is of small consequence," would induce us to entertain very serious doubts. Let us nevertheless, in justice to Mr. Gamble, declare, that he always professes himself the advocate of virtue, and pleads forcibly in its cause.

The strongest prop of virtue he labours hard, however, to destroy. He disbelieves the immortality of the soul. He affects only to doubt, but his doubt is manifest disbelief. The pestilent and accursed doctrine, that man is a mere lump of breathing clay, who, when he dies, "to night and silence sinks for evermore," he incessantly thrusts forward. He puts it into the mouths of his chief characters, he advances it in his own character, he lets slip no opportunity to inculcate it, he absolutely drags it in by force, and blurs and contaminates with it the most affecting pages of his book. The motto of his tale should be, "Death is an eternal sleep." It seems in him a want, a craving, a rage, to blast the brightest prospects of the human race; and thus, whatever may be his real meaning, to give additional arms to insolent Vice, and to drive suffering Virtue to despair. It would, perhaps, be in vain, to attempt to convince him of the criminality and absurdity of his opinion; but we must tell him, that, were his opinion as true as it is palpably false, he commits an act of cruelty, as well as of gross impolicy, in thus obtruding it on the world. If this life be indeed all that man is to know, cruel must he be who wantonly and uselessly destroys any of those benevolent illusions, which cheer him on his path, reconcile him to his fate, and shed a lustre over the night of the grave. This argument may probably have weight with him, when others, of a higher nature, would be disregarded.

That he should not believe in a state of future punishment, follows as a matter of course. It was not necessary for him to assign another reason; but he does assign one. The guilty, he says, are punished here, and therefore ought not to be punished hereafter. Their conscience, exclaims he, is their tormentor;

and

and he powerfully describes its influence. But, unfortunately for his theory, he pictures its influence as exercised only on weak minds, and on those which are not lost to all sense of virtue. The fiend incarnate whom he has drawn, the loathsome Butler, never felt it, except when he was intoxicated; and it appears, if we rightly comprehend the author, that he was only twice intoxicated in ten years. An admirable system this, which punishes those who have some virtue left, and frees from all dread of punishment the profoundly vicious!

As if anxious to insure impunity here, as well as hereafter, to all villains and murderers, Mr. Gamble makes Sarsfield regret that he had been instrumental in bringing Butler to justice. "If Heaven," says he, "allowed him time for repentance, was it for me, above all men, to refuse it him?" Repentance!—As well might we expect Caliban to be transformed into the tricksy Ariel, as expect such a monster to repent. He feels, occasionally, a dread of the gallows, and a horror of hell, but never any thing like contrition. The moment he breaks his fetters he again dips his hands in blood. What would be the inevitable result of indulging, at the expence of a sacred duty to society, such feelings as are attributed to Sarsfield, it is needless for us to say. Were those feelings generally acted upon, this would be an excellent world, for robbers and assassins, and an abominable world for every body else.

Having stated what Mr. Gamble does not believe, we will now state what he does believe. He believes—yes, gentle reader, he really believes—in dreams, omens, and presentiments of evil. Numerous proofs of this credence occur in his volumes. It seems to us, that, whatever plausible arguments may be urged on this head, if the existence of spirit be granted; that there is the rankest absurdity in the idea, that a mere soul-less machine, a creature originating from, and ending in nothing, can have any prescient intimations of the future. But there is nought astonishing in the fact of Mr. Gamble having such a belief. The strainers at gnats have a wonderful facility in swallowing camels.

In conclusion, we earnestly advise Mr. Gamble to expunge the obnoxious passages, in the case of his book reaching a second edition; and, at all events, to reflect deeply on the gloomy and perhaps terrible consequences, of persevering in his attachment to a system which, as Mr. Burke eloquently expresses it, "makes life without dignity, and death without hope."

ART.

ART. XV. *The Political Memento, or Extracts from the Speeches during the last Six Years, of nearly an Hundred of the most distinguished Members of both Houses of Parliament. By a Parliamentary Reporter.* 8vo. pp. 530. 15s. Longman. 1814.

THE prophecies of the Opposition, like the dreams of love-sick maidens, must be interpreted by contraries; but even with this general law of interpretation they will not always be found to preserve their consistency. There is not, indeed, a happier employment than this aforesaid trade of prophesying; for, however the prédictions may be contradicted by the event, the prophets are still secure. Mankind, in general, and especially those in the political world, have a strong tendency to look forward, but none to look back, unless, indeed, their attention be forced, by very considerable powers of lungs, into a retrograde channel. Let, therefore, the predictions of the prophet come as false as they may, he will have too much sense to recall the minds of the nation to his former blunders, but will try his luck a second, or a thousandth time, and begin prophesying again with all his might and main. Political prophesying is like a lottery in which there are many blanks, few prizes, but no forfeits. As long as a man will predict misery and misfortune to the country, he will never want an audience: folly will admire, and faction will re-echo his strains. Let the event discover, what reason had long since endeavoured to prove, the falsehood of his calculations, he envelopes himself in new gloom and fresh-created mystery; and redeems the extravagance of his past errors by fresh draughts upon the everlasting resources of futurity; or, as was inimitably said by our late lamented minister;

> "Destroy the web of prophecy—in vain:
> The creature's at his dirty work again."

It is the object of the present volume to record a few of the finest specimens of the prophetical eloquence, which, for this last five years, has distinguished the opposition leaders; and to contrast them with those reasonable hopes which the ministers of the day entertained of ultimate success in the glorious cause in which the country was embarked. A collection of speeches upon various subjects, and at various times, expressive of those opinions which were held by different parties respecting the final issue of the contest, will perhaps discover, in the clearest point of view, the various degrees both of penetration and patriotism which directed and animated the speakers; and by recalling our attention to the past, will effectually shew in whose wisdom we should most securely repose our confidence for the future. It will not be without entertainment that we shall read an extract

from a speech of Lord Grenville, delivered on the 21st of March 1811.

" They were told that night, that it was proper still to continue their efforts; and they were told this, as if up to that moment these efforts had been successful. 'Look back (said his Lordship) to Spain—look to the sacrifices, to the losses which have been there sustained, in wild and impracticable projects, and see the situation in which Spain is at this moment. Look to the immediate object of this motion, Portugal: what have been the fruits of the operations there? What is now the state of Spain? What the situation of Portugal? What return has been made to this country, what benefit has she reaped from the immense exertions that have been made, the enormous sums that have already been expended in aid of that cause? All that we have been told in answer to this question is, that the enemy has not yet been able to achieve the conquest and subjugation of Portugal—that the British army is still there. Yes, the British army is still there; but does it possess more of the country than the ground which it actually occupies? This is all that is held out to your Lordships respecting the present state of affairs in that country. As to the future, not one word has been uttered to encourage our hopes, to cheer our prospects, to afford the slightest consolation for all the efforts and sacrifices which have already been fruitlessly made in pursuit of the same unattainable objects. We are not even told, that all this enormous expence will tend to defend, and ultimately secure Portugal. The only reason and encouragement with which we are favoured in justification of it is, that it is hoped we may long continue to maintain that narrow spot of ground which our army now occupies. Thus, in hazarding our best means, we do not essentially contribute to help or save Portugal, while we vainly drain our own resources, and risk our own safety—those resources, which, if prudently managed, and providentially laid up for a more propitious moment, would not only secure, but might also be effectually employed in the support and defence of other countries." P. 182.

Our readers will not be displeased to be presented with an extract from a speech of Mr. Whitbread, who must be allowed by all parties to be a perfect oracle in all matters of foreign and domestic policy.

" For his own part, as he considered the contest hopeless, he was of opinion, that the sooner the question was decided, the better: and under that impression, he wished sincerely that Lord Wellington and his brave army were safe back. If that Noble General, however, should be attacked in the position he occupied, he had no doubt, he would obtain a most glorious victory, but he feared, like the victory obtained at Talavera, it would prove barren and unproductive. It would give the French another specimen of British valour, but he must deprecate such a waste of human life for the mere purpose of showing what had been so frequently and fully demonstrated.

" Though

" Though we might find resources to continue to send out men to Spain, and succeed in protracting the struggle, yet it was not any assistance of ours which could, in his opinion, prevent the final subjugation of the Peninsula. It had been represented, and was admitted, that the Portuguese troops had greatly improved in discipline and efficiency, but their steadiness was yet to be tried; and even supposing them equal to British troops, what chance would that give of any progress in Spain? Was any man so absurd as to imagine, that if the French were once completely masters of Spain, the force now in Portugal would be sufficient to maintain possession of that country against the whole concentrated power of France? He trusted they should not soon again hear of a British army advancing into Spain. It was scarcely to have been supposed, that such an event would have so soon occurred, after the fatal experience of Sir John Moore's campaign. The experiment, however, had again been tried; Lord Wellington not only advanced into Spain, but staid there, until the want of all supplies obliged him to withdraw: it was to be hoped, therefore, that no British army would again be sent into Spain, until a physical security of the necessary supplies should be obtained.

" As things now stood, Spain was completely closed against us. So far from looking to any progress of the British arms in Spain, the whole nation, as well without as within that House, was expecting, momentarily, the intelligence of that victory, which he was confident would be glorious, though he feared it would be barren; and which would be the result of any attack upon the British army on the Portuguese frontier. Were they not apprized that Massena had arrived at Salamanca, and taken the command of the French army? Was it not known that he was concentrating his force to make an attack upon Lord Wellington; and was it not likely, that Lord Wellington would consequently be committed with the allied army against superior numbers? Whatever might be the case, he had no doubt of victory attending the British arms; but he was no less sure, that such triumph would be fruitless, and that the British army would be compelled to embark in the course of a very short space of time after the achievement. What must be done at last, he thought ought to be done in time; the sooner, therefore, the British army should be withdrawn, the more it would be for our benefit. Operations in Spain were quite out of the question. It was not upon the arena of Portugal that we could fight for Europe, and if we should be mad enough to attempt it, the final reduction of Portugal would necessarily follow the subjugation of Spain." P. 494.

It would be useless to enumerate all the orations which have been made by the great opposition leaders in this unhappy cause; but it is most amusing to see them arranged in the volume before us, rank and file, as if they were dragged up from the shores of Lethe to renew a contest, in which they must fall, not so much by the eloquence of their adversaries, as by their

own. There is not a more tough, indigestible diet, which requires greater compass of deglutition and strength of stomach, than a man's own words; to this disagreeable fare, many of the gentlemen, whose speeches are here recorded, must be reduced; if the English nation have not lost their faculty of remembrance. As a contrast, however, to the two preceding specimens of prophetical eloquence, we shall give the reader an extract from the speech of a man, whose career of life was not commensurate to his race of glory. Let us hear the predictions of Perceval, even as early as the April of 1811.

"The advantages derived to ourselves from the result of the campaign are by no means inconsiderable. This country, Sir, may be considered as divided into two opinions with respect to its own power and prosperity. Those who have thought that Great Britain never stood higher in those points, are gratified at seeing their opinion confirmed;—those, on the contrary, who have entertained the desponding idea, that the sun of British glory was for ever set, must now congratulate themselves, and the country, on the proof that our military character never stood so high as at the present moment. To them the recent occurrences must be infinitely more gratifying than to us who were more sanguine on the subject. No longer can any fears remain, that should the French seek our shores we should not be able to meet them. We have a British army, composed of a general who has out-generalled theirs, and troops by whom their troops have been subdued. As to the effect of this campaign on the enemy, what his feelings must be, after all his boasts and threats against the British army, may be easily conceived. What its effects may be, internally, on France, I will not venture to predict. How far their discomfiture in Portugal may put an end to the delusion, that extent of dominion is extent of strength—how far it may open the eyes of the French to the intolerable and disgraceful tyranny by which they are at present oppressed, future events will disclose. With regard to the rest of the world—to Europe it will be an useful lesson, pointing out the only road to security.

"Sir, it was impossible to suppose, that it could be the divine intention of Providence long to permit the continuance of that system of oppression and usurpation, under which Europe had so long groaned. It may, perhaps, not be presumptuous in us to hope, that we may be the instruments of delivering the world from its thraldom. It is not impossible, in the dispensations of Providence, but that in that very Peninsula in which the tyranny of France has been so cruelly manifested, she may receive her death-wound, if not her grave." P. 344.

To those who may be inclined to take a retrospective view of the five last years of the war, and to acquaint himself with the opinions of every distinguished personage in either house of Parliament, respecting its conduct and termination, cannot do better

better than possess himself of the volume before us; he will then be enabled to judge for himself, in whom patriotism and wisdom have been most conspicuous; whether in those who directed, or in those who thwarted the councils of Great Britain.

## MISCELLANEOUS.

ART. XVI. *Letters on India; by Maria Graham: with Etchings, and a Map.* 8vo. 384 pp. 14s. Longman. 1814.

This volume proceeds from the pen of the same lady, who not long since, published the "Journal of a Residence in India," which was received with approbation by the public. The volume before us displays much pleasing and useful information upon oriental affairs, and will be useful to those who at an early period of life are called to our eastern dominions. All the principal points which attract the curiosity of the European are briefly touched upon, affording a concise but amusing account of the history, the mythology, the castes, &c. The following account of the absurd custom of sitting in *dherna* will give the reader a fair idea of the style of the whole volume.

"A method of obtaining justice, or of enforcing a petition, founded, I suspect, on the fear of drawing down punishment by injuring a Brahmin, by whom this species of importunity is chiefly practised. When a person wishes to gain a point that he has no other means of carrying, and therefore resolves to sit in dherna, he places himself at the door of the person of whom it is to be obtained with a dagger or poison in his hand, which he threatens to use if the master of the house goes out, or attempts to molest him; and as no sin is comparable to that of causing the death of a Brahmin, the unfortunate person is thereby completely arrested. The Brahmin continues to sit fasting; and it is customary for the person arrested to fast also; so that it generally happens that the prosecutor obtains his wish, partly by the dread of his death, and partly by his importunity. I believe this custom properly belongs to the Brahmins; but I recollect a curious instance of it among a lower tribe in Bombay. Shortly after I went there, my tailor brought me a letter, intreating me to beg the magistrates to take away a man who sate in dherna at his door. On inquiring into the case, I found that it was to recover a wife. It seems the prosecutor having a wife whom he was unable to support, during a time of scarcity, had made her over to the tailor, who having a good business, was not only able to maintain her, but to dress her so well, that in time of plenty she never thought of returning to her former husband; who nevertheless, as she was able to do a good deal of work, wished to have her back again. Not being able to obtain her

her by intreaty, he had recourse to the method by dherna, which I believe did not succeed, the tailor rather choosing to give him a sum of money than to part with the lady." P. 104.

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# MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

An Inquiry into the general Principles of Scripture Interpretation, in eight Sermons, preached before the University of Oxford, in the Year 1814, at the Lecture founded by the late Rev. John Bampton, M.A. Canon of Salisbury. By William Van Mildert, D.D. Regius Professor of Divinity, Canon of Christ Church, and Preacher to the Honourable Society of Lincoln's-Inn. 10s. 6d.

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*The Theological Works of James Arminius*, D.D. Professor of Divinity in the University of *Leyden*.

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THE

# BRITISH CRITIC,

## FOR MARCH, 1815.

ART. I. *The Prophecy of Ezekiel concerning Gogue, the last Tyrant of the Church, his Invasion of Ros, his Discomfiture and final Fall, examined and in Part illustrated. By Granville Penn, Esq.* 12mo. 175 pp. with a preface of 54 pp. Murray. 1814.

MR. Penn is the author of several learned works, which have engaged the attention of the public. The present tract is intended as a sequel to the "Christian's Survey of all the primary Events and Periods of the World," which, on its first appearance, was examined at the tribunal of public criticism, and soon passed to a second edition.

The prophet Daniel, whose book, small in size but abundant in awful matter, extending from his own days to the end of time, has caused him to be always ranked as one of the four great prophets, foretels, with an eye particularly to the later periods of his prophecy, that "many shall run to and fro, and knowledge shall be increased." xii. 4. Accordingly in the marvellous events, which, within the last five and twenty years, have passed in rapid succession before the astonished eyes of Europe, general attention has been forcibly directed to the sacred volume. The learned have asked themselves, and the unlearned have asked their neighbours, whether revolutions, new and unparalleled in the annals of the world, are not foretold in the mysterious page of prophecy. And although we have, in consequence, heard at one time of "Antichrist in the French convention," and at other times been amused with other plausible theories, which, have been swept away with the events which gave them birth; yet, on the whole, the boundaries of just interpretation have been extended; and we may apply, though not perhaps without some limitation, the observation of the sagacious Newton, that few have in these later days applied themselves in good earnest

NOVEL.

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[illegible] prophecy concerning *Gog*, or, as Mr. Penn writes it, *Rogue* and *Vogue*, it being [illegible] and pronounces it like *Rogue* and *Vogue*, it being [illegible] with the long vowel in Greek, ΓΩΓ, (p. 51.) is con[illegible] called in the 38th and 39th chapters of Ezekiel; of which the [illegible] first foretels the invasion, and the second the sudden repulse of [illegible] the tyrant, (p. 97.)

"There is no name in the Scriptures," it is observed, p. 51, "which has more puzzled the Biblical critics than this of Gogue." Mr. Penn finds it, under the double form of *Gogo*, of the third, and *Gogus*, of the second declension, (p. 55,) to have, [illegible] always subsisted in the national history of the *Franks* or *French*, as the first *Major Domus Regiæ*, *Dux Francorum*, or *Regent* of that people (p. 69,) in the sixth century, under Sigebert, king of Austrasia, comprehending the North-eastern part of France (p. 56). He appears not to have been a native of the kingdom, (p. 64,) had for a time great authority and fame, but came to a sudden and violent death." Some curious and not inelegant verses, addressed to Gogue while he held the Frankish reins of government, are produced by Mr. Penn from Venantius Fortunatus, bishop of Poitiers, which strongly mark his high authority, and, in the various names of places mentioned in them, connect very remarkably the proper name of *Gogue* with the territory of France (p. 61).

From this view of the subject our readers will anticipate us in supposing, that Gogue, in Mr. Penn's conception of the character, is no other than the now fallen tyrant Buonaparte. How this is made out, we proceed to shew.

The exposition principally depends upon one preliminary or postulate, and one important correction of our authorized ver-

sion.

The preliminary, necessary to be conceded, is this: that " " denotes here, not the land of Judea, but, as it con- does sometimes *, the " Israel of God," and the of Israel," the whole extent and pale of the Chris-

on of Mr. Penn, declared in his Survey, (p. 186,) repeated in the present treatise, " that as the coming of Christ, were blinded by their ex- oral Messiah; so those Christians are e eve (as he takes it) of his second coming, al restoration of the Jews." It is not necessary o discuss this question, upon which our author in- fully to assign his reasons, on another occasion." ef. p. xlix.) Whether the *literal* interpretation of this class of prophecies is or is not chimerical, it may be allowable to have recourse to a *figurative* or spiritual sense in a particular passage, if it appear that the context plainly demands it. Whether such necessity exists in the present case will be better seen as we proceed.

The striking alteration of the current version, on which the whole hypothesis hinges, respects the opening of the prophecy, xxxviii. 2. which Mr. Penn, without disturbing the original text, renders thus: "Son of man! set thy face *upon* Gogue, *of* the land of Magogue, the *Cloud* of *Ros*, *Mosc*, and *Tobl*; and prophesy against him."

The Hebrew word רֹאשׁ, *rosh* or *ros*, as an appellative noun, it is observed, (p. 15,) signifies *head*, *chief*, or *prince*; but the Seventy regarded it as a proper name, and as such retained it in their translation. Jerome also preserved it in his Latin version; and Bochart, Michaelis, Archbishop Newcome, and others have approved of this translation.

" And it is indeed remarkable, that while the Greeks were in the constant practice of adding their own terminations to all barbarous or foreign names, they should yet have preserved *this name* in the same indeclinable and Asiatic form, in which we behold it in the earliest translation of the prophecy."

Thus then we discern the modern names of *Russia* and of *Moscow* or *Moskwa*, in the ancient names of *Ros* and *Mosc*. And the third name, *Tobl* or *Tubal*, is similarly traced to TOBOLSKI, the metropolis of Siberia, to which the river *Tobol* gives name; " and thus the three denominations, united in the prophecy, point out, with equal capacity and conciseness, those

* Hos. i. 10, seems an instance in point.

widely extended regions, which, at the present day, we denominate collectively "The Russian empire." P. 23.

It is scarcely necessary to observe, that the vowels being wanting in the Hebrew, as in several other oriental languages, the original words admit the forms here given them as easily as those assigned them by our translators. Tubal and Meshech were two of the sons of Japhet (Gen. x. 2. 1 Chron. i. 5.) They are commonly mentioned together in Scripture; as in the prophecy against Egypt (Ezek. xxxii. 26.) and in the very curious and minute account of the merchandise of Tyre, (Ezek. xxvii. 13.) where they are said to have traded "in the persons of men" or slaves, and in "brass," with which Siberia is known to abound. p. 22.

In the 120th Psalm, to which Mr. Penn might have adverted, *Meshech* occurs without its usual attendant, *Tubal*; and here the learned Bythner and others understand it of the *Moschi* or *Muscovites*, but spoken figuratively of the Jews resembling them: "Woe is me, that I sojourn in *Mesech*," among the Jews cruel and inhuman, as the *Moschi* in those ages were or were supposed to be. But when he adds, "I dwell in the tents of *Kedar*," that is Arabia, this may be taken literally; as it is expressly said, that, during his wanderings to escape the malice of Saul, he went down to the wilderness of Paran (1 Sam. xxv. 1.) which was on the confines of Arabia.

The word נשיא, in our translation rendered *chief*, is ambiguous, coming from an extensive root, נשא, which signifies *to lift up, to ascend, &c.* it sometimes means a *prince*, one *raised* above others, and sometimes a *cloud*, which is *raised aloft* from the earth. "Thus when it is said, three several times in the Scriptures, "He maketh the *clouds* to ascend from the extremity of the earth," (Psal. cxxxv. 7. Jer. x. 13. li. 16.) the word employed to signify *clouds*, is נשאים, or נשיאים, *Nesiim*, the singular of which, נשיא, *Nasi*, is the very word used here, in the title of the prophecy, to designate *the invader*, whose invasion is immediately afterwards (verse 9, 16.) twice illustrated by the ascent of a *cloud*." P. 28.

In these passages our translation has *vapours*; but in Prov. xxv. 14. the same word is rendered *clouds*. And it is observed, that it is equally sublime and natural, and conformable to the conceptions and figures in use among mankind, that an invader should be described as *the cloud* of the countries, which his ascent menaced. Of this many examples are produced; as when Ajax in Homer calls Hector "*the cloud of war*,"

πολέμοιο ΝΕΦΟΣ, περὶ πάντα καλύπτει ΕΚΤΩΡ.

and Virgil makes Æneas "sustain *the cloud of war*":

Sic obrutus undique telis

Æneas

*Æneas nubem belli,* dum detonet, omnem
Sustinet. Æn. x. 808.

To these and other instances might have been added a striking passage from Justin; and the magnanimous sovereign of the north might lately have said, as Philip the son of Demetrius there does of the growing and formidable power of the Romans: "Videre se ait *consurgentem* in Italia *nubem illam trucis et cruenti belli,* videre tonantem ac *fulminantem ab Occasu procellam:* quam in quascunque terrarum partes *victoriæ tempestas* detulerit, magno *cruoris imbre* omnia fœdaturam." Lib. xxix. c. iii.

Thus much of the invader. We are next to consider the regions or nations, from which the invading host was to proceed. They were to consist of Magogue in chief, with Gomer and Togarnah associated, p. 35. Gomer and Magogue were two of the sons of Japhet; and Togarnah was a son of Gomer. Gen. x. 2, 3. 1 Chron. i. 5, 6. Gomer is shewn from Josephus and other authorities to denote the Galatæ or Gauls; and Magogue, interpreted Scythæ, in itself of very vague and indeterminate import, when taken in connection with Gomer may properly be understood to mean what Diodorus calls "Scythia above Gaul, extending towards the Baltic," p. 44; the two terms comprehending ancient Gaul, Belgium, and the countries bordering thereupon, which constitute what was lately called the empire of France, p. 46. Togarnah is Trocmi, a nation of the Gauls; and as they traded at Tyre "with horses and horsemen," Ezek. xxvii. 14. so it is remarked by Strabo, that they constituted the best cavalry of the Roman armies. P. 104.

In the 5th verse, the particle of comparison, ב, is omitted, as in many other instances. The prophet does not enumerate the Persians, Ethiopians, and Libyans among the nations composing these armies, but illustrates the *warlike appearance* of these *future* armies and European nations (which are the proper objects of the prophecy) by that of nations of great power and celebrity in *his own times,* Asiatic and African: "*As* the Persians, &c. p. 97, and "with them," not in the Septuagint, is omitted.

Gogue and his host are represented as coming from the north; and Cæsar says, "Gaul is situated under the north;" which was the geographical relation it bore to his native country, 117. We may add, that if the expression, "from the *side* or *sides* of the north" (verse 6, 15. xxxix. 2.) is strictly taken, it will point to some northern region, not lying *due north* of the land of the prophet, but either to the east or to the west of that point; and accordingly the bearing of Gaul was *north-west,* if compared with Palestine, the country of the Jews, or with Chaldea, where Ezekiel wrote his prophecy.

Verse

Verse 8. "After many days (in a distant age) thou shalt *muster* them," the congregated nations; as the same word is rendered by our translators, Isaiah xiii. 4. "The Lord of Hosts *mustereth* the host of the battle."

"I will go up—against them that dwell in *the middle of the land.*" ver. 11, 12. "The objects of the invader's cupidity would therefore dwell in the *heart and centre* of the dominions of ROS." "The province of Moskwa," says Busching, "may be called the *garden* of Russia, in the *centre* of which it lies." "Moscow is the *centre* of the *inland* commerce of Russia, and connects the trade between Europe and Siberia." Coxe's Travels.

"It is unimportant to inquire what particular people are denoted by Sheba and Dedan and Tarshish (verse 13.) since it is plain they are only introduced as distant or surrounding nations, observing the scene of spoil and devastation, and animadverting upon it with indignation and disgust." P. 116. "The whole world," said the emperor Alexander in his proclamation, "has fixed its attention on our suffering country." P. 113.

Two ingenious observations of Mr. Penn deserve consideration. The first is, that the geography of the prophecy is to be understood with reference to the *age of its fulfilment*, and that by this principle we are to be guided, if there was any difficulty, as there does not appear to be, in determining the correspondence between the modern names of *Russ, Moskwa*, and *Tobol*, and the prophetic names of *Ros, Mosc* and *Tobl.* 69—71. The second is, that the passage (ver. 17.) which he takes affirmatively, "Thou art he of whom I spake in former days, by my servants the prophets of Israel, who prophesied of these days and years, that I would bring thee against them," are in like manner to be understood as addressed by the Almighty to the tyrant himself, in his own future age. It is not therefore necessary to look out for predictions concerning him in the prophets who wrote *before Ezekiel.* It is sufficient if such predictions are found in some of the ancient prophets; and such are open to our view in the oracles of Ezekiel, and (as Mr. Penn thinks) in Daniel, and in the Apocalypse. P. 124, 125.

The following is one of many striking illustrations contained in this small volume. "Be thou unto them for a safeguard," verse 7. There is something very wonderful in this taunt, uttered by Almighty God, in his indignation against the *evil-scourge*, whose malice he should for a time employ as an instrument to punish and chastise his church. It was thus impressively paraphrased by the late Archbishop Newcome: "Do *thou*, confiding in *thy own* courage and discipline, watch and guard them!" And it manifestly pourtrayed a future character, whose consummate arrogance and

and impious presumption should cause him to regard *his own name* as possessing a virtue, sufficient to inspire his armies with confident anticipations of victories, and those of his enemies with consternation and despair.

In 1809, when the tyrant of Christendom had reached the highest pinnacle of his fugitive glory, by dictating peace from within the palace of the last Roman emperor, the expressions of his arrogance were also exalted to their loftiest tone. Surrounded by all the new sovereigns created under his usurpation, he thus addressed his public dignitaries from his throne:

"Since your last session, I have reduced Arragon and Castile to submission. I was marching upon Cadiz and Lisbon, when I was under the necessity of treading back my steps, and of planting *my eagles* on the ramparts of Vienna. Three months have seen the rise and termination of this fourth Punic war.—*Frenchmen! Every one that shall oppose you* SHALL BE *conquered, and reduced to submission. Your grandeur* SHALL BE *increased by the hatred of your enemies.* You have before you long years of glory and prosperity; you have the force and energy of the Hercules of the ancients.—History pointed out to ME the course I ought to pursue towards Rome.—I could not conciliate these grand interests, but by annulling the donative of the French emperors *my predecessors* and by uniting the Roman states to France. By the treaty of Vienna, all the kings and sovereigns *my* allies have acquired, and *shall acquire*, a fresh increase of territory.—I will protect *the Porte*, if the Porte withdraws herself from the fatal influence of England. I shall know how to punish her, if she suffers herself to be governed by cunning and perfidious counsels. *My ally and friend, the* EMPEROR OF RUSSIA, has united to his vast empire, Finland, Moldavia, Wallachia, &c. I am not jealous of any thing that can produce good to that empire. *My sentiments for its illustrious sovereign are in unison with my policy.* When I shall shew myself on the Pyrenees, the frightened Leopard (*England*) will fly to the ocean to escape shame, defeat, and death. The triumph of *my arms* will be the triumph of the genius of good over that of evil."

When, in June 1812, his embattled nations stood ready to violate the frontier of Russia at his command, and while the arm of heaven was actually uplifted to cast down his crest of pride, he thus addressed his armies:

"Soldiers!—RUSSIA is led on by a fatality; her destiny must be fulfilled!—We pass the Niemen, and *will carry war into* THE HEART *of her territory.* The second Polish war WILL BE as glorious to the arms of France as was the first; but the peace which WE SHALL conclude, will carry its own guarantee; it WILL annihilate that proud and overbearing influence, which, for fifty years, RUSSIA has exercised over the affairs of Europe."

Thus

Thus proclaimed "*the mouth speaking* GREAT THINGS—*the* SAFEGUARD of his own people."

Of the second chapter fewer illustrations will suffice. Instead of the common reading, ושׁשׁתּי, in verse 2, in which the notion of six was supposed to be included, Mr. Penn, following the Septuagint and St Jerome, reads simply, ושׁתּי, and translates it, *I will lead thee forth.* "I will turn thee about, and *lead thee forth*, and cause thee to go up," &c. P. 85, 133.

The violent and total *disarming* of the invader is forcibly described by a figure drawn from the arms, which were in the time of the prophet: "I will smite *thy* bow out of *thy* left hand," &c. The completion of which is attested by memorable and authentic documents of the time. "At the moment in which *the enemy* entered Moscow, he beheld the destruction of those preposterous hopes, by which he had been flattered. After sustaining incalculable losses—nothing remained for him, but a precipitate flight. Let us then hasten to pursue this impious *invader!* already do we behold him in full flight, abandoning his baggage, burning his war-carriages, and reluctantly separating himself from those treasures, which his profane hands had torn from the very altars of God." P. 135. Prince Koutousoff, Oct. 4 and 19, 1812.

"The retreat of the French is a flight without example, abandoning every thing that demands carriage, even to their sick and wounded." Count Platoff, Nov. 1812.

"Russia now exhibits an exalted aspect to the whole world. On the one side we see a valiant army, whose regiments are unbroken, —On the other side appear *the ruins of an immense army, in which numerous foreign nations were united together, to destroy a powerful nation in the bosom of its native country.—They fly*, pursued by fear and terror. They are followed by hunger—and *feed upon the bodies of their own dead brethren.*" St. Petersburgh Gazette of Dec. 11. 1812.

"I will send *a fire* (the calamities of war) upon Magogue," on the dominions of Gogue, or those nations of Magogue (or Europe) associated with him. P. 139. "Seven months" shall they be burying them; and "after seven months shall they still make search." P. 12—14. Here the prophet foretells, that the terrible and unexampled destruction, which would overtake the *army of nations* led on by Gogue, in their flight from Ros, should cause the land to be so extensively loaded with their dead, that *seven months* (from the time of their slaughter) should not suffice for burying all their scattered bones. "*Your majesty passed the Niemen with* 400,000 *men*:—But YOUR ARMY, the chosen army of FRANCE, of GERMANY, and of ITALY, *exists no more; there*

*bleach unburied the bones* of the brave men, who saved France at Fleurus, Frenchmen who conquered in Italy, who survived the burning clime of Egypt, and who fixed victory to your standards at Marengo, and Austerlitz, Jena, and Friedland!" Crown Prince of Sweden to the Emperor Napoleon, 13th March, 1813. P. 144.

"I will set my glory among the nations." verse 21. There never was a period, in which the overruling arm of GOD was more promptly recognised by the nations of Christendom, than the present period.—To that almighty agency the "renowned" leaders and warriors of the armies of Ros have ascribed, with one common voice of praise, all their triumphs; and their voice is answered by the highest and lowest in the surrounding nations. P. 151.

"This wondrous reverse, which has struck *the tyrant of Europe* on the fields of Russia, seems more like the sudden overthrow of the host of PHARAOH in the Red Sea, than any human means of discomfiture. Surely then, the most stubborn infidel cannot behold those mighty acts of the MOST HIGH, and not believe and tremble!" Morning Post, Dec. 17, 1812.

"Buonaparte is wholly defeated in Russia! He is conquered, and a fugitive! And what can we say more? We have seen his army pass from victory to victory; we have seen it overthrow kingdoms and subjugate realms.—And now, *Where is it?* Where shall we look for it? 'A wide and capable destruction has swallowed it up.' In this awful event we rather admire in humility THE DISPENSATION OF PROVIDENCE, than exult with pride over the fall of an haughty foe; it is hardly to be viewed as an occurence *between man and man*, or *nation and nation;* but as A DIVINE JUDGMENT upon the earth." Times, Dec. 17, 1812.

Such were the immediate and simultaneous reflections of our daily journals upon the JUDGMENT then EXECUTED.

It will be seen from these extracts that Mr. Penn has with great ingenuity and learning made out a very striking case; and we can hardly hesitate to allow, that the interpretation, which, in so many leading circumstances, has been shewn to correspond with the series of events which we have witnessed, leads us to the true application and accomplishment of this awful prophecy. It behoves us however here to observe, that, in inquiries of this sort, *positive* arguments are not so conclusive in favour of an hypothesis, as *negative* arguments, if such occur, are destructive of it. Similitude is not identity; and in adapting the figures and phraseology of ancient times to modern occurrences, we may see or fancy we see greater resemblance than in reality exists. But contradiction, or non-performance, is a palpable thing, in which we cannot so easily mistake. "When a prophet speaketh, if the thing

thing *follow not*, he hath spoken presumptuously *." If a prophecy is applied to an event, with which it *doth not agree*, the application doubtless is erroneous. Is there any failure of agreement, and non-fulfilment, in the interpretation now before us?

The present tract was sketched soon after the armies of France commenced their entrance into the territories of Russia (p. 5.) and it probably was finished and perhaps published before the termination of hostilities, during the disastrous flight (p. xxxvi. 164), and daily discomfiture of the once triumphant host. The author therefore, expecting no doubt that the tyrant himself should fall amidst the wreck of his army in one of these dire engagements, printed the 4th verse of the second chapter in capitals, leaving half a page of blank space after it, that the reader, when the time came, might supply the place and the date of the memorable event: "*Thou shalt fall upon the face of the field, for I the Lord have spoken it!*"

As this did *not* happen, but the tyrant still lives, either he must yet fall in battle, and be buried (verse 11) in the valley of the multitude of Gogue, in some of those fields of slaughter, where myriads of his host were buried; or else, 2. it must be shewn, if it can be shewn, how this part of the prophecy has, in the past events, already been accomplished; or else, 3dly—which heaven in mercy forbid! war and devastation alike tremendous, of which the same or nearly the same countries are to be the theatre, must again visit an astonished world, but with a termination at length equally sudden and glorious, when the real Gogue of that future day shall fall and be buried with his slaughtered multitude.

The sequel of this prophecy (verse 23, &c.) appears to Mr. Penn to embrace and to unite the circumstances both of the figurative and the literal Israel, in the future universal Church of the Messiah. (p. 76, 153.) Those who expect the literal accomplishment of the numerous prophecies, which foretell the return of the Jews from all countries to their own land, will regard such predictions, in this prophecy of Gogue, as insuperable objections to Mr. Penn's exposition; and will believe, that, whether against Ros, or against whatever countries, the predicted invader may carry the unprovoked arms of his aggression, his final overthrow will be in *Judea*, where he shall have "a place of name, *a buriel-place* in Israel, in the valley through which they pass towards the sea †." Verse 11, 15, 16.

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* Deut. xviii. 22.

† Mr. Penn (p. 148) following Michaelis, renders ים *valley*, not *city*, in verse 16, as the place of interment had twice before (11, 15) been called a *valley*.

On

On this question of the *restoration* of the Jews, which Mr. Penn means to investigate more fully, we forbear to enter; but with regard to what is closely connected with it, the *conversion* of the Jews, we must beg leave to say, that when St. Paul, in three successive chapters, Rom. ix, x, xi, treats at large of the dispensations of God towards the Jews and Gentiles, it seems very harsh and incongruous not to understand the same identical term, *Israel*, in one and the same sense all along, but first in the literal sense, to denote the *unbelieving Jews*, and then, perhaps in the same sentence, to mean *the true Israel of God*, all who sincerely believe in Christ, whether Jews or Gentiles. The blindness, which in part had happened to Israel, (xi. 25, 26,) is spoken, doubtless, of the *unbelieving body* of the Jews; and is not then the saving of Israel, which immediately follows, to be understood of the same *unbelieving body*, upon their conversion? "The casting away of them," (verse 15.) is the casting away of the unbelievers; and therefore "the receiving of them," is the receiving of the unbelievers, by their believing in Christ, and being admitted into his church; and if "life from the dead," in the same verse, is to be taken *literally*, one of two things inevitably follows: either, 1. that the unbelieving Jews, notwithstanding their continuance in unbelief, shall be raised to *everlasting life and happiness*; or, 2. that they shall be raised again to a *life of probation*; which are, either of them, hypotheses too wild for any sober man to adopt. We therefore assuredly hope, that the veil will yet, in God's good time, be taken off from the heart of the unbelieving Jews; and that they will be grafted in again, into their own olive, the church and covenant of God in Christ; "and so all Israel shall be saved."

Mr. Penn has embarrassed his interpretation by combining with it several things, which are not proved to be necessarily connected with it. He considers Gogue as the *last* tyrant of the Christian Church, and this prophecy as the *last*, in the entire series of prophecies, which respects earthly affairs and the *secular* interests of the Church; to be succeeded only by the consummation of all things, and by "the opening of *the eternal temple of God*," (pp. 10, 161.) But many events which prophecy has foretold, respecting the Church militant, remain to be accomplished. The conversion of the Jews, if we are justly authorized to expect it, is one of those events. The death of the witnesses, assuredly not past, whatever some popular writers on the subject may dream, is another; and the fall of Babylon, the mother of abominations, to rise no more, is another.

It is true, Mr. Penn, in surveying the religious history of these days, dates "the final and absolute extinction of the Papal

Papal sovereignty in 1810 *." But whatever wound as an *idolatrous* and *persecuting* power, (which are her two characteristic marks, from first to last, in the Apocalypse,) she might then receive, the deadly wound has been healed; and the insidious and unblushing Pontiff, on regaining his throne, among the first acts of his supremacy re-established that infernal engine of his tyranny, the *Inquisition*, and restored the most mischievous and execrable of all the various orders that are retainers to him, the *Jesuits!*

Again, Mr. Penn says, if we compare Rev. xvii. 11—14, with xix. 11—21, and both of them with xx. 7—9, and the two last of these passages with Ezek. xxxix. 1, 17—20, we shall perceive, that the same new and ultimate power is designed in those two prophecies by the proper appellation of Gogue (p. 9, 149, 150,). But this, which Mr. Penn has not attempted to prove, is far from being as evident as he seems to suppose. It is true that Gogue and Magogue are mentioned, both by St. John and by Ezekiel, and if we concede, as we may, that they designate the same nations or countries, (whatever countries they may be,) it by no means follows, that they relate to *the same times*, or denote one and *the same ultimate power*.

Lastly, he considers the prophecy of Ezekiel as synchronizing with that of the little horn in Daniel vii.; which little horn he takes to be Antichrist; so that "here both are identified with each other; and GOGUE and ANTICHRIST are found to be but *one* and the *same individual*." (P. 10, 162, with Pref. p. xxx.)

But if the little horn is Gogue, and Gogue is Buonaparte, it is absolutely necessary to show that the chronological mark, "a time, times, and a half," noting the period of the little horn's domination, quadrates with the tyranny of the now fallen emperor of France; which, I presume, it is utterly impossible to do, whether we take the words in their primary sense to mean *three years and a half*, or in their secondary, a day for a year, so that the duration of the predicted tyranny should be 1260 years †.

Nor

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* Survey, p. 94, 95, 122.

† When we read in the Apocalypse, that the woman (or pure church) was in the wilderness "a thousand two hundred and threescore days," (xii. 6,) and that she was nourished there "for a time, and times, and half a time," (14,) what can be more plain, than that the same period is intended by both; and that the latter description, being the same as in Daniel vii. 25, shows, that the same time of suffering is intended in Daniel also; and, consequently,

Nor are these *prophetic numerals*, (as they may be called,) a *day* for a *year*, a *week* for *seven years*, and the like, "*hypothetical and equivocal*," as Mr. Penn says, (Pref. p. xlvii, Survey, p. 196,) but of clear and determinate import; and constitute, in the prophecies of which they form a part, one of the surest criterions of their truth. Josephus * calls Daniel one of the greatest of the prophets, chiefly for this reason, because he not only, in common with other prophets, foretold things to come, but also prefixed the time for their coming to pass; and the times, in this great prophet, are expressed by the symbolical terms already noted, of *weeks, days*, "a time, times, and the dividing of time †." And although in these prophetic periods, the exact time of their *commencement* may not perhaps at first be known, (as was the case in the seventy years captivity of the Jews, which might be dated from the captivity of Jehoiakim, or of Jeconiah, or from the final sacking of the city in the reign of Zedekiah,) yet the *entire duration* of the cycle may infallibly be known, while it is running on; and as when Judah was about to be restored, "the man greatly beloved," was enabled accurately to understand the period of her desolations, so we may hope, that in other predicted periods, which involve the welfare of Christ's church, when the termination of them draws near, the same High and Holy One that inhabiteth eternity, blessing the humble and assiduous studies of those who trust in Him, will lead them to the true interpretation: if not, the end itself will unanswerably declare it. Had the Corsican usurper been the power foreshadowed by the Little Horn, three years and a half, reckoned back from his downfal, would have led unequivocally to the beginning of his tyranny. But the language of that prophecy does not well accord with the character of the fallen tyrant, nor with the tyranny of a few years. His cruelty was not particularly directed against "the saints of the Most High," or sincere servants of Christ. Spoil and plunder (as foretold of Gogue, Ezek. xxxviii. 12.) were the objects of his cupidity; and his ambition was to overturn all regular govern-

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consequently, that his numbers are to be similarly resolved into 1260 days, a day for a year? Again, the same space of time is designated by "forty two months," xi. 2, xiii. 5, but the figure is changed, because the subject is different, and the duration of sin and error is measured by *months*, which are named from the *moon*, the regent of night, as Mr. Mede observes, p. 481, ed. 1672.

* Antiq. l. x. c. 12.

† Dan. vii. 25, xii. 7.

ment

ment and legitimate authority. Nor, again, is the predicted power, whatever it be, likely to "*wear out the saints,*" fortified as they are with patience, and inured to sufferings in all ages, in the short space of three years and a half. That expression and other circumstances in the prophecy lead us to expect a persecution of far *longer continuance*, and to interpret the symbolical terms, "a time, times, and the dividing of time," of the days which they contain, namely 1260, each day standing for a year. And there *is*, alas! and has been a power upon the earth *about* 1200 years, whose secret enmity and open vengeance have been uniformly levelled against those who abhor idolatry, and hold the truth in its primitive simplicity, whom she honours with the name of *Heretics!*

But it is not our business at present to inquire *who* is meant by the little horn, but only to show, that Gogue is *not* meant by it, if Gogue is the late invader of Russia.

Mr. Penn brings the prophecy of Balaam (Num. xxiv.) into his system, where he says the seventh verse was read by the Septuagint, "and his [the Messiah's] kingdom shall be exalted *over* Gogue," p. 129. But in our copy it is, "and the kingdom Gogue [or, of Gogue] shall be exalted."

He holds the common doctrine of the Millennium to be an illusion, "reserving for a future opportunity what he has to allege against this prevailing error," p. 51. In the mean time, he observes, that the term is used "indefinitely," and "appears evidently to denote a very long period," embracing, as St. Augustine says, "the whole compass of time between the first coming of Christ and the end of the ages, when he will come again." P. 167.

These notions, whether just or otherwise, it is sufficient to mention. The volume, which has detained us so long, is certainly in a high degree interesting, and the prophecy, which is the subject of it, awful and momentous. But in the page of Ezekiel it seems to stand *detached* and alone; except that if it is the intent of prophecy, and therefore the gracious design of Heaven, that the hitherto blind and obdurate sons of Jacob should one day repent and believe in "Him whom they pierced," and return with songs to their own land, then it does seem to be manifestly intimated, in the latter part of the prophecy, (xxxix. 21—29.) that their conversion shall ensue shortly after the overthrow of Gogue. If we may view the prophecy in conjunction with this, apparently, its only necessary connection, we readily allow, that in many of its great outlines and peculiar features, it bears a striking resemblance to the late wanton invasion of the empire of Russia, the sudden repulse of the insolent aggressor, and tremendous wreck of his fugitive army.

But

But still there remains one very great and, to us, insuperable difficulty, that the Gogue of this warfare did not "fall on the face of the field," and has *not yet* been buried with his slaughtered legions, in the valley, which from that circumstance might justly be denominated, "the valley of the multitude of Gogue."

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ART. II. *Les Recherches sur les Ranz des Vaches ou sur les Chansons Pastorales des Bergers de la Suisse, avec Musique. Par George Tarenne,* Paris, chez F. Louis, Libraire Rue de Saooie. No. 6.

THIS is a most amusing, or most provoking book, according to the humour, in which we happen to be, when we take it up. We have all of us occasionally, at least for ourselves we confess, that we have sometimes our moments of cold "insouciance," when the grossest absurdity inclines us rather to laughter, than pity, or indignation; we believe this temper of mind is now-a-days styled philosophy—at such times we overlook the melancholy worthlessness of the book, and enjoy heartily the ridiculous specimens, which it contains. In more serious, and (we will venture to add) more worthy moods of the mind, we remember that it is written on a most interesting, and as yet unbeaten subject; and are vexed not merely, that it gives us little or no information on that subject, but that where every idea, every scene, and every recollection should have inspired good taste, and the manliest simplicity, our author has by the fatal preponderance of something within him, overlaid this fair field with the most mawkish and tawdry sentimentality.

We say "something within him;" for if his subject had influenced him, there is scarcely a sentence in his work, that could have appeared in its present form. Probably in all the range of literature there is scarcely so fair a field for a truly elegant mind to trifle on, as the national music of Switzerland. Its accompaniments of bewitching, though solemn scenery, its antiquity, and history, its great simplicity consistent with its perfect sweetness, above all its romantic sway over the feelings of "those far away," present all together a combination of circumstances, which we may not easily find in any other subject. Of these however though M. Tarenne has said much, it is very evident he thought little; while he wrote, he was busied, we guess, à l'ordinaire with a certain personage, of great merit doubtless, with whom however he is certainly on the best of terms.

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It is a common remark on the dispensations of Providence, that however excellent in their own nature, yet in their relation to us they become instruments of good, or ill according to the quality of those, on whom they are bestowed. This is a remark often uttered, but, like many other religious reflections, too little dwelt on; for it is able, if soberly meditated, to stir the soul with the deepest, the most solemn, we had almost said, the most fearful train of thoughts. Our present task will not allow us to pursue it; nor should we have alluded to it, but for the sake of remarking how analogously the appearances, and phenomena of the *natural* world operate on that faculty of our mind, which we call taste, or the sensation of the sublime and beautiful. Another proof this, if others were wanted, of that mysterious harmony in the whole government of the One Universal Ruler, which, whenever we comprehend it thoroughly, seems to operate with uniform means, and in an uniform manner; as in this remarkable instance of the moral and physical world, and the influence they exert varying both in force and kind according to the nature of the recipients.

Perhaps on a subject rather subtle we have not expressed ourselves very clearly; we shall be excused therefore if we explain ourselves a little more diffusely. To the simple and feeling heart, the solemn majesty, or the rich beauty of the world around us speak with a power, that makes *affectation* of sentiment a thing impossible, the waving of woods, the almost unearthly piping of the winds, the quiet motion, and deep clearness of inland waters, the dark forms of mountains, and the eternal, yet ever-varying roar of cataracts; all the accidents of light and shade, of cloud or sunshine, of time and season; these are powers, if we may be allowed the word, which weigh upon the man of true taste; their moral impression is indelible; and they excite a feeling of delight which he is not indeed ashamed of, which rather he glories in, but which he certainly fears to impart except to congenial bosoms. He well knows, that the impressions, he has undergone, would appear to many minds unnatural, or affected; and to him who feels strongly, there is no bugbear of opinion so dreadful, as the character of affectation. Such a man then, we may depend upon it, seldom communicates to the world, the sensation with which he has witnessed the grand displays of the magnificence of nature; they are his pearls, not hoarded through avarice, but respectfully treasured up, that they may not by accident, or carelessness be cast before swine.

True it is, and a seeming exception to the rule, that the poet at times bursts forth in wild, and touching enthusiasm with almost loquacious fondness for the loveliness, or sublimity of nature; but it should be remembered, that he then ordinarily expresses

presses only the feelings of recollection, somewhat softened in their excess, and somewhat also strengthened in their hardihood; he thinks too and writes in the fearlessness of solitude; and when the glowing thought comes boldly forth in the pomp and music of verse, it is not so much the admiring tribute of the panegyrist, as the devout hymn of the worshippers.

But how do these same scenes affect people of a different description; the teemings of that most prolific of all mothers, the press, afford the best answer to the question; is it not too a melancholy fact, that the greatest nonsense has always been written in describing the finest country? Minds such as those to which we now allude, feel none of the divinity of nature; on first view of a fine prospect they cast about for as fine an epithet, or as fine a sentence to characterise, or describe it by; cruelly interrupting the silent pleasures of those who *do* feel, it is quite impossible they should themselves be affected; they have no time; they are otherwise employed. In the evening the fine epithet, or sentence find their way into the fine note book; and at the end of a few weeks the fine note-book splits into chapters, swells with compilations, is tricked up with fine poetry, and tinted sketches; and so becomes a standing drawing room dish for the London season. Monsieur l'Auteur is as well content to be a standing dish in the dining room where he reigns lord paramount in matters of taste, and so, as Duval says, "Voila, Madame Mathurine, l'histoire de mon amour pour Madamoiselle votre fille."

We have followed our reflections a little out of the straight path of our subject; yet they are not wholly foreign to our purpose, for it is only on a theory something like that which we have laid down, that the existence of the present work can be accounted for. M. Tarenne appears from his own statement, p. 11. to have travelled in Switzerland a few years ago; in a very early morning walk in the Canton de Vaud it was his good, (or perhaps considering all the unhappy consequences, we should rather say his bad) fortune to light on a young peasant girl, who sung a ranz des vaches, as she conducted her cattle to the pasture. M. Tarenne was probably fresh from a sojourn at Paris—

> "As one, who long in populous city pent,
> Where houses thick, and sewers annoy the air,
> Forth issuing on a summer's morn, to breathe
> Among the pleasant villages, and farms
> Adjoined, from each thing met conceives delight,
> The smell of grain, or tedded grass, or kine,
> Or dairy, each rural sight, each rural sound:

If chance, with nymph-like step, fair virgin pass,
What pleasing seemed, for her now pleases more."

He assures us accordingly, that it would be quite impossible to express "*the ravishment and ecstasy*" into which he was thrown by this damsel's song. At breakfast he could do nothing but talk of what he had seen and heard; and he set all his friends at work to procure him a copy of the music. He was astonished, he says, to find that there were extant many different airs, peculiar to the different cantons; this led him to extend his researches, and we are now presented with the result of labours, which occupied the author and his friends "many months."

We confess with great deference to Monsieur Tarenne, that we should have been better pleased, if instead of limiting us to eight airs selected by his own judgment, his book had contained all those with which the kindness of his friends supplied him. Any music, which is really national, and characteristic, must be interesting; but unless we are much mistaken, the Swiss Ranz des Vaches have an absolute, and no inconsiderable merit. The quality, which pervades them all, is a wild and pathetic simplicity; and the alternations of quick, and slow movements are peculiarly appropriate to the words, which are sung to them, and the actual employment of the singers. In the slow parts, the poetry, rude as it is, sometimes in the way of soliloquy, sometimes in dialogue, turns on the occupations and circumstances of the peasants of Switzerland; in the quick movement the singer seeming to recollect himself, addresses his cattle, either urging them to pass to the feeding ground, or calling them to the chalet to be milked. The following is the first couplet of the Grugere Ranz des Vaches, which we give with the French interlineary translation, as being the most popular, and common in Switzerland.

Lá x'armailli dei Colombettè
*Les vachers des Colombettes*
Dé bon matin sé san lévâ
*De bon matin se sont levés.*
A á á á
Liauba, Liauba por aria
*Vaches, Vaches pour (vous) traire.*

Then follows the quick movement, which is the burthen of all the succeeding couplets.

" Vinidé toté, bliantz et naïré
*Venez toutes, blanches et noires,*
Rodz' et molaillé, dzjouvèn et otro
*Vouges, et etoilées, jeunes, et autres*
Déso on tzcháno, yo lé vos ario,

Sous

*Sous un chêne, on je vous trais*
Déso on treimblio, yo ié treintzo
*Sous un tremble, on je tranche (le lait)*
Liauba, Liauba por aria
*Vaches, Vaches, pour (vous) traire.*"

The words of this ballad go on to describe with considerable archness the progress of the whole herd to the mountains arrested by a bog; in this distress the herdsmen, who are the singers, bethink themselves of a singular mode of relief; the eldest and chief dispatches Peter his assistant to the curé of the parish to implore an Ave Maria by way of passe-par-tout. The dialogue between Peter and the curé is very edifying; the latter stipulates for a cheese made of unskimmed milk as the price of his prayers, and the former demands in return that the curé should send his maid-servant to take it from them. To this proposal the curé objects the good looks of the virgin, which he is afraid might be too strong a temptation for Peter's virtue. Peter however replies, not unhappily, that he knows better, than to trespass on the goods of the church.

"Dé preindré lo bein dé lêgllisé
*De prendre le bien de l'église.*
No né sériens pa pardounna.
*Nous ne serions point pardonnés!*"

All however comes to an amicable conclusion; the Ave Maria is said, the cows pass the deep places, and in the evening give an unusual quantity of milk, the overflowing efficacy of the priestly interference.

Sometimes the subjects are of a more domestic nature, in the appenzellois song is introduced a dialogue between a husband and wife, or rather a conjugal parley, one *at* the other.

"I know well," commences the lady, "when all humour for singing leaves me; it is, when I sit down with two cradles rocking in my chamber, when my husband in a passion beats me with his fist, and when the winter wind enters by every hole into the house."

Under these circumstances it was certainly very natural to lose her singing, and dancing propensities; the husband however does not seem much better off; "Since I took a wife I have had no more bread to eat; since I took a wife, I have never known happiness." These are specimens of Swiss pastoral, it must be confessed rather in the school of Crabbe, than of Theocritus, or Virgil. Let us hear however the profound speculation of M. Tarenne on the passage.

"*Probably,*" says he, "in Switzerland as elsewhere, in the desert as in the city, among the lowest, as well as the greatest people, marriage has its miseries, and its evils. Must we repeat after Menander, whoever would be happy, should leave others to marry, and never do so himself. Perhaps there is more than one reason for so saying; but it is not easy to reduce the axiom to practice. The God of nature cries to us with a voice far more powerful, than that of all the misanthrope philosophers, or no philosophers. Non est bonum esse hominem Solum, it is not good for man to be alone (nor woman either.)"

This is a very fair specimen of our author's powers, and taste as an annotator, but we return to the subject: The citations, which we have just given, will perhaps raise in our readers minds no very high idea of the poetry of the Ranz des Vaches. Indeed though a little enthusiastic on all that relates to Switzerland, we do not claim for it any very high share of praise. But it is not to be supposed, that they universally turn on subjects, such as those which we have selected; sometimes they commemorate the fidelity of the youths, and the beauty of the maids of the canton; sometimes they are more general and national; but they are always simple and unaffected.

To the music, however, and to the scenery, in the bosom of which they are sung, must be attributed the great charm of the Ranz des Vaches, at least to foreigners. When winding through a deep valley, or climbing either of its mountainous sides, or perhaps still more happily, when paddling across a lake, if one of these airs is heards, proceeding from females in a cottage, or concealed in a wood, a momentary enthusiasm is excited of the most glowing nature, but which it is vain to imagine, that we can ever revive by the same music under other circumstances. It is natural to be anxious to collect, and transport with us the simple songs, that once occasioned us such lively emotions of delight; but it would perhaps be more just, and save us some disappointment, if we never repeated them in an English music room.

On the Swiss himself however the effect is very different. In his own country, except on extraordinary occassions, the song has naturally very little power to move him; to the educated classes, the execution of it appears rude, and the words low and rustic; and as for the common people, though they sing it with a certain degree of pleasure, yet they are too much occupied in necessary labours, and their state of cultivation is too little advanced, to make it probable, that any thing of the kind should affect them strongly. But when they hear, or sing the strain in foreign lands, then it is that young and old, and high and low feel equally and strongly its powerful influence; then it is that operating as a

spell

spell, it summons up to their view the blue lake, or the white torrent; the corn-field and the wood, with the village-spire glittering in the sun-shine; the rolling mist on the side of the mountain, at one moment concealing, at another disclosing the dark-brown chalets, that seem perched on high beyond all human access; the eternal snows above, and the sunny vineyard below. Nor does the association cease with these visible objects; but each and all of them are connected with some recollections of dearer and more lasting import, of the years of childhood gone for ever, of friends still cherished if living, or regretted in the grave; of dangers escaped, of love rewarded, and perhaps, still more deeply than all, the never-forsaken hope

"Here to return—and die at home at last."

This important distinction, we are of opinion, that Rousseau did not sufficiently contemplate, when he complained that the Ranz des Vaches no longer produced the same effect on the minds of the Swiss which had been recorded of them in times past. It was indeed a convenient observation on which to ground the inference of a national degeneracy in his countrymen. To this purpose he used it, and, as might be well expected, he has been copied by most of the witlings, who have had occasion to remark on the subject since. Monsieur Tarenne is among the number.

"Si cet air alpestre ne produit plus aujourd'hui le même effet sur eux, loinque cela soit à leur louange, ce changement moral prouve malheureusement, qu'ils ne sont plus les hommes de la nature, qui'ls ont perdû les goûts de leur ancienne et respectable simplicité, qu'en un mot il ne sont plus ce qu'etaient leurs bons aïeux." P. 11.

It may be true, or it may be false, that the Swiss have degenerated from the simplicity and integrity of their forefathers; but according to our notions, the enthusiasm or the coldness with which, on ordinary occasions, a Ranz des Vaches is heard by them in their own country, can be no criterion of the question. We repeat on "ordinary occasions;" because, if where the national feeling ought to be strongly excited, it should be found cold and listless; if, at military shews or public festivals, the national airs were heard without enthusiasm, we might be induced to draw the inference which we now oppose.

We are happy however to be able to state, that this is by no means the case. The fall of Buonaparte and the dismemberment of the French empire have not been productive of immediate tranquillity in Switzerland; the unavoidable difficulties attendant on the framing a new federal pact, and the resisted claims

claims of powerful cantons to their influence, and every dominion over the inferior and once vassal states, which it was the policy of the French mediation to abolish; all these causes have occasioned much discontent and agitation among the different states. But allowing for this, we feel justified in saying, and we appeal to no small number of our readers, who may be able to contradict a false or exaggerated statement, that on all public occasions no lack of the true national enthusiasm was to be seen; the memory of times past was properly cherished, and the great and general wish seemed to be to make Switzerland now, what she had been in the brightest page of her history.

We are not afraid to advance a step farther in the argument; as far as our experience serves, the Swiss, as a people, are still remarkable for their naïveté of manners and simplicity of heart. Among them, more frequently perhaps than in any other part of Europe, are to be found proprietors living on their own estates in that simple plenty, and with that hospitality, which we so much boast of in our English gentleman. The chateau generally stands at the head of, or little removed from the village, to which it gives name; the interior certainly will bear no comparison in comfort or splendour with that of an English mansion; but nothing is wanting to the comfort of the guest that the attention of the host can afford him. All this however (which is most to our present purpose) is consistent with the greatest simplicity; the board, though plentifully, is plainly covered; the best wines afforded are (especially in the southern cantons) of Swiss or French growth; the hours observed very early, and perhaps with unusual but perfectly inoffensive frankness, the traveller is dismissed to bed two hours before midnight.

But it is on occasions of a public nature still more remarkably, that the national character manifests itself. Those who have witnessed in the course of the last summer the fêtes on the lake of Geneva*, will certainly not think that a want of

* In a former part of the article, we have called the Swiss the countrymen of Rousseau; strictly speaking, we are aware that this was incorrect; the late act of Union, by which Geneva has been admitted as an independent Canton into the Swiss Confederation, enables us to include them by *the latter* in our remarks on the *present* state of the Swiss character. But, *in fact*, the Genevois were always Swiss; topographically placed between France, Savoy, and Switzerland, their independence, advancement in arts, sciences, and learning, and above all their national character, very different from the French or Savoyard, left no doubt to which of the three races they properly belonged.

simplicity was attributable to those who celebrated them. Indeed we have, not without regret on some occasions, seen our countrymen disposed to smile, at what they thought an excess of that quality. But in truth, an Englishman is not the best judge in the world of these matters; having the fear of ridicule perpetually before his eyes, he cannot account for that wild, yet not ungraceful "abandon" of manners and deportment, which the soberest foreigners sometimes display. Without remembering that important distinction of character, we shall often, as Englishmen, be led to form a very wrong estimate of those, into whose society we may be casually thrown on the continent.

It was on the 19th of last September, that the official act of the Diet, by which Geneva was admitted into the Confederation, was received at that place. By accident, on the same day, a party had been formed to pass the morning on the Salese, a small mountain in Savoy, at a short distance from Geneva. At noon, the expected event was announced by cannons firing, bell-ringing, and all the effervescence of popular transport; the party in the mountains, who were partly Vaudois and partly Genevois, conjecturing the import of the sounds, and hailing a circumstance that added another tie to private friendship, embraced each other even with tears; while the ladies among them sung in chorus the Gougere Ranz des Vaches. This anecdote is so appropriate to our purpose, that we trust that we shall be excused for relating it; at least it proves, that the Ranz des Vaches are still considered, in all moments of patriotic enthusiasm, as the national watch-words and bond of union; and that they still hold that place in the recollection of a Swiss, which an Englishman assigns in his to God save the King, or a Frenchman *(we hope)* to Henri Quatre, and Charmante Gabrielle. It is curious by the way to observe with what great accuracy, the song of each nation is adapted to the peculiarities of its respective character.

The anecdote, which we have just related, was drawn from the higher classes of society; but it would be easy to adduce others of a similar nature from the lower orders. On the same occasion to which we have alluded already, among the clamour of a rejoicing population, who thronged the streets in the evening, were to be heard from time to time troops of young men, who sung in perfect harmony the Chanson de l'Escalade*, or

* The Chansons de l'Escalade (for there are several) are curious collections of old ballads, songs, and hymns, to commemorate the delivery of Geneva from a night attack made on it by the Duke of

or some one or other of the Ranz des Vaches. Among the regiments of the different cantons, it is remarkable how many of

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of Savoy in 1602. The memory of this deliverance is annually celebrated on the 12th of December. The longest piece in the collection, and which is supposed to have been written very soon after the event, is curious, as being one of the purest remaining specimens of the old romance language of Savoy. It appears to be essentially French, a good deal resembling modern Italian in the terminations of words. The French scholar will easily understand it by reading rather to the ear than the eye, as in attempting to read the provincial poetry of the West of England. For example. Its first words, which gave a name to the ballad, are, "Ce qu'è lains; a mere corruption for, ce que est là en haut." The substance of the ballad is an account of the whole transaction, told with much low humour. We will cite a specimen. At one period of the action, the Duke believing himself to have succeeded, sent off a messenger with the news to Henry the 4th of France.

"Son Altesse en granda diligencè
Onna Pousta manda a Ray de France,
Que Zeneva il avivé surprai,
Que cela nai il y faré son liai.

"Vantre-cin gri, se di le Ray de Francé
Que Zeneva se sayé lassia prendré,
La mon cousin s'y est troi hasarda,
Y ne pourra pas guéro la garda."

"En memo tems onna lettra arrivé,
Que le couda faré creva de riré,
Que desivé lou Savoiar son pray,
Lou Genevoi *lou pendon o landray.*"

The Genevois appear to have used no great ceremony with those of the Savoyard noblesse, who fell into their hands on this occasion; they all, and in great numbers, fell by the common executioner. Henry IV. is again introduced, and a failing of the Duke's, in his propensity to liquor, is not unhappily noticed.

"Vantre-cin-gri, ce di le Ray de France,
Lou Hollandoi, et le Prince d'Orange,
Que deron-tai encora lous Angloi?
Y se riron du Grand Duc de Savoi."

The Duke laments that he has lost the flower of his noblesse; his heart becomes dry with grief, and exclaims,

Aporta mé on pou de Rosoli,
*Apportez moi un peu de Rosolie.*"

Rosolio is at this day a favourite liqueur in the north of Italy, Piedmont, and Savoy.

the

the private soldiers are in the habit of singing in parts or in chorus these simple airs. In order to relieve the citizens in part from the burthen of garrison duty, it was usual with the provisional government of Geneva to admit small bodies of hired troops from other Cantons; in this way they received successively quotas from Friburgh, Soleure, and Appenzell; the entry and departure of these allies was usually a scene of great interest; and public singing in the streets was always one token of the popular enthusiasm. It is but recently that the Appenzellois have been recalled; on the evening previous to their departure they patrolled the streets singing in small parties in the manner above described; one of these parties, consisting of twelve, was invited by a gentleman into his house; a supper was placed before them, and wine allowed them freely. All these men were privates, yet they drank moderately, but sung a great variety of national hymns and songs; concluding with one, in the burthen of which they all rose, joined hands, and repeated "jurons de nous aimer toujours."

We owe an apology, perhaps, to our readers for the introduction of these anecdotes, but we think they go to establish the fact, that the national character of the Swiss, in this respect at least, is essentially the same as it ever was. At least they raise a doubt as to the truth of the contrary assertion.

Before we conclude this article, which has already exceeded the limits we had designed for it; it our duty to return for a few moments to Monsieur Tarrene. He might perhaps complain, that we had not fairly treated him, if we took no further notice of him. To the words of the airs he has added voluminous notes, which form, indeed, the bulk of his little treatise. These we have turned over with some attention, for the purpose of extracting something for his credit, and for the amusement of our readers. At page 24, is a long, *and learned* note on pastoral poetry, at the conclusion of which is laid down the author's creed in all matters of taste:

"Cependant j'avouverai que je ne me suis jamais senti aucun goût pour les pastorales feintes, ou d'imitation, á commencer par les idylles de Theocrite. Tout cela presente á mon esprit je ne sais quoi qui lui deplaît, vraisemblablement á cause, que j'abhorre par caractére l'apprêt, et le gard en toutes choses, et que j'aime avec passion le simplicité dans toutes ses formes, et sous tous ses aspects."

This is followed by a note descriptive of the Alphorn, the usual accompaniment to the Ranz des Vaches, of which it will be proper to give some account. This is a wind instrument extremely simple in its construction, and limited in the compass of

of its powers. In shape it resembles a common cow's horn, and probably was at first literally nothing more. But its length is now ordinarily increased to six feet, with a spherical embouchure, and a moderate aperture at the other extremity. It is formed of bark, closely bound through the whole length with cord; of course it has no stops. We do not easily conceive, at first, how an instrument so rude and simple can be rendered subservient, with any effect, to the purposes of harmony. The fact is however certain, that aided by the circumstances of distance and echo, when skilfully managed, it forms a very delightful support to the voice, which it accompanies.

From page 74 to 78 is an account sufficiently detailed (if we could depend on its correctness) of the management of the Swiss dairy; but for the reason implied by our parenthesis, and on account of its extreme length, we forbear to extract it.

We shall now take our leave of Monsieur Tarrene. Our opinion of him and his work may be collected from what we have said of both; and we are sorry that we cannot form one more favourable to both; but it is our duty to disclose the worthlessness of a book, which, from its portable shape and neatness, as well as the nature of its subject, would probably meet with many purchasers. If our readers can procure the German Collection, or the Selection published by Haller at Berne, they may well spare themselves the addition of the Researches of Mons. Tarrene.

So much for our author—but if we concluded with him we should omit the choicest treasure of his book, a note by the well-known Viotti, on what is called his Ranz des Vaches. We had some doubts at first, whether it would be quite fair to notice such a production, inserted, perhaps, without his consent or knowledge; but these were removed by observing, that it has already been printed more than once in works of considerable circulation on the continent; and by recollecting, that he who could write such a letter must be infinitely too magnanimous to regard our poor comments. Comment, however, we will not make, but leave a faithful translation of it to our readers' reflections, as the conclusion of the article.

"This Ranz de Vaches is neither the same with that which our friend Jean Jaques has made us acquainted with in his works, nor with that with which M. De la Borde speaks in his book on music.

"I know not if it is familiar to many people; all that I know is, that I heard it in Switzerland, and that I learned it never to forget it more.

"I was walking alone, towards the decline of day, in those solemn scenes, where one never feels inclined to talk; the weather

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was beautiful; the wind, *which I detest* (que je déteste) was at peace; all was calm, all was analogous to my feelings: and I carried within me that melancholy, which every day *at this same hour concentrates my soul from the first moment of my existence.*

"*My thought was indifferent to my thoughts;* it wandered, and my feet, followed it. No object had the preference of my heart; it was only prepared for that tenderness, and love, which since has cost me so many afflictions, and brought me acquainted with happiness. *My imagination immobile (if I may so say) by the absence of the passions, was without movement.*

"I went, I came, I ascended, I descended among those sublime mountains, chance at length conducted me into a valley, to which at first I paid no attention. It was not, till some time after, that I perceived, that it was delicious, and such as I had often seen described in Gessner; flowers, turf, streamlets—all was there, all made up a perfect picture there, and formed an harmony compleat.

"There, I sat myself mechanically on a rock without being fatigued, and delivered myself up to that profound reverie, which I have experienced frequently during my life, that reverie, in which my ideas wander, mix, and confound themselves one with another to such a degree, that I forget, that I am still on the earth.

"I will not say what it is, that produces in me this species of ecstacy, *whether it is the slumber of the soul, or rather the absence of the thinking faculties;* I will only say that I love it, that I suffer it to carry me away; and that I would on no account wish to be free from it.

"There then I was upon the rock, when suddenly my ear, or rather my whole existence, was struck with certain sounds; now quick, and precipitated, now prolonged, and continuous, which came from one mountain, and fled to the other without being repeated by the echoes. It was a long trumpet; a female voice mingled itself with these sounds, sad, sweet, and touching; and formed a perfect unison. Struck as it were by enchantment, I rouse myself on a sudden, I start from my lethargy, shed some few tears, and learn, or rather I engrave in my memory the Ranz des Vaches, which I now send you."

With poor Marotte in the Precieuses Ridicules, we exclaim—

"Dame! je n'entends point le Latin, et je n'ai pas appris, comme vous, la filofie dans le lyre, il faut parler chretien, si vous voulez, que je vous entende."

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ART. III.—*An Enquiry into the General Principles of Scripture Interpretation, in Eight Sermons, preached before the University of Oxford in the Year* 1814, *at the Lecture founded*

*founded by Mr. Bampton. By W. Van Mildert, D.D. Regius Professor of Divinity, &c.* 8vo. 421. pp. Parker, Oxford; Rivingtons, London. 1815.

FROM the dignity and importance of the subject matter, as well as from the peculiar circumstances of the times, the work before us has the strongest claim upon our critical attention. At no period since the establishment of the Church of England, has there been a more urgent necessity for vindicating and expounding the fundamental articles of Religion. Never was it more important to check the habit of wresting the language of Scripture, in support of every wild and fanciful error; and to lay down those sound laws of interpretation, which can alone lead us to a consistent knowledge of the written Word. Never, again, was there a time when flimsy and superficial declamation was more likely to pass with the world for original research; or when the most erroneous views of Christianity were presented under more plausible and attractive forms. In proportion to the prevalence of these alarming symptoms, the labors of the truly learned and orthodox clergy become more eminently useful. Such men indeed are loudly called upon, to stand forth as the champions of Religion; to reform the taste, and correct the prevailing errors of the day. They must *convince* the student, that he will never learn divinity by the assistance of a few religious novels and moral essays. Whatever may be the merit and utility of such compositions, they form no part of the library of a Divine. He must derive his knowledge from Scripture itself, the fountain of all truth—from the Fathers of the primitive Church—and from the ponderous volumes of such antiquated authors as Hooker, Barrow, Pearson, Leslie, Bull and Waterland. While he studies these admirable models of eloquence and argumentation, he will make himself acquainted also with the writings and characters of such men, as in the present day most nearly resemble those great originals. And he will soon find, for his encouragement, that notwithstanding the emptiness and frivolity, which are so frequently permitted to pass for talent, and to gain applause, much solid learning and integrity of principle yet remain. The Church of England (by the blessing of Providence) has still to boast of some, who are deeply versed in her constitution—whose knowledge of Scripture and antiquity enables them to defend her doctrine and discipline—and who are constantly employed in protecting the bulwarks of our sacred Zion against the errors of the weak and the designs of the malignant. We know how to estimate the value of such characters. And although, it is to be feared, the depth and variety of their attainments, their unaffected piety, and the force of their arguments

arguments may be lightly esteemed by a certain proportion of the world, yet to them must we look, in the hour of danger, for the preservation of our national Faith. They alone are capable of making any sound and valuable addition to the stock of English theology; and of "banishing and driving away all erroneous and strange doctrines, contrary to God's word." Whatever, therefore, is presented to the world under the name or sanction of such men, is at once powerfully recommended to the attention of every sober Christian and judicious scholar.

It may be hardly necessary to inform our readers, that the author of the volume before us may fairly be considered one of this venerable body. He distinguished himself above eight years ago by the publication of a series of sermons, preached at the Lecture founded by the Hon. Robert Boyle. In these sermons he has given a masterly account of the rise and progress of Infidelity, with a refutation of its principles and reasonings, and we may venture to affirm, that even if his labours had terminated here, the name of Van Mildert would for ever have stood high among the present ornaments of the Church of England. Since that time, however, he has been called to higher exertions: In the year 1812, he was elevated to the pulpit of Lincoln's Inn, and in this conspicuous station, he still continues to forward the most substantial interests of the true religion; at once reflecting the highest honor on the patronage of the Society, and acquitting himself in a manner not unworthy of his illustrious predecessors*. In the summer of 1813, on the promotion of Dr. Howley to the Bishopric of London, our author was selected to fill the important station of Regius Professor of Divinity at Oxford. And we may venture to affirm, from our knowledge of his former publication, as well as from the perusal of the work now before us, that no man could have been selected from the divines of that University more capable of forming the principles, and directing the labors of the theological student.

The work now before us, contains an "inquiry into the general principles of Scripture interpretation." It opens with some judicious remarks on the subject of religious controversy; a point, which like many others, has been totally misconceived by many in the present age. It is a part of that weak and indecisive spirit, which is sometimes most improperly dignified with the name of Charity, to represent controversy on religious topics,

* The Hon. Society of Lincoln's Inn have always evinced their attachment to learning and orthodoxy by their judicious choice of preachers. Their list is graced with the names of Gataker, Donne, Usher, Tillotson, Gastrell, Herring, Warburton, Hurd.

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as a mark of an unchristian temper*; and to consider those who are engaged in the defence of doctrine, as altogether indifferent to precept; and as actuated more by worldly and ambitious motives than by a sincere zeal for the truth. If this opinion were practically carried to its full extent, there would, indeed, be an end of polemical divinity, but with it we should lose our knowledge of the Christian Faith; and truth and error would be so effectually confounded, as no longer to be distinguishable from each other. The following passage will, however, set the whole question in its true light, with much greater precision and effect than any observations we can offer.

"Religious controversy is not to be considered as, in itself, indicative of an unchristian spirit. It is good or evil, according to the principles which it upholds, the purpose in which it originates, the object to which it is applied, and the temper with which it is conducted. If it spring from a mere spirit of contention; from a desire of victory, not love of truth; or from stubbornness that will not be brought into captivity to the obedience of Christ; Christianity will not acknowledge it for her own. If it be employed on questions unbefitting human disputation; questions inaccessible to our finite understandings, unnecessary or unimportant in their issue, and only tending to perpetuate strife, or to unsettle the opinions, and disquiet the minds of men; then it is also unworthy of the Christian character. Nor is it void of offence, when, however sound its principle, however important its subject, however irrefragable its argument, it is made the vehicle of personal malignity; when it is carried on with a spirit that rends asunder the social ties, and exasperates, instead of endeavouring to soften, the irritable feelings which, even in its mildest aspect, it is too apt to excite. But these evil consequences, which flow from the abuse of controversy, and from causes by no means necessarily connected with religious discussion, ought not to deter us from its proper use when truth requires its aid. Controversy is worse than useless, if it have no better end in view than a display of mental superiority, or the self-gratification which, to minds of a certain cast, it appears to afford. For as, in secular disputes, it is the legitimate end of warfare to produce peace, so, in polemical discussion, the attainment of unanimity ought to be the main object. War is waged, because peace can not be obtained without it. Religious controversy is maintained because agreement in the truth is not otherwise to be effected. When this necessity is laid upon us, we do but acquit ourselves of an indispensable duty, in defending the charge committed to our care, by the use of those weapons with which the armoury of the Divine Word supplies us." Serm. 1. P. 6.

* The conduct of the great Erasmus exhibited a striking example of this false moderation. Had all men reasoned like him, the Reformation would never have been accomplished.

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As the right interpretation of Scripture is the legitimate object of controversy, these remarks are well adapted to clear the way for the main topic of discussion. The learned author then proceeds to remind us, that the authenticity, authority, and truth of Scripture, are axioms on which the whole enquiry is founded; and he argues, that as the Scriptures are the professed foundation of all religious opinions, whether true or false, it is absolutely necessary that some general rules for the interpretation of them should be established. For if men disagree upon these first principles, there is little hope that they will be brought to maintain the same opinions, nor can the work of exposition ever be brought to a safe and satisfactory issue.

The foundation of the whole inquiry being thus laid in the first Lecture, the second enters into an examination of the moral qualities which are requisite for an interpreter of Holy Writ. It may appear, at first sight, that this branch of the inquiry is superfluous; since interpretation is rather the work of the head than the heart. But although the will cannot absolutely controul the understanding, it unquestionably has a powerful influence upon it. We can not doubt that piety, humility, patience, firmness, candour and discretion, will essentially promote all human endeavours in the attainment of Divine Truth. If the Critic is always mindful of the infinite disparity between his own fallible understanding and supreme wisdom, he never can be betrayed into an irreverent treatment of Scripture. He can never forget that "the Bible has pretensions exclusively its own;" and therefore, when the subject requires it, he will be ready to submit his understanding and his affections to whatever is propounded on such authority—a "duty, never to be unconditionally exacted where the composition is merely human; never to be on any pretence dispensed with, where it is confessedly divine." Serm. 2. P. 40.

The 3d and 4th Sermons are founded upon the same text, "If any man speak, let him speak as the oracles of God." They explain the authority of Scripture itself as a rule of Faith, and the interpreter of its own doctrines; and the proper use of those subordinate means which may be legitimately employed in the work of interpretation. The arrangement of these two Discourses is eminently beautiful and perspicuous: it reminds us of the precision of Aristotle's Rhetoric. A fundamental principle is first established, viz. "that the authority of Scripture is pre-eminent and absolute in the interpretation of sacred Truth." This position is ably vindicated against the respective perversions of the Papist, the Rationalist, and the Fanatic—all of whom, indifferent ways, assume an authority *above* Scripture. But as it is always necessary, more especially in the study of Theology, to guard against extremes,

extremes, this important principle itself is limited; and it is shewn, in the 4th Sermon, that those very means, which from being carried to an unreasonable extent, have produced these grievous errors, will, if duly regulated, essentially conduce to the sound exposition of Holy Writ. The Papist has departed from the true laws of interpretation by raising human authority above divine—the Rationalist, by considering human reason the paramount judge of divine truth—and the Fanatic, by laying claim to special illumination. But the sound scriptural Christian will not reject the proper use of those subordinate means, which are necessary to assist him in the interpretation of Scripture, because they have been thus variously perverted. He will not depreciate the just value of Church authority, *because* the Papist affirms that it is superior to Scripture. He will not hesitate to supply the best faculties of his mind to the investigation of sacred subjects, *because* the self-called Rationalist would set up human reason as the supreme judge in matters of faith. Nor will he neglect to pray for the ordinary assistance of the Holy Spirit upon his labours, *because* the Fanatic has perverted the consolatory doctrine of Divine Grace.

Scripture in itself, he well knows, is perfect and sufficient, as a rule of faith and practice; but he does not therefore imagine that it "needs no authorised ministry, no helps of human learning, no blessing upon the study of it," to enable the reader to obtain all the advantages which it was designed to impart. And it is evident from the Sacred Volume itself, that these means are to be regarded as subsidiary to the work of spiritual instruction.—In the 4th Sermon this subject is explained under three distinct heads, corresponding to the division of the preceding Discourse. These are, 1. The deference justly due to Church authority, guarding against superstitious veneration on one hand, and lawless contempt on the other. 2. The proper sphere of human reason in the investigation of Sacred Truth. 3. The reliance to be placed on the ordinary assistance of the Holy Spirit for our advancement in religious knowledge. We cannot forbear extracting the following observations, which relate to the *second* of these heads.

"In searching the Scriptures for spiritual instruction, ample scope is afforded to the exercise of every faculty of the human intellect. It's powers of simple apprehension, of judgment, of argumentation, and of arrangement and combination of the several parts of the subject, are continually called forth, in proving the genuineness of the Text, or the authenticity of the Canon of Scripture, and in digesting the matter diffused through the Sacred Volume into a compact and coherent body of Truth. The well cultivated mind cannot be more profitably occupied than in the labours

bours connected with this research; in solving doubts, in removing difficulties, in clearing up ambiguities, in reconciling what seems to be at variance, and illustrating by human science what it nevertheless receives as grounded upon Divine testimony. This is the legitimate province of man's reason, when engaged in the service of Revealed Religion. But if it overstep this boundary; if instead of the interpreter, it assume the character of an arbitor and judge; it may become injurious to the party in whose service it is employed; it may darken the subject, instead of throwing light upon it; and by introducing into the discussion authorities or principles irrelevant to the matter in hand, it may confound what ought to be kept distinct, and perplex what would otherwise be rendered clear and intelligible." Serm. IV. P. 122.

The primary principles of interpretation having been thus laid down and illustrated, the analysis and combination of Scripture are next explained. These important subjects occupy the fifth aad sixth Lectures; and nothing can be more clear and judicious than the arrangement here adopted.

"For as, in the investigation of any subject of human science, we first endeavour by analysis to resolve it into it's elementary principles or constituent parts; and then, by a synthetic process, proceed from these simple truths to a comprehensive view of the whole; so, in the study of Revealed Religion, a clear apprehension of it's primary and essential truths prepares the way for combining into a coherent and well-digested system the entire doctrine of Holy Writ." Serm. V. p. 141.

Upon this principle the 5th and 6th Lectures are founded. In the former, the importance of "rightly dividing the word of Truth," is proved by a brief examination of the following points. 1st. The general distinction between what is properly *fundamental* in Scripture truth, and what is not so. 2dly. The specific distinctions to be observed in the several dispensations of Revealed Religion. 3dly. The variety of subject matter contained in Scripture, and 4th. The immediate occasions or purposes, whether general or special, for which certain Books or portions of Holy Writ appear to have been composed. These points are treated with so much brevity and precision, that the reasoning will not easily admit of abridgment. We shall therefore content ourselves with having merely enumerated the heads, and with recommending to the special attention of our readers the first part, relating to the fundamental truths of Christianity, which is comprised between pages 141 and 153.

We next enter upon the synthetical process. This consists in comparing spiritual "things with spiritual;" or what has been called among Divines the Analogy of Faith. This department

is divided into three parts. 1st. The Verbal Analogy of Scripture, or the collation of parallel texts, illustrative of it's diction and phraseology. 2d. The Historical Analogy, or collation of parallel events and circumstances for the elucidation of facts. 3d. The Doctrine of Analogy, or collation of parallel instructions relative to matters of faith and practice. It is evident that each of these kinds of Analogy must be carefully observed in the exposition of Scripture; the latter however is the most important with respect to its immediate subject; and the two former may be considered as instrumental to it—so that in all questions respecting matters of verbal or historical discussion, such a solution is to be sought as shall not violate any certain article of Christian Doctrine.

The great use of these analogies is then exemplified in the doctrine of Regeneration; and and the expositor is cautioned, in adjusting the Analogy of Faith, to pay attention to the comparative importance of the doctrines under consideration, and to the comparative clearness with which they are revealed. Some examples are then given of the evils that have arisen, in various ages of the church, from the neglect of these obvious laws of criticism and interpretation; and the following instructions are subjoined.

"But since every aid that can be obtained, internal or external, is liable to misapplication; even these rules for 'dividing the word of Faith,' and 'comparing spiritual things with spiritual,' must be accompanied with certain cautions. Care is to be taken not to confound seeming with real analogies—not to rely upon merely verbal resemblances, when the sense may require a different application—not to interpret what is parallel only in one respect, as if it were so in all—not to give to any parallel passages so absolute a sway in our decisions, as to overrule the clear and evident meaning of the text under consideration—and above all, not to suffer our eagerness in multiplying proofs of this kind, to betray us into a neglect of the immediate context of the passage in question, upon which it's signification must principally depend. The simplest mode of proceeding is, indeed, the safest. Every difficult or doubtful text is first to be considered by itself; then, with it's context, then with other passages of Scripture parallel to it in any respect—and then by the additional light of such extraneous illustrations as can be brought to it from the stores of human knowledge." Serm. VI. p. 215.

The seventh Lecture comprises the most difficult part of the whole inquiry, the proper mode of interpreting the mystical intent of Scripture. As a necessary prelude to this branch of the subject, the precise meanings of the terms "literal, figurative, spiritual, and mystical," are defined. The two first relate to ver-

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bal expression; and the two last must be considered in contradistinction to them, as relating not to the mere transfer of words from one signification to another, but to the entire application of the matters itself to a different subject. The necessity of attending to these distinctions is proved by referring to the doctrine of the Holy Eucharist. The Romanist, by admitting only the strict *literal* meaning of our Lord's words, to the total exclusion of the figurative, embraces the monstrous error of Transubstantiation. The Socinian, who totally excludes the figurative sense, gets rid indeed of the Popish error, but reduces the Sacrament to a bare commemorative act of devotion, unattended with any spiritual benefit to the receiver. The Fanatic also, by ascribing all true religion to the immediate agency of the Holy Spirit, no less depreciates the value of the Sacrament, as an instrument of Grace. While the Church of England, by considering our Lord's words as figurative, and containing moreover a mystical signification, interprets them in this clear, satisfactory, and scriptural sense.

"This bread represents my body, and this wine represents my blood; and this act of receiving bread and wine, according to my institution, and by virtue of its efficacy through me, is, to the faithful communicant, the act of spiritually receiving my body and blood; that is, of receiving the benefits of the sacrifice which I am about to offer, in giving my body, and shedding my blood for the remission of sins." Serm. VII. P. 227.

Having thus cleared the way for the better apprehension of the subject, the author proceeds to take a more general view of the proper use of spiritual or mystical interpretation of Scripture, and of the errors arising from its neglect. The observations on this point are, as usual, exemplified in the clearest manner. He divides the mystical parts of Scripture into Parables, Types, and Allegories; explains their distinctions, and the correspondence between their literal and mystical sense, and the true principles of their interpretation. The errors arising from a neglect of these principles are of a most dangerous kind. Nothing, for example, can be more destructive to the Christian Faith, than the habit of giving allegorical explanations of the facts on which it depends; and thus converting the History of Religion into fable, and its realities into fiction. Again, the practice of applying to almost every part of Scripture some hidden and mysterious meaning, opens the door to much false interpretation. Great warmth of fancy and imagination may be an excellent quality in the mind of a poet, but it is highly dangerous in a critic or expositor of Holy Writ: it insensibly draws him aside from the main object of his pursuit, and leads him to regard his own devices as infallible positions, warranted by the authority of

Scripture. Some examples of this false principle of interpretation are to be found in all ages; and the members of our own Church have not been entirely exempt from it. About sixty years ago the school of the Hutchinsonians arose; and although some members of it were no less eminent for sound and orthodox faith than for unaffected piety, and rendered essential service to true religion, it must yet be confessed that, in some expositions of Scripture, their imagination has gone too far. The true Faith has not suffered in the hands of such pious, good, and learned men as Horne, Parkhurst, and Jones; yet the system of interpretation in which they have sometimes indulged is a very dangerous precedent for future expositors. For even when tempered with the most judicious case, it cannot lead us to the knowledge of any valuable truth; and without this care, it may produce serious error. Our limits will not permit us to enlarge upon this topic, important as it is; we shall therefore recommend the student in divinity to regulate his notions of the subject by the following standard:

"Figurative and mystical interpretations are never to be so applied as to destroy or supersede the literal sense, when that sense is sufficiently clear and intelligible—they are never to be far fetched, or pressed beyond the obvious meaning of the text—they must be such as elucidate, not obscure or perplex the subject—they are not to be made the foundation of articles of faith, but adduced only for the illustration or confirmation of what is elsewhere more plainly revealed—nor are they to be sought after in matters of little moment, or made the chief object of investigation." Serm. VII. P. 251.

The last Lecture sets forth the instrumentality of the Church in the preservation of religious Truth; and shews the manner in which she has executed her sacred office of guardian and keeper of Holy Writ. The Church here spoken of is the universal or Catholic Church, episcopally constituted; not any of those various modes of professing Christianity, which are to be found in communions of other kinds. Speaking of the Church in this sense, it will be found, that it has strictly been the "Pillar and Ground of the Truth;" and that, notwithstanding the corruptions which have prevailed, it has never *authoritatively* disowned any fundamental or essential Truth of the Gospel. Hence, the author is naturally led to consider what peculiar service our *own* Church has rendered to the cause of true Religion. He sets forth the moderation of her character, both with regard to doctrine and discipline; the sound principles on which she has acted as an interpreter of Scripture; and the salutary and parental nature of that authority which she exercises over her sons.

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We have thus endeavoured to present the reader with a concise analysis of this masterly volume, which may fairly be allowed to take its place among those theological works, which are written with a view to guide the judgment and expedite the labours of the interpreter of Scripture. We have not descended into a minute and elaborate criticism upon its contents, as it has rather been our object to recommend the study of this volume to our readers, than to save them the trouble of judging for themselves. We cannot however close this article, without adverting to one peculiar excellence of the work before us—an excellence indeed of secondary importance, but not trifling in itself, nor beneath the notice of criticism: we allude to the terse and perspicuous *style* in which these Lectures are composed; and we feel the more anxious to press this observation upon our readers, because we perceive, with great concern, that the Augustan age of English literature is past, and that those solid principles of composition, on which the greatest writers have formed their style, are not in the present age universally esteemed. Some writers are so captivated with gaudy colours, obscure allusions, and unnatural metaphors, that they totally lose that perspicuity* which has ever been considered as the first principle of a correct and powerful style.

It is too little remembered by those who write upon theological subjects, that the elaborate structure of their periods, and the pomp of their metaphors renders their language unnatural, and therefore destroy† its effect: "For art," says the great author of the sublime ‡, "is then perfect, when it most resembles nature; and nature has attained all that can be wished when

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* We could wish to impress upon the lovers of such mistaken grandeur, those laws which the two greatest masters of genuine criticism have delivered down to posterity, as the surest guides to perfection, in whatever age or language they may be applied: "Nobis prima sit virtus perspicuitas; propria verba; rectus ordo; non in longum dilata conclusio. Nihil neque desit, neque superfluat." Quint. Inst. viii. 2.

"— ὡρίσθω λέξεως ἀρετὴ, σαφῆ εἶναι—μήτε ταπεινὴν, μήτε ὑπὲρ τὸ ἀξίωμα, ἀλλὰ πρέπουσαν." Arist. Rhetoric.

† Illa translucida et versicolor quorundam elocutio res ipsas effæminat, quæ illo verborum habitu vestiuntur. Curam ergo verborum, rerum volo esse solicitudinem." Quint. Inst. Lib. viii. Proæmium.

"‡ Τότε γὰρ ἡ τέχνη τέλειος, ὅταν λανθάνουσαν περίεχῃ τὴν τέχνην." Longinus de Subl. Sect. xxii.

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it is secretly regulated by the laws of art." It is for the benefit of those who have forgotten this important principle, that we are induced to offer these observations on the language of Dr. Van Mildert. In his style they will discover every mark of a just and cultivated taste, but without the slightest tincture of pedantry or affectation. They may here learn what a powerful effect chaste and simple language is capable of producing. They will find a species of argumentative eloquence, not indeed answering to their notions of grandeur and sublimity, nor displaying itself in a rigid and technical adherence to the precepts of the ancients, or in a servile imitation of any particular model, but in that lucid arrangement, appropriate language, and powerful reasoning, which a general acquaintance with the best writers will render habitual to a retentive and judicious mind. It is on this principle alone that a pure, eloquent, and perspicuous style can be formed. If even the best models are too anxiously imitated, the copy will appear stiff and pedantic; if they are neglected, a rough and undisciplined style will be the result. The language of Dr. Van Mildert is the happy mean between these extremes. It never sinks beneath the dignity of his subjects; nor does it ever rise so much above the level of didactic prose, as to cloud the perspicuity of his arguments. We have rarely met with a composition in which logical precision and classical elegance are more happily blended together.

Having thus discharged our duty to the public, as briefly as the importance of the subject would permit, we must earnestly recommend those of our readers who are interested in the study of Theology, to devote themselves to the close examination of this volume, which is by no means inferior even to the best of those admirable productions, to which Mr. Bampton's foundation has already given birth. We consider it indeed a happy omen for the honour and the security of our Establishment, that such champions of the best interests of true religion are still to be found within her pale.

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ART. IV. *Laura: or an Anthology of Sonnets, with a Preface and Notes, in Five Volumes. By Capel Lofft.* 12mo. Crosby and Co. 1814.

BEEF *," said an alderman of ancient days, (when such sagacious personages were accustomed to talk upon those subjects only which they understood;) beef is the king of meat: beef

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* Vide Tale of a Tub.

compre-

comprehends in it the quintessence of partridge and quail, and venison and pheasant, and plumb-pudding and custard." By a parity of comprehensive power the majesty of the epic, the dignity of the didactic, the fire of the lyric, the pungency of the satire, the elegance of the pastoral and the pathos of the elegy are all united according to our author's opinion in that sirloin of poetical gourmandry, the SONNET. No moral too grave, no metaphysics too abstruse, no ceremony too formal, and no freedom too familiar for the corps *de la Sonet* of Capel Lofft. "For the law of wit and the liberty, these are the only men." With Polonius our readers are sufficiently acquainted.—let us now introduce them to Mr. Lofft. "THE SUBJECT of the SONNET may be said to be universal: and its style and manner has been properly co-extensive to its subject."

"The SUBJECTS to which however it is most peculiarly applicable are all that is most endearing, most interesting, most beautiful, excellent and sublime. The tenderest, purest, most generous Feelings of love and friendship, all the charities of *private* Life, all the virtues whether individual or social, at home or abroad, in peace or war. The noblest Points of *Natural* and of *Moral* philosophy; the most just and exalted Sentiments of piety. All that the illustrious Hartly (the Newton of metaphysics) has compriz'd under those great and leading Sources of *Association* on which our knowledge, virtue, and happiness depend. There will be found SONNETS in this Collection which with the most pure and concentrated energy have risen to the Perfection of the moral sublime. There will be found which expand into the most ample and highest Views of *Patriotism* and universal philanthropy, of nature, of ideal beauty, of the perfection of the Deity. And the force of the Example has been such, and has been for Ages so accumulated—the Form of the Composition itself is such,—that any thing vicious, irrational, or low is as unlikely to make it's way into it as into the epic itself.

"Estimated, therefore, by it's Excellence of every kind, and not merely by it's difficulty of Composition, the *paradoxical* Remark of the penetrating and severe Boileau will scarcely appear excessive, that a perfect sonnet *is equal to an* epic poem." P. 57.

Now this is all within the confines of credibility: we have often heard of an Iliad in a nut's shell, nor did we ever for a moment doubt the fact; the only puzzle was how to introduce it.—Mr. Lofft's ingenuity will most mathematically solve the problem. The Iliad is equal to an epic, and an epic to a sonnet: and a sonnet, we allow, like a maggot may find its way into a nut's shell, why not therefore the Iliad? The rage for folios and large paper copies will doubtless be diminished, when by so ingenious a method of concentration the Iliad and the Odyssey, the Æneid and the Pharsalia may be served up in a bunch of filberts. But we have

have ascended in the air balloon of our imagination to a sufficient height in the region of the sublime, let us now descend with our laureat Sibyl a few steps into the bathos.

" But for the *proper* subject for which *speech* and *writing* exist, there is in a manner *none* to which the SONNET has not on some occasions and in some period been applied.—Inscriptions, familiar letters, and notes : even formal applications for patents and grants, an instance of which will be seen in the APPENDIX to this preface." Pref. p. 56.

This is a refinement indeed, which imperial luxury never dreamt of. Instead of the disgusting familiarity of " dear Harry" or " dear Jack" we shall now have a note of appointment to meet in the Park or to dine at the Bedford, beginning in the Della Crusca strain of " Harry whose sympathetic soul endears," and instead of the barbarous brevity of " Lady ——— at home," we shall find our invitation cards to routs and dinners conveyed in regularly formed sonnets printed for such occasions, with blanks left for the names and the day. An application to the minister for a grant or a place must be surely irresistible which comes in so delicate a shape and in so concise a form ; so that poets and placemen will henceforward be synonymous terms. The region of patents has already been adorned with the flowers of poetic fancy, and Packwood razor strops, in anticipation as it were of Mr. Lofft, have been advertised in Petrarchan strains. Could Sibly's reanimating solar tincture be more powerfully recommended than in a sonnet to the Sun, or the *gutta salutaria* more characteristically described than in " Queen of the silver bow."

Let us now proceed to the author's definition of the sonnet.

" Having said thus much of the *Name* of this Publication, I wish to speak more in the Detail of that *Genus* of *Poetry* of which it is compos'd—Sonnets and quatuorzains.

" These agree in one *general* Character ;—that of being Poems limited to *fourteen* lines. In every other which has respect to their *Form* they are essentially different.

" The sonnet is a *perfect* lyric *Composition : consisting of a* poematium, *or small poem, of a determinate length, divided into two* systems : *the one* of eight, *the other of* six *verses :* the *major* System consisting of a *double* quadernario, or *Quatriain*, of *two* Rhimes *twice* repeated in each Division ; the *minor* of a *double* terzino, Ternary, or terzette, *interwoven* by having one line in each of its Divisions which has a correspondent line rhyming to it in the other.

" Such is the sonnet in its *strict* Form : as compos'd by Guittone D'Arezzo, Cino da Pistoja, Buonaccorso da Montemagno, Giusto de' Conti, Petrarca, Veronica Gambara, Dante, the Tasso's, Sannazaro, Vittoria Colonna, Leonardo da Vinci, Michel Angelo, and other

other distinguisht Successors.—Such it is as introduc'd into our Language by Spenser, Sidney and Milton: and continued in our days by Mrs. Charlotte Smith in some exquisite Examples, Edwards, Gray, Mason, Watson, Warton, Mrs. Robinson, and Henry Kirke White. In this enumeration I purposely confine myself to the dead, though in the *Selection* itself I have drawn my Materials from many *living* Authors whom Posterity will not forget. But let those who affect to laugh at *Sonneteers* and despise this whole *Class* of Authors as unworthy of the Name of *Poets*, learn a little *whom* and *what* it is that they despise. Perhaps they may blush at the mere sight of a List which includes Names which they can not be wholly ignorant stand in the *first order* of human Excellence.

"I have not mention'd Shakespeare as an Author of the strict sonnet: because his Poems (except one or two, and those scarcely perfect in the Form,) are rather reducible under the class of quatuorzains than of strict sonnets.

"And even those of Spenser, as we shall see hereafter, are Sonnets of the 2d or *imperfect* Order: which although beautiful even in *Rhythm* and exceedingly so in Sentiment and Imagery, are not conform'd to the perfect Guidonian and Petrarcan Model.

"From this Account two circumstances are naturally, as I think, deducible: one, that the Sonnet has a close *Analogy* to the regular Grecian Ode with its *major* and *minor*, its *odic* and *epodic* System, its *Strophe* and *Antistrophe*; the other, that besides this it has another yet more particular and more curious Analogy to Music." Pref. P. 3.

We profess much too high a veneration for Mr. Lofft's universal *menstruum* the sonnet, to be alarmed at his anathema; we will take the liberty however of examining its claims to Grecian derivation: Mr. L. in another part conceives that the Grecian ode with its strophe, antistrophe, and epode, favoured the introduction of its peculiar structure; although Crescembini, with more wisdom, doubts the probability of such an opinion. What analogy can exist between the lyrical irregularity of the strophe, with its correspondent antistrophe, and the eight regular Iambic lines of the first system of the sonnet, or between the epode, and six similar and equal lines in the second system, it is beyond our power of fancy to conceive. Not content however with this analogy, as he facetiously terms it, he proceeds to a farther exercise of his reader's powers of comprehension, in discovering its analogy also to music.

"It's *musical Analogy*, as appears to me, is this:—that it has it's *Major* System divided into a double Tetrachord, and it's *Minor* into a *Hexachord* or double *Trichordon*.

"That the Relations of *Rhimes* in the *Major* System answer to the Order of *Tones* and *Semitones* in the *Graver* System or *Flat* Key; the *divided* Rhimes in each *Quadernario* standing for the *Tones*;

*Tones*; the *diminisht* interval immediately successive representing the Interval produc'd by the *halfe* Tones. And in order to maintain this resemblance *these* Rhimes are *consecutive*. It is very curious too that the *leading* Rhimes of the *octant* are the 1st, 4th, 5th and 8th, which compos'd the full *harmonic* Chord of the *Grecian Music*. To which may be added, that the *fixt* Arrangement of Rhimes in the *first* Division of the Sonnet suggests a resemblance to the toni stantes; and the more *variable* Arrangement of the 2d or *terzina* Division to that of the toni mobiles in *antient* music.

"It is true that even Petrarch does not always adhere to the *same* Arrangement of Rhimes in the *first* Division: but it constitutes the *first* and most comprehensive species of the Petrarcan Sonnet. And this is called Rima Chiusa, or the *close Rhime*; having its *conjoint* Rime *closed* on each side by the 1st and 4th of each *Tetrastich* or *Quatrain*, or 1st and 4th, 5th and 8th of the entire *Octant*.

"It is somewhat curious that two Guidi, or Guittonni *both* of Arezzo, the *Birth-place* of Petrarca, appear as the Fathers, one of the modern System of *musical Notation* and *Solmization* and the other of the Sonnet.

"The *first* Guido of the two (Bonatti as it seems by his Name of Family) divided the two antient *Tetrachord* into *one Octave* denoted by the first *seven* Letters of the Alphabet for the *septenary* Series of the *Tones* and *Semi-Tones* in this order: C. D. E. F. G. A. B. He then *completed* the *Octave* by adding the *first repetitionary* Note of the *recurrent* Series, *c*; which went on in small Letter d, e, &c. To these he subjoined the *Hexachord*; in the *Chord* of a *Major sixth*:

c. d. e, f. g. a. | c. &c. *da capa*,
ut. re. mi. fa. sol. la. | ut. &c. *da capo*.

And then subjoining, as an *hypoproslabanomenos* (in imitation of the *Pythagorean* Supplement) an *added* Note below, he called his Scale the *Gammut*: Γ, *Gamma*, the Greek G; and *ut*, the C.

"Now this *Octave* and *Hexachord united* form the *actual* Divisions of the Guidonian Sonnet, which has also its *double Tetrastich* and its *Hexastich*, its Rimes of 8 and 6 lines in a double *Quatrain*, and in a double *Terzetta*. As there were but *six* Characters in the Hexachord Division for *seven* Sounds, it was necessary to *change* occasionally the *signification* of these Characters to represent the omitted *semitone*. And this *change* was called a *Muance* by the early *French* Masters. And hence possibly the *minor* or *hexachord* System of the *Sonnet* Laws had more freedom of Variation than the *Octave*.

"This *first* Guido flourisht about 1028: two Centuries before the the Establisher of the *Italian* Sonnet. Yet the *analogy* and correspondence between the *musical* System and and the *poetic* in the *forms* of the Sonnet is so peculiar, that we have cause to suspect that it was design'd; and not merely a very striking and agreeable coincidence." Pref. P. 5.

To

To all the learning contained in this assemblage of hard words we bow with the utmost deference, and to all the inferences to be drawn from this brilliant assemblage of ideas we would pay the same implicit respect. As far as our finite powers of comprehension will enable us to form a conclusion upon a subject so infinite, Mr. Lofft's assertion in plain English is this, that as in the musical scale there are seven distinct notes, which with the first repeated make the octave, so there are eight lines in the first system of the sonnet. And had he stopped here, the analogy though not very strict, might be allowed, as between the eight verses of the sonnet, or any other system of eight, whether they be notes in music, or jars in a pickle shop. But when we are told that the leading rhimes of the first system occurring in the 1st, 4th, 5th, and 8th line, correspond to those notes in the scale of music, because they composed the full harmonic chord of the Grecian music; we shall venture to hint two observations to Mr. Lofft. Firstly, that the only comparison that can be instituted between notes in music and rhymes in poetry is from their repetition. The 1st and 8th therefore we concede to Mr. L. as being a repetition of the same sound, and therefore analagous to a repetition of the same rhyme; but we must suggest that the 4th and 5th, being different sounds, both with respect to each other, and to the 1st and 8th, require different rhymes to render the analogy allowable. Secondly, that the 1st, 4th, 5th, and 8th so far from being the full harmonic chord of any music, compose, when struck together an abominable discord, and have no connection with each other whatever, except when the production of such a discord is intended according to the laws of modern music. We would also hint in addition to this that the Greeks were thoroughly unacquainted with harmony, in the regular combination of two or more notes. When he talks of divided rhymes standing for tunes, and the first Guido *dividing two* tetrachords into *one* octave, he defies equally our musical knowledge and our arithmetical calculations.

On the rhythmical combination of the sonnet our author is more clear in his ideas, and more happy in his expressions. It will afford the reader much satisfaction however to know that all the *possible* variations of the positions of the rhymes in which he may indulge amount in the first system to 408320 and in the second to 740. But of these Mr. Lofft observes "the greater part are either coincident or excluded. In consequence of which the number of species generally in use is only 106, of the regular 52, of the irregular 54. We shall not weary the patience of our readers by carrying him through all the *a. b. c. d.* tables of combinations and permutations in the rhymes of 14 lines, but shall hasten to the work itself; which consists of ONE THOUSAND sonnets in various

various languages. It is amusing however to hear Mr. Lofft making apologies for so small a number of these *petits morceaux* and assuring the reader that his larder is not exhausted.

"If it is imagined because these Sonnets are divided into *ten Centenaries* that I had difficulty to make up the Number; this is a great Error which the *Appendix* will of itself refute. I flatter myself there are *few* indeed which *ought* to have been omitted. And I am sure that there are many which if possible *ought* to have been *inserted*. These *poetic Spirits* have surrounded me in the form of *Sonnets*, as *Charon* is said by the *Poet* to be surrounded by the *Shades* pressing for a *passage*. I have had the same embarrassment of Choice; and great unwillingness of Rejection.

"Navita sed tristis nunc hos, nunc accipit illos;
Ast alios longè submotos arcet arenâ.

"Now these, now those he singles from the Train;
While others he declines, left on the dreary Plain." P. 254.

The one thousand and one of the Arabian nights, are quite lost in the profusion of our author, who has not only given us his ten complete Centenaries of sonnets, but an Appendix at the head, containing about a hundred, and a *Corona* at the tail consisting of sixteen more, besides a *Finale*. Of these many are originals of the best Italian poets, to which are attached translations, generally by the hand of Mr. Lofft. Of these we cannot speak in terms of uniform approbation, the versions being much too luxuriant, and abounding with those misconceptions of the meaning of the original, which we should not have expected from Mr. Lofft. We will take the first that offers itself:

DI PETRARCA.

(CXV.)

"O D' ARDENTE Virtute ornata & calda,
Alma gentil, cui tante carte vergo;
O sol già d' honestate intero albergo;
Torre in alto valor fondata & salda;
O Fiamma, o Rose, sparse in dolce falda
Di viva neve, in che io mi specchio & tergo;
O piacer, onde l' ali al bel viso ergo
Che luce sovra quanti 'l Sol ne scalda

2.

Del vostro nome,—si mie rime intese
Fossin si,—lunge havrei pien Tule & Battra,
La Tane, il Nilo, Atlante, Olympo, & Calpe;
Poi non posso porter in tutte quattra
Parte del Mondo, udrallo 'l bel paëse
Ch' Appennin parte, & 'l Mar circonda, & l' Alpe.

TRANSLATION.

TRANSLATION.

"O MIND by ardent Virtue grac'd and warm'd
To whom my Pen so oft pours forth my Heart;
Mansion of noble Probity, who art
A Tower of strength 'gainst all Assault full arm'd.
O Rose effulgent in whose foldings, charm'd
We view with fresh carnation snow take part!
O Pleasure whence my wing'd ideas start
To that blest Vision which no eye, unharm'd

2.

"Created, may approach—The Name if Rime
Could bear to Bactra and to Thules Coast,
Nile, Tanaïs and Calpe should resound
And dread Olympus.—But a narrower bound
Confines my flight: And Thee, our native Clime
Between the Alps and Appenine must boast." P. 384.

We are surprised at finding *valor* translated *strength*; whereas it constantly signifies "worth" or "probity." The whole line indeed is wretchedly rendered. *Falda* does not signify "foldings;" but "a sloping side," as *la falda d' una montagna*, "the side or slope of a mountain." The "fresh carnation" of Mr. Lofft is exceedingly pretty and poetical; but it is a flower of his own fancy, not to be found in the bouquet of the original. But this, as we suppose, is substituted for *in che io me specchio & tergo*, as we will not suppose that Mr. Lofft can possibly mean

"charm'd
We view with fresh carnation snow take part."

As giving the slightest idea of the Italian expression, which literally signifies "in which I view and purify myself." We say nothing of the pair of lumbering participles "unharmed created," which jostle each other most awkwardly, notwithstanding the division of the sonnet softens the defect to the eye, but we will pass on to the last line, which we are surprised to see so loosely and so ignorantly rendered.—We leave for better Geographers than ourselves to determine what country lies between the Alps and the Apennines, as we had always conceived that the latter formed nearly a right angle with the former; and we do not conceeive that Mr. Lofft means to designate that part of Italy alone which is included the angle, at least if *he* does, Petrarca does not. Petrarca describes Italy as the country which the Apennines divide, and the sea, and the Alps surround, which in our view, is a most correct Geographical designation; and it would have been better, if Mr. Lofft had done the same. But we are still more surprised at this vague and unmeaning translation of Mr. L., when

when we remember that this very line has almost past into a proverb. We cannot suppose that Mr. L. can be ignorant of the two common periphrases used by the Italian poets in describing Italy, which are consecrated by classical usage no less than by the authority of their inventors. The one was first used by Dante in his Inferno, who calls it

" Il paëse ove il si suona."

The second is the line in the sonnet before us

" Ch' Apennin parte, & 'l mar circonda, & l' Alpe.

Both these modes of expression are so classical that we find them perpetually used by the best Italian writers. Thus Algarotti in writing to his master and friend the famous Zannotti, and describing the progress which the authority of da Crusca acquired in dictating the laws of the Italian language, uses this very line as a periphrasis for Italy. Surely the knowledge of this circumstance should have caused Mr. Lofft to be much more accurate in his translation.

The following magnificent and spirited Apostrophe of Alfieri to Rome cannot fail of engaging the attention of the reader.

D'ALFIERI.

ROMA.

" VUOTA insalubre Region, the State
Va te nomando; aridi Campi incolti:
Squalidi, muti, esternati volti,
Di Popol reo, codardo, intanguinato!
Impotente, non libero, Senato
De astuti vil' in folgid' ostro avvrolti;
Ricchi Patrizii, & più che ricchi stolti;
nce, che fa schiochezza d' altrui beato!"

2.

" Citta, non Cittadini: augusti Tempii;
Religion non gia: legge, che ingiuste
Ogni luttro cangiar vede, ma in peggio:
Chiavi che compre un dì, schiudiuno agl' Empii
Del Ciel le porte; or per età vetuste:
Non sei tu, ROMA, d' ogni vizio il seggio?"

Now for a little Alfieri and water——

TRANSLATION.

To ROME.

" UNHEALTHY Land! that callst thyself a State;
Void, desolate! Plains barren and untill'd!

Mute

Mute spectres of a Race: whose looks are fill'd
With guilt, base fears, fierce and ensanguin'd hate!
A Senate, nor to act nor to debate,
Vile paltry Craft in splendid purple veil'd!
Patritians of a Folly less conceal'd
Than their vain Wealth! a Prince, imagin'd Great;"

2.

" By Superstition hallow'd! City proud
Who hast no Citizens! Temples august,
Without Religion! Laws, corrupt, unjust,
From age to age proceeding still to worse.
Keys (as thou saidst) to which Heaven's Portals bow'd
For impious Men—Ah, ROME, the seat of every curse."

25 Aug. 1805. C. L.

We do admire the diluent powers of Mr. Lofft, and the happy metamorphose of the champagne of Alfieri into the sober *gooseberry* of our translator—we will not violate the dignity of the original by exposing the miserable weaknesses, errors, and omissions of the translator.

In some instances however Mr. Lofft is more happy; the two following are perhaps among the most favourable specimens of his translations.

PETRARCA.

(CXXXI.)

" AMOR, che vedi ogni pensier' aperto,
E i duri passi onde tu sol' mi scorgi,
Nel fondo del mio Cor gli occhi tuoi porgi;
A te palese, à tutt' altro coverto.
Sai quel che per seguirti hò già sofferto:
E tu pur via di poggio in poggio sorgi
Di giorno in giorno; & di me non t' accorgi
Chi son si stanco & 'l sentier 'm è tropp'erto."

2.

" Ben veggio di lontan' il dolce Lume
Ove per aspre vie mi sproni & giri:
Ma non ho come tu da volar piume.
Assai contenti lasci i miei Desiri
Pur che ben desiando i' mi consume,
Ne le dispiaccia che per lei sospiri."

TRANSLATION.

" O LOVE, that seest my Heart without Disguise,
And those hard toils from thee which I sustain,
Look to my inmost thought; behold the pain
To thee unveil'd, hid from all other eyes.

Thou

Thou know'st for thee this Breast what suffering tries:
Me still from day to day o'er hill and plain
Thou chasest; heedless still, while I complain'
As to my wearied steps new thorns arise.

2.

"True: I discern far off the chearing light
To which, through tractless Wilds, thou urgest me,
But Wings like thine to bear me to Delight
I want:—Yet from these pangs I would not flee
Finding this only favor in her sight
That not displeas'd my Love and Death she see."

29 Aug. 1807. C. L.

## DI PETRARCA.

(CCXCV.)

"LASCIATA hai MORTE senza Sole il Mondo,
Oscuro & freddo; Amor cieco & inerme;
Leggiadria ignuda; le bellezze infirme;
Me 'sconsolato, & à me grave pondo:
Cortesia in bando, & honestate in fondo.
Dogliomi io sol; ne sol hà da dolerme:
Che svelte ha di virtute il chiaro germe;
Spento il primo valor.—Qual fia il secondo!

2.

"Pianger l' aér & la terra e 'l mar deverabbe
L' human legnaggio; che senza ella è quasi
Senza fior prato, o senza gemma anello.
Non la conobbe 'l Mondo mentre 'l habbe:
Conobb' io, che à pianger quì rimasi,
E 'l Ciel, che del mio pianto hor si fa bello.

## TRANSLATION.

(ELEGIAC.)

"DEATH, Thou the World without a Sun hast left,
Cold, dark, and cheerless; Love disarm'd and blind:
Beauty of Charms, and Grace of Power bereft;
And leav'st me only my afflicted Mind:

2.

"See captive Truth and virgin Softness fade!
I grieve alone: nor only ought to grieve;
Since Virtue's fairest Flower thy spoil is made.
The prime Worth lost what second can retrieve?

3.

"Let Earth, Air, Sea, their common Woes bemoan:
Mankind lament; which, now it's boast is flown,

A gemless

A gemless ring, a flowerless mead appears:
The world possest nor knew it's treasure's pride:
I knew it well, who here in grief abide!
And Heaven, which gains such beauty from my tears.

C. L."

The last of these specimens is clearly the best, and may be fairly termed both an elegant and a spirited translation, and excepting a slur over *à me grave pondo*, uniformly correct.

We now proceed to consider the numerous original sonnets in our own language with which we are presented in these volumes.—The names of Spenser, Milton, Shakspeare, and Gray appear among the best of the contributors, after whom appear as the *Dii minorum gentium* C. Smith, Bowles, Roscoe, White, Collyer, and Co. Some few of these are exceedingly pretty, others mistaken and awkward: some deadly dull, others vivaciously absurd. Our readers will naturally anticipate that Mr. Lofft has not forgotten himself in so large a collection; his own perhaps as they are the most numerous, so are they the most amusing of the whole. We had had some half dozen in honour of Mr. Fox, who appears the chief object of our author's adoration, and we must confess that the offering is worthy of the Divinity. In addition to these panegyrics upon the Patriot, we find two (at least) upon a terrier of the same name.

"ON THE ANNIVERSARY OF A FAVORITE TERRIER WHO STRAYED TO TROSTON

X MARCH: MDCCXCVI.

"FOX! to whose lot hath fall'n a favorite Name,
A Name to social Worth and Freedom dear,
Shall not this day's return some memory claim
Which thee, with all thy woes and cares, left here?
Much hadst thou suffer'd in thy youthful prime;
And man had been thy foe worse than to others time.

2.

"Thy cares, thy fears, are gone!.. and never more
May they return upon thy gentle head:
Nor food and shelter thy faint eye implore
Doubtful; nor chill thy trembling limbs be spread
In agony and dread from hopeless flight
As when thy quivering life here caught the pitying sight.

3.

"Of Her who still protects thee!.. Taxes come
Unkind to thee and thy deserving Race!
Of Dogs or Men Pitt little heeds the doom.
But thee nor tax nor aught more dire displace.

T E'en

E'en should Invasion come, safe be thou still!
And none do ill to thee who dost to nothing ill.
10 Mar. 1797. C. L."

Mr. Lofft appears to have taken his terrier's example, and to have strayed a little out of his metre; it is however most satisfactory to find that "Fox has deserved and continues (17 Sept. 1805) to deserve" so well of his poetical master. We would however prepare the reader for a most severe and afflicting event, which has befallen this aforesaid little amiable terrier.

"FOX, Thou with me ten Years this Day hast spent;
Years which to me have brought much joy, much pain.
But when of Anguish most severe the reign
Thy mute Affection it's mild Comfort lent.
Thee to this sheltering Roof a Spirit sent
Kind to us both!—nought happens here in vain:
And Causes which our Thoughts can least explain,
Small in appearance, teem with great Event.

2.

"The Day which brought thee hither has to me
Been fraught with Cares and Blessings of high Cast:
May those Cares teach my Mind; those Blessings last!
And mayst thou long my walk's * Companion be!
Who in ten Years with me hast trackt a space
That might half Earth's Circumference embrace †. C. L."

This we consider as the most exquisite specimen of the pathos which we have ever met with even in the Della Crusca school; it is a fact, indeed, worthy of being recorded in the annals of pedestrianism that the puppy and his master (however studious and occupied) have in their joint perambulations tracked a space equal to the circumference of the earth. Much as we sympathise with our author's tender feelings upon this melancholy subject, we cannot but congratulate Fox upon his Apotheosis in the poetical heaven. Wherever, indeed, we turn ourselves among our modern bards, *hylax in limine latrat*, a sort of canine philanthropy (the perversion of ideas will excuse the perversion of terms) appears to have seized the poets of the age; puppies are the order of the day from the newfoundland of Lord Byron to the terrier of Capel Lofft. The thousandth of this exquisite collection is inscribed to "my original Bar-gown," and, as the author informs us, was written in the Nisi Prius Court of Bury,

* "This wish has been unavailing. On the 25th April, I lost this most sensible, affectionate, and constant companion; shot, or some way murther'd, I have little doubt, by some malignant and cruel villain. C. L."

† "On an Average, FOX cannot have walkt less with me (studious and occupied though I am) than 10 or 12,000 Miles. C. L."

at

at the Spring assizes. We should have allowed to this idea the claims of originality, had we not remembered " my Night-gown and Slippers" of our good friend G. Colman, which has often made us smile (we trust that Mr. L. will excuse our preference) even in a greater degree than the Bar-gown of our author.

From all that we have said upon these volumes, we fear that Mr. Lofft will have but a very bad opinion of our taste, and will conceive that the " undulating sonnet's graceful sound," (as he terms it) is entirely lost upon our barbarous and uncultivated ears. We can however assure him that to the name of Petrarca we bow with a devotion as strong, as that which animates the breast of Mr. Lofft. But while we admire and venerate the genius and powers of this magnificent poet, we cannot but lament that even he has indulged in too frequent an imitation of his predecessors, the Provençal poets. Wherever he has followed the dictates of his own imagination and taste, his sonnets approach nearest to perfection; wherever, in compliance with the prejudice either of his own education, or of the age in which he lived, he has copied the style of the Troubadours, the harshness and conceits of his models have arrested and broken the stream of his native genius. But if by an ill judged imitation of his predecessors, Petrarca has thrown a shade over the brilliancy of his own poetry, not less has he in return been disgraced by the miserable mimicry of modern sonnetteers, who conceive that the flowers of Italian poetry are but an anomalous bundle of harsh *concetti*, whining sentimentality, and harmonious nonsense. The best modern poets of Italy itself have generally avoided this fatal misconception, and have adopted a manliness of style, which is of itself the severest satire upon those ill-judging pedants, who propose to themselves the Italian poets of the fourteenth and fifteenth century as models of imitation.

Algarotti, that universal genius, who united the most discriminating taste to the most profound knowledge of Italian literature, and displayed in his own poetry the judgment which he so successfully displayed in his criticisms upon others, has reprehended with much severity, the pedantry of those, who have so industriously copied the errors and conceits of Petrarca, and appear happy to partake in his failings rather than his fire. To substitute affected expressions, overstrained conceits, and unmeaning ornament in the place of manly vigour, native brilliancy, and unalloyed elegance, is to throw into circulation a species of false coin, which is never adopted but as a last resource, and is never introduced, but when the real specie can be no longer supplied. We shall not say that all the English sonnets in this vast collection are subjected to this censure; some indeed are written in the best taste, and according to the truest models of the Italian school; but we can fairly assert that it would have

been as well, if by far the greatest proportion of the whole had not been written, and much better if they had not been published.

Notwithstanding, however, all their faults these volumes are not without considerable merit. Mr. Lofft has evidently paid the greatest attention to this department of literature, and is a man of much scholarship and information. Many parts of his Preface are both useful and good, and with his short biographical memoirs of those who have excelled in this species of composition, we were highly gratified. We know of no author who has collected so much information within so small a compass. Had Mr. Lofft contented himself with two volumes instead of five, and reduced his centenaries to one third of their number, giving us two hundred of the finest specimens of the Italian sonnet, and dividing the remainder between the finest translations and the best original sonnets in the English language, (omitting his own); had he reduced his Preface also to one third of its present compass, and cropped all its adscititious flowers which contribute neither to its ornament nor to its utility, the publication before us would have had as fair claims to the attention of the public, as any which we could name in this neglected department of literature. Mr. Lofft complains of the ridicule and contempt with which the school of the Italian sonnet has been so universally treated. There are very few, we confess, who have learning enough either to understand or appreciate its real beauties; while there are many, who have taste enough to feel digust at the pedantic affectation and frivolous absurdity of its pretended patrons. The SONNET has suffered far more from its friends than from its enemies.

The selection from the Italian authors is generally good; we cannot however but remark a strange perversion in a sonnet which Mr. Lofft has ascribed without hesitation to Dante:

" DANTE.—CHE SIA L'AMORE.

" MOLTI volendo dir che foss' AMORE
Desser' parole assai; ma non potero
Dir di lui in parte che' assembrasse il vero,
Ni diffiner qual fosse il suo valore.
E alcun fu qui disse ch' era ardore
Di mente, imaginato per pensiero;
Ed' altri disser' ch' era desidero,
Di voler, nato per piacer del Core.

2.

" Ma io dico ch' Amor non ha sostanza,
Ne è cosa corporal' ch' abbia figura,
Anzi è un' Passione in dizianza
Si ch' il voler del Cor ogni altro avanza,
E questo basta fur ch' il Piacer dura." Vol. III. P. 490.

We

We cannot conceive any reason why Mr. Lofft should have given us so mutilated a copy of the *minor system* as he terms it. A sonnet of thirteen lines would set metre as much at defiance, as many in this collection set common understanding. The following is the copy in its genuine and unmutilated condition:

"Ma io dico ch' Amor non ha sustanza,
Nè è cosa corporal ch' abbia figura:
Anzi è una Passione in dizianza;
Piacer di forma, dato per natura,
Sicchè 'l voler del cor ogni alto avanza;
E questo basta fin che 'l piacer dura."

We should out of courtesy suppose that the fourth line had fallen out in the printing, did we not find that it is also omitted in the translation: we wonder that after all his *a, b, c* tables, that Mr. L. should have been guilty of such an omission. We should also hint to Mr. L. that this sonnet is not generally allowed to claim Dante for its author. We find it indeed in a work published under the title of *Opera Moralissima di Diversi* under the name of another, and according to Bellamano under the title of *Incerto.*

We are also surprised that Mr. L. by consulting some bad edition should have spoiled a sonnet of Fontenelle, which according to La Harpe is the only one in the French language which deserves the name. The following is Mr. Lofft's copy:

FONTENELLE.

"'JE suis,'—crioît jadis APOLLON à DAPHNE,
Lorsque tout hors d' haleine il couroit après elle
Et lui contoit pourtant la longue kirielle
Des rares qualités dont il étoit orné,—
'Je suis le Dieu des Vers; je suis bel Esprit né'—
Mais les vers n'étoient point la charme de la Belle.
'Je suis joueur du Luth—Arrêtez'—Bagatelle:—
Le Luth ne pouvoit rien sur ce Cœur obstiné!

"'Je connois la Vertu de la moindre racine;
"Je suis,—n' en doutez point,—Dieu de la Médecine!"
DAPHNE' couroit plus vîte à ce mot si fatal:
Mois s' il eût dit,—Voyez quel est votre Conquête,
Je suis un jeune Dieu, beau, galant, liberal,—
DAPHNE', sur ma parole, auroit tourné la tête."

Vol. I. Append. P. 229.

Whereas the four last lines should appear in the following form:

"Daphné *fugoit encore* plus vîte *que jamais*
Mais s' il eût dit—Voyez quel est votre conquête,

Je

Je suis un jeune Dieu, *toujours beau, toujours frais*
Daphné sur ma parole, auroit tourné la tête."

The reader will immediately observe the elegance and spirit which they assume in this latter form. The edition which we have consulted is by no means a scarce one, being that of Paris, 1790, 8vo. and we are at a loss to imagine from whence Mr. Lofft copied his perverted reading.

We cannot conclude this article without noticing the elegant and sentimental title which Mr. L. has affixed to his work LAURA, and the reasons which he assigns for its adoption.

"I have nam'd the Selection, LAURA: in affectionate and respectful remembrance of Petrarch, and of that *mysterious* Passion to which we owe that the Sonnet has such celebrity; and to which, in a great measure, we are indebted for the Taste and Refinement form'd and diffus'd by his delicate and cultivated Genius, by whose peculiar amenity, purity, tenderness, calm and disgraceful elevation, the *Style*, the *Poetry*, the *Sentiments* and the *Manners* of ITALY, and progressively of EUROPE, have been so happily influenc'd.

"A farther Consideration had its share in determining the Choice of the *Name:* which is, that many Female Poets have grac'd this elegant Department of Poetry: many of whose beautiful Productions will be found in these Volumes." Vol. I. Pref. P. ii.

Happy are Petrarca and Mr. Lofft in their several LAURAS. Our author and his mysterious mistress *we* also shall bear in affectionate and respectful remembrance, taking leave of him in the words of Mercutio;

"O flesh! flesh! how art thou fishified. Now is he for the numbers that Petrarch flowed in.—LAURA to his lady was but a kitchen wench: marry, she had a better love to be-rhime her."

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ART. V. *Old English Plays; being a Selection from the early Dramatic Writers.* Martin. 1814.

THE lamentable state of the dramatic literature of the present age has long been a source of irritation and regret to those critics, who, fresh from the productions of ancient days, turn away in disgust from the maudlin and prosaic nonsense of our modern theatrical sentimentalists; repeated censures seem at length to have awakened a feeling among the public, and to have convinced them, that there really is something defective in what they have been accustomed to tolerate, if not to admire; they begin now to venture

venture themselves up to the fountain head of our dramatic poetry; and the moment they are fully awakened to its native purity and sweetness, we confidently predict a reform. That a taste for the literature of the reign of Elizabeth is spreading among us, we are satisfied from many circumstances, but by none more than the republication of the authors of that age; and this very evidence itself leads us to conclude it will yet spread much farther; for we can account in no other manner for the apathy that has hitherto existed towards the contemporaries of the greatest genius of the world, than from the extreme difficulty of procuring their works, and the fully proportionate labour of discovering their beauties amidst the overwhelming errors of an old quarto.

Whoever sits down to present the world with an edition of any one of the dramatic writers of that age, should bring to the undertaking a capability of application and research, which no labour nor disappointment shall overcome, and an admiration of his author so far bordering on enthusiam, that the hopelessness of commendation for his own labours shall not deter him in his course: in fact, no man has of late years ventured to undertake it. Massinger and Beaumont and Fletcher were edited before Mr. Gifford or Mr. Weber were born; and though the labours of these gentlemen are by no means to be undervalued, they are not to be opposed to that of printing directly and without assistance from the quartos. Mr. Gifford's Massinger, however, is so admirable a specimen of what editing should be, that we cannot suffer an opportunity to pass of declaring, that it is in our opinion a most extraordinary work in point of accuracy, though not of research, that has for years appeared among us. Dodsley's edition, it is true, preceded the present undertaking; little however can be said to have been done in this department untill the time of Mr. Reed; and indeed an edition of these works would then have been a labour something more alarming than it is now, with all the assistance he gained from the researches of such men as Steevens, Malone, and others, too numerous to be particularised. There is another difficulty, however, in the present work, and that no small one, which the editor of a single author has not to encounter; we mean the judgement to be exercised in the selection; and this is a point which will be immediately considered in the work before us. The portion that has yet appeared is occupied with two plays from Marlowe, *three from Lilly*, three from Marston, two from Dekker, and two from Chapman. Of this selection we shall proceed to speak more minutely; but we cannot suppress our astonishment at finding in a professed *selection*, and one so limited, *three plays of Lilly*. *Of Lilly*, the most silly, puerile, and

and ridiculous writer of that, or perhaps any other age. As a literary curiosity we might have been content to submit to one; consoling ourselves, that it would exhibit to the world the nonsense which may possibly be palmed upon, and pass current among them; for Lilly was a favourite in his day, and Euphues bewitched all the women of the court of Elizabeth; but that an editor should sit down, and seriously present the public with such stuff, two hundred years after it is deservedly forgotten, is a lamentable specimen of "the trash of ancient days," that may be raked up, if the spirit of revival is not carefully and minutely attended to. After this, it can scarcely be expected of us, that we should wade through Lilly for the purpose of minute criticism; and, in brief, if the reader will open the 1st volume, p. 341, and read Pan's song, which we confess has some merit, we believe he will not have missed a single line worthy of observation in the *three plays* of this wretched and miserable trifler.

To return now to a man who ought first to have engaged our attention, it would almost be sufficient to observe, that he is, in every particular, the opposite of Lilly. With a genius either minute or excursive, a language delicate or powerful, Marlowe has succeeded alike in the tremendous flights beyond reality and existence, or in the more quiet and familiar scenes of life and love. His versification is sometimes exquisitely harmonious, and he rarely or never, in the serious part of his plays, descends to tediousness; yet, with all these qualities, there are great objections to Marlowe: to confine ourselves to the plays before us: nothing can be more stupid, trifling, or contemptible, than his attempts at humour in Faustus; or more abhorrent and disgusting than the conduct of Eleazer and the Queen Mother in Lust's Dominion: as observed by the Editor, "the open representation of the Devil in the former, is less disgusting than the introduction of him in the latter, in the garb of a Moor;" and after this, who would have expected to learn, that "Lust's Dominion is a *much* better play?" but so it is. The reader will be enabled to form a tolerably correct idea of the powers of this extraordinary man from these two plays: the death scene of Faustus is awful beyond any thing we are acquainted with; yet the hand that armed him in all his terrors, was able to picture women, when it suited his occasion, with all the allurements of imagination, and in all the deliciousness of language. Such is his representation of the Queen in the 1st Act of Lust's Dominion: and the portraiture of Maria throughout, is scarcely inferior to the delicate penciling of Fletcher's happiest moments. But the reader will be naturally anxious for some evidence of this, and the following brief description of hell,

hell, given by an atttendant spirit in answer to the enquiries of Faustus, though it will afford him no adequate conception, will exhibit Marlowe not entirely divested of his powers.

" Hell hath no limits, nor is circumscribed
In one self place; but where we are is hell,
And where hell is, there must we ever be;
And to be short, when all the world dissolves,
And every creature shall be purified,
All places shall be hell that are not heaven *." Vol. I. p. 30.

Of his more delicate and luxuriant descriptions we may take the following:

" *Queen.* Why dost thou frown? at whom?
*Eleuz.* At thee.
*Queen.* At me!
Oh! why at me? For each contracted frown,
A crooked wrinkle interlines my brow:
Spend but one hour in frowns, and I shall look
Like to a beldam of one hundred years.
I prithee speak to me, and chide me not;
I prithee chide, if I have done amiss,
But let my punishment be this, and this †. [*Kissing him.*
I prithee smile on me, if but awhile,
Then frown on me, I'll die: I prithee smile!
Smile on me, and these two wanton boys,
These pretty lads that do attend on me,

---

* We have corrected the punctuation of this passage, but more of this hereafter. There can be little doubt that Milton (who was extremely well read in the poets of Elizabeth's reign, and is generally believed to have assisted his nephew Phillips in his *Theat. Poet. Anglicanorum*) had this passage in his memory, when he wrote the following description of Satan in view of Eden, and in justice to Marlowe, we do not think he has exceeded it.

——— " horror and doubt distract
His troubled thoughts, and from the bottom stir
The hell within him; *for within him hell*
*He brings, and round about him, nor from hell*
*One step, no more than from himself, can fly,*
*By change of place.*"

† ——— " it is too much of joy;
*And this, and this,* the greatest discords be [*Kissing her.*
That e'er our hearts shall make." Othello, Act. 2.

As Steevens observes, it is not improbable, that Shakespeare might have perform'd in Marlowe's play.

Shall

Shall call thee Jove; shall wait upon thy cup,
And fill the nectar; their enticing eyes
Shall serve as crystal, wherein thou may'st see
To dress thyself, if thou wilt smile on me:
Smile on me, and with coronets of pearl,
And bells of gold circling their pretty arms,
In a round ivory font these two shall swim,
And dive to make thee sport." Vol. I. p. 95.

There is an earnestness, a feeling, and a delicacy about this that would not have disgraced the sweetest of our modern poets.

Marston who follows next in the selection, was a writer of a different description. Wanting the powerful, and awe-striking genius of his predecessor, he is distinguished principally as a minute and critical observer of men and manners. He has scarcely a single play in which a character is not introduced lashing the vices and follies of the age *. Marston, however, exhibits occasionally higher powers; but a just exception might be made to him, that he too frequently disfigures a fine idea with harsh, and uncouth language. To satisfy our readers of this, we select the following description from Antonio and Mellida, in which the first part is a striking evidence of his defects, and the latter of his genius.

" His wounds being dressed, and life recovered,
We 'gan discourse; when lo, the sea grew mad,
His bowels rumbling with wind passion;
Straight swarthy darkness popp'd out Phœbus' eye,
And blur'd the jocund face of bright-cheek'd day;
Whilst cradled fogs mask'd even darkness brow;
Heav'n bad's good night; and the rocks groan'd
At the intestine uproar of the main:
Now gusty flaws strook up the very heels
Of our main mast; whilst the keen lightning shot
Through the black bowels of the quaking air.
Straight chops a wave; and in his sliftred paunch
Down falls our ship, and there he breaks his neck,
Which in an instant up was belkt again:
When thus this martyr'd soul began to sigh.
' Give me your hand (quoth he;) now do you grasp
Th' unequall'd mirror† of rugg'd misery:

* In the three plays in the present selection, for example, we have Feliche, Qadratus, and Faunus.

† *Unequal* mirror " is the reading of the quarto, which is retained by the editor, who explains it" " the partial and unjust representative;" this is refining something too much: we have no doubt the right reading is restored.

Is't not a horrid storm? Oh! well-shap'd sweet,
Could your quick eye strike through these gashed wounds,
You would behold a heart, a heart, fair creature,
Raging more wild than is this frantic sea.
Wil't do me a favor? If thou chance survive,
But visit Venice, kiss the precious white
Of my most—nay all, all epithets are base
To attribute to gracious Mellida!
Tell her the spirit of Antonio
Wisheth his last gasp breath'd upon her knee.'
Alas the flinty rocks groan'd at his plaints!
'Tell her (quoth he) that her obdurate sire
Hath crack'd his bosom;' therewith all he wept
And thus sigh'd on. 'The sea is merciful!
Look how it gapes to bury all my grief:
Well, thou shalt have it; thou shalt be my tomb;
My faith in my love live; in thee die woe;
Die unmatch'd anguish, die Antonio!'
With that he totter'd from the reeling deck,
And down he sunk." Vol. II. P. 125.

The readers must not imagine we have selected this as the choicest specimen of our author's ability; it is by no means equal to the 1st Scene of the 3d Act of the same play, which, as has been observed, bears a striking resemblance to, and is little inferior, to some parts of the Lear of Shakspeare: many others are of equal, if not superior merit to the one we have selected; and there are very few of equal length that would not more effectually have exhibited his peculiar manner of thinking and speaking; for Marston, though he has occasionally some fine touches of genuine poetry, is rarely borne away with it beyond himself; he has nothing of that extraordinary power so conspicuous in Shakspeare of entering altogether into the peculiarities, and manner, and language of the character he would pourtray: We believe it would be difficult to adduce any passage of equal length to the one we have given, and the opening of the 3d Act above referred to, in which the hand of Marston is not to be traced by the satiric humour running throughout it. We must, however, proceed in our task, and enter upon the consideration of Dekker, who has no small claim upon our attention.

In the biographical notice prefixed to his plays, it is observed by the editor,

"That under easier circumstances he (Dekker) might have been less voluminous and more accurate; but the writer for bread has usually little regard for posthumous fame, and in some of his dramatic works we can imagine him hurrying to complete his labors, and receive his reward."

When,

When, indeed, we called to our recollection that this man was throughout life contending with misfortunes, which perhaps eventually overwhelmed him; that he was always the companion of want, wretchedness, and the most abject misery; with no other means of support, but the precarious produce of his literary labours; that he was for years the inhabitant of a jail; that his known productions exceed seventy; and that in all probability from the nature of them, more are forgotten than have passed down to us; we readily concurred in the Editor's observation; but when we perused his "Old Fortunatus," and discovered the extraordinary genius that poem exhibits (for as a dramatic poem only it can now be read) and of which the editor seems fully aware, we could not but wonder at the cold and somewhat contemptuous language, in which he speaks of his productions, and terms him "Dekker something more correct." Now, it is our opinion, viewing the poem amidst all its contemporaries, and after all that was the Augustan æra of our literature, it

> "——— above the rest
> In shape and gesture proudly eminent,
> Stood like a tower."

Under happier circumstances, we can imagine its author contending with success against any genius of his age, Shakspeare, and perhaps Fletcher excepted. Upon the subject of the poem we can add nothing to the apology which the editor prefixed; but we cannot allow ourselves to dwell longer upon critical disquisition of this admirable work, but we shall proceed to present our readers with more lengthened extracts: not that any portion our limited space will allow, can afford him any adequate idea of its poetic beauties. The following is the impassioned address to Fortune of one of the deposed kings.

> "Accursed queen of chance! what have we done,
> Who having sometimes like young phaetons,
> Rid in the burnish'd chariot of the sun,
> And sometimes been thy minions, when thy fingers
> Weav'd wanton love-nets in our curled hair,
> And with sweet juggling kisses warm'd our cheeks,
> Oh! how have we offended thy proud eyes
> That thus, &c. &c." Vol. III. P. 111.

The next extract is Fortune's reply; we make no application of the passage, leaving it altogether to the reader's judgment.

> "Behold you not this globe, this golden bowl,
> This toy called world, at our imperial feet?
> This world is Fortune's ball wherewith she sports:
> Sometimes I strike it up into the air,

And

And then create I emperors and kings;
Sometimes I spurn it; at which crawls out
The wild beast multitude: curse on, you fools!
Tis I that tumble princes from their thrones,
And gild false brows* with glittering diadems;
Tis I that tread on necks of conquerors;
And when like semi-gods they have been drawn
In ivory chariots to the capital,
Circled about with wonder of all eyes,
The shout of every tongue, love of all hearts;
Being swoln with their own greatness, I have prick'd
The bladder of their pride, and made them die,
As water bubbles, without memory:
I thrust base cowards into honor's chair,
Whilst the true spirited soldier stands by
Bare headed, and all bare; whilst at his scars
They scoff, that ne'er durst view the face of war:
I set an ideot's cap on virtue's head,
Turn learning out of doors, clothe wit in rags,
And point ten thousand images of loam
In gaudy silken colours: on the backs
Of mules and asses I make asses ride,
Only for sport to see the apish world
Worship such beasts with sound idolatry."

For the length of our extracts from this poem, we have no other apology to offer but their extreme beauty. The following is the speech of Fortunatus when Fortune offers him his choice of "wisdom, strength, health, beauty, long life, and riches."

"Oh, whither am I wrapt beyond myself!
More violent conflicts fight in every thought,
Than his whose fatal choice Troy's downfall wrought.
Shall I contract myself to wisdom's lore?
Then I loose riches; and a wise man poor,
Is like a sacred book that's never read,
To himself he lives, and to all else seems dead†:
This age thinks better of a gilded fool,
Than of a thread-bare saint in wisdom's school:
I will be strong: then I refuse long life;

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* Usurpers.

† The editor observes, "our poet may here allude to a passage in the book of Ecclesiastes, chap. 9. 14th and following verses." It is more than probable he did. Though the dramatic authors of that time are not always successful in their application of passages from the sacred writings, they were extremely well read in them; we wish we could add as much for the poets of our own times.

And though mine arm should conquer twenty worlds,
There's a lean fellow beats all conquerors:
The greatest strength expires with loss of breath;
The mightiest, in one minute, stoop to death.
Then take long life, or health: should I do so,
I might grow ugly; and that tedious scroll,
Of mouths, and years, much misery might inroll:
Therefore I'll beg for beauty; yet I will not,
The fairest cheek hath oftentimes a soul
Lep'rous as sin itself, than hell more foul:
The wisdom of this world is idiotism;
Strength, a weak reed; health, sickness' enemy,
(And it at length will have the victory;)
Beauty is but a painting; and long life
Is a long journey in December gone,
Tedious, and full of tribulation."

Let the proud heart think on this.—We confidently hope we have given the reader sufficient extract to have awakened him to its beauties; they are not, however, culled from the whole poem, and here brought together; they are all to be found in the 2d Scene of the 1st Act, where several others of equal beauty will present themselves to his notice.

Of all the poets of that age, Chapman* perhaps received the most commendation during his life. That he was altogether deserving of it, we are not inclined to admit; but though as a dramatic writer inferior to the galaxy of genius which sheds a lustre over those times, he has been equalled by few, and exceeded by still fewer of the poets of after times. His style is often turbid and inflated, and not unfrequently obscure; this is still more evident in his translations than in his dramatic writings; but we shall present the reader with the following extract from his tragedy of Bussy D'Ambois. It is part of the description of the fight between D'Ambois and Barrisor, which in point of spirit Chapman has rarely equalled.

* * * * * * * *

" And then like flame and powder they commixt,
So sprightly, that I wish'd they had been spirits,
That the ne'er-shutting wounds, they needs must open,

* The editor is, by quoting it, inclined to support the opinion of Wharton, that Chapman's translation of Hesiod was never published. We have, however, seen a copy; it is entitled " The Georgicks of Hesiod, by G. Chapman," 1618, and is dedicated to Sir Francis Bacon. There is prefixed to it commendatory verses by Michael Drayton and Ben Jonson.

Might

Might as they open'd shut, and never kill*:
But D'Ambois sword (that lighten'd as it flew,)
Shot like a pointed comet at the face
Of manly Barrisor; and there it stuck:
Thrice pluck'd he at it, and thrice drew on thrusts,
From him, that of himself was free as fire;
Who thrust still as he pluck'd; yet (past belief!)
He with his subtle eye, hand, body, 'scaped:
At last the deadly-biting point tugg'd off,
On fell his yet undaunted foe so fiercely,
That (only made more horrid with his wound,)
Great D'Ambois shrunk, and gave a little ground"
&c. &c. &c. Vol. III. P. 258.

Of the manner in which this work has been edited, it now becomes our duty to make some observations. For perseverance our readers will be inclined to give us some credit, when we assure them almost every line has been collated with one or more of the quartos; and though we do not intend to present them with more than a brief abstract of our labours, which moderately compressed would occupy more space than we can possibly allow, we may demand for our opinion that it shall on particular points be received as conclusive, though we shall not bring forward the evidence which directed us in the forming it. From the minute and careful examination we have given to it, we are convinced that it was undertaken without any settled plan, or sufficiently matured deliberation. It is impossible by any other means to account for the opposite system that has, in different parts of the work regulated the editor's proceedings: in the early part of it, for instance, a needless deference has been paid to the quartos, even to the pointing and stage directions; when it is notoriously known that punctuation was then in its infancy †, and that these copies, printed from the prompt books, contain

* Here is another evidence that Milton was a close and attentive reader of the dramatic writers of that age: as observed by the editor. "It is not improbable that he might have taken a hint from this beautiful passage."

"Yet soon he heal'd: for spirits that live throughout
Vital in every part, not as frail man
In entrails, heart, or head, liver or reins,
Cannot but by annihilating die:
Nor in this liquid texture mortal wound
Receive, no more than can the fluid air."

† The note of admiration was hardly known. The earliest instance we remember to have met with, is in one of the quartos of Shakspeare of 1600.

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all the minute directions to the property man, without one tenth of such as are necessary to give *the reader* an idea, of what is absolutely wanted for the understanding of the progress of the scene. Another evidence, if another can be wanting, may be discovered in the Notes: in the two first numbers we have little more than the various readings of the quartos*; whereas the four or five following are absolutely overburthened with them. It must be quite unnecessary, we think, to inform the reader that "*coz'ned*" means "*cheated*," (vol. i. p. 206;) that "*fond*" is sometimes used "*foolish*," (p. 207;) that "*to cog*" has two meanings, (p. 210;) that "*stauch*" means "*stop*," (p. 244;) or to give an explanation of such words as "*brewish*," (p. 248;) "*cotton*," (p. 256;) *gascoyns*," (p. 259;) "*pose*," (p. 266;) and this last with two extracts from Chaucer, one from Beaumont and Fletcher, and a reference to Hollingshed; "*natural*," (p. 269;) "*bruited*," (p. 274;) "*giglot*," (p. 277:) but we will not tire our reader's patience; and to do the editor justice we must confess he has somewhat corrected this minute humour, and began, soon after our last reference, to think it probable that his reader as well as himself might, in their younger days, have had a peep into an old black letter work, written by one Maister Dilworth. This trifling however is principally spent on Lilly; and it may serve as some sort of apology for the editor, that his mind was weakened down by the minute perusal of the milk and water of the original: many of his Notes afterwards exhibit some research, and throw a light on the manners, customs, superstitions, and particularly the peculiarities of the dress of that age. We must at the same time give it as our opinion, that some few passages are erroneously explained, that some opinions are not sufficiently supported and confirmed, and that some difficulties are passed over without the necessary elucidation. Of the first class the observation of Tellus (vol. ii. p. 38.) might have taught him that his explanation of the word "*cammock*" (vol. i. p. 214.) was certainly erroneous; and if he had inquired of any "skincker" (which he learnedly explains cupbearer) at any public-house in the neighbourhood of London, he would have learnt, that the *plant* called "*burrage*" is referred to by Quadratus, vol. ii. p. 266: again (p. 279.) he explains "*ingle*" to mean "darling" or "favorite," adding "it is however sometimes used in a much more objectional sense;" when the fact is he has confounded it with the word *enghle* which differs from it altogether, in derivation, as well as mean-

* The first edition of Faustus was certainly never seen by the editor: we speak positively from having collated some pages of that edition.

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ing. There is a note also (p. 218.) on dress, the conclusion of which may mislead the reader, if the editor himself was not misled by it:

"I have before mentioned the extravagant adornment of a hat-band; gloves and hats were sometimes equally expensive; and if we may take the devil's word for it, they had

"Garters and roses, *fourscore pounds a pair.*"
The Devil is an Ass.

Now the truth is, that Jonson in keeping up the character has made him exaggerate confoundedly; and the editor might have discovered a more sober elucidation of the passage from old Stow (who talks of "*garters*, and *shoe-roses* of more *than five pounds* price," and enough in all conscience! On our second assertion, that some want further confirmation and explanation, we may observe, that his note on the Chevalier Bayard does not sufficiently explain the allusion in the text: Bayard, like Hector, was afterwards used as a term of contempt; in proof of this take the following from "The World runs on Wheels," &c. a work by Taylor the Water Poet,

"A rakehell, a makeshift, a scribling fool,
A *famous Bayard* in citty, and school."

The Note upon "squibs *runing upon lines*" might have been further, and better elucidated from a stage direction in another play of the same author's: "If it be not a good play the Devil is in it," where Ruffman says

"You shall see
At opening of this hand, a thousand balls,
Of wild fire, flying round about the air—there!
[*Fireworks upon lines.*"

Again, vol. iii. p. 56, Prince Henry's speech to Bardolph when the latter talks of blushing, might have been adduced, "O villain, thou stol'st a cup of sack eighteen years ago, and wert *taken with the maner*; and ever since thou hast blush'd extempore:" and (p. 129,) but we speak here from memory, we believe "Prestor John" was not a name "commonly given to the King of India," but to a *supposed Christian King in India:* and lastly he might have shewn the *point* of one part of D'Olive's admirable description of the puritanic weaver:

"——— purblind he was
With the *Geneva-print*—"

by adducing a similar play on the word from the "Merry Devil of Edmonton," and Massinger's "Duke of Millain." The

Note also, p. 257, required all the support that could be brought forward; and though we have no objection to it as it now stands, we are surprised the editor did not produce an evidence so conclusive, and so much within his reach, as the preface prefixed to the Folio of 1647, of Beaumont and Fletcher, when the Stationer, in allusion to "The Wild Goose Chase" supposed lost, concludes "therefore now *I put up this Si Quis*, that whosoever hereafter happily meets with it shall be thankfully satisfied if he please to send it home." Of the general sense of Shadow's speech, (vol. iii. p. 145,) we confess we have not a much clearer idea than the editor, but he might have found his conjecture confirmed, that the right reading is "*pyes*" and not "*pipes*," in Middleton's "Any Thing for a Quiet Life," where old Frank says, in allusion to George's mistress, "I have heard she's a terrible woman;" to which George replies, "Yes, and the miserablest! her sparing in house-keeping has cost him somewhat, the *dagger-pyes* can testify." In confirmation of the last assertion, that some difficulties are passed over altogether without elucidation, we shall produce the following from "What you Will," (vol. ii. p. 248,) where Lampatho observes

> "Now is my fury mounted! fix your eyes,
> *Intend* your senses, bend your listening up,
> For I'll make greatness quake.—"

It is evident that "*intend*" is here used in a peculiar sense. It was not however uncommon at that time, as he might have shewn by a reference to "The Four Prentices of London," (Act I. Sc. I.;) "The Poetaster," of Ben Jonson, (Act. I. Sc. I.;) and Massinger's "Emperor of the East," (Act. I. Sc. I.) The same may be observed of the word "*purchase*," in Bidet's speech in the same play, (p. 282;) "Thou shalt loose thy share for it in our *purchase*," where it means *the spoil* about to be got by the fraud practised on Simplicius. It is commonly used in this sense by the dramatic writers of the age; see Bartholomew Fair, (Act. II. Sc. II.;) The Alchemist, (Act. IV. Sc. VII.;) The Second part of the Honest Whore, a Mad World; my Masters and Green in his Notable discovery of Cozenage, where he observes, on "Cony Catching Law," (Sign E. 3,) that "the money that is won," is called "the *purchase*." We have now done with this division of the work, and we believe we have satisfactorily proved our assertions: we will not however mislead our readers; these are almost things of course in publications of this nature; and we are willing in justice to give the editor praise for his notes, which generally do him great credit.

There remains for us now only to speak of the biographical notices

notices prefixed to the plays of each author: on this subject the editor justly observes in his life of Marston, that "biography was so little attended to in the reign of Elizabeth, that it would be in vain to seek among contemporary writers for a connected life of a dramatic author; a few sentences scattered by accident must alone repay the labours of research:" this is all very true; but we trust the editor does not intend to tell us that he has generally bestowed much research on this portion of the work at least; nor can he mean that research is useless; for on this very life of Marston he certainly has bestowed some pains, and though he has added very little to our previous stock of knowledge, he has removed a huge mass of error that disfigured it. It cannot however be expected, that we should review each life separately. To take the first as a specimen of the whole will abridge our labours, and will do the editor full justice as it may be considered altogether the best. In the enumeration of the few passages relating to Marlow to be found in the writings of his contemporaries, we certainly expected to have found the following from the Return from Parnassus, an anonymous play, acted by the Students of St. John's College, Cambridge.

"*Jud.* Marlow was happy in his buskine muse,
Alas! unhappy in his life, and end;
Pity it is, that wit so ill should dwell,
Wit lent from heaven, but vices sent from hell.
"*Ing.* Our Theatres have lost, Pluto hath got,
A Tragick penman for a dreary plot."

Gabriel Harvey too, in his "Four Letters and certain Sonnets," &c. 1592, has the following allusion,

"Thou Green were a Julian, and *Marlow a Lucian.*"

and from the date of that pamphlet we are inclined to believe that Marlow died before 1592. Upon the subject of his death some minute particulars might have been collected from "The Golden Grove," by W. Vaughan, 1608; and Mr. D'Israeli in his Calamities of Authors, observing upon the personal courage of Ben Jonson, writes, "another time he [Ben Jonson] killed his man in a fray; and this, as Sir Egerton Bridges notices, in one of those curious volumes, of which only a few copies issue from his private press, was *Marlow the poet.*" When Mr. D'Israeli was writing this we wish he had informed us in which of the *curious* volumes the information might be found; we do not recollect it, but the opinion will receive strong confirmation from a passage in the Satiro-mastix of Dekker, where Tucca says to Horace (under which name it is almost unnecessary to inform the reader Jonson was satirised,) "Art not famous enough

enough yet, my mad Horastratus, *for killing a player*, but you must eat men alive." In the list of Marlow's works also the editor might have inserted the following extract from the books of the Stationers Company: "Lucan's first booke of the famous civill warr betwixt Pompey and Cæsar. Englished by *Christopher Marlow.*"

The encreasing interest shewn by the public of late years, towards the literature of the reign of Elizabeth, and our own veneration for it, incline us to give immediate attention to any work tending to facilitate, and enlarge our general knowledge on the subject, and notwithstanding the imperfections of the present publication which our duty has compelled us to point out, we cannot conclude without assuring the reader it has many good points to counterbalance them, and returning our sincere thanks to the editor for having undertaken it.

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ART. VI. *Researches into the Physical History of Man, by J. Cowles Prichard, M. D. &c.* 8vo. 560 pp. 15s. Arch. 1813.

THE nature and causes of the physical varieties which appear in the frame and constitution of MAN, are indeed both a curious and an interesting subject of enquiry; but these, like all other speculations, which cannot be brought to any reasonable conclusion, nor can be made to serve any purpose of practical utility, are too apt to be frittered down into hypothetical theories, and wire-drawn conceits. The cause of Dr. Prichard entering so deeply into these enquiries was neither idle amusement, nor impotent curiosity, but a desire to reconcile in his own mind, the history contained in the books of Moses, with the phenomena displayed in the natural world by the diversified characteristics of the several races of mankind. So far all is well. Against the latter sentence, however, of the preface, we must enter a very strong protest.

"In the course of this essay I have maintained the opinion that all mankind constitute but one race or proceed from a single family, but I am far from wishing to interest any religious predilections in favour of my conclusions. On the contrary I am ready to admit, and shall be glad to believe, if it can be made to appear, that the truth of the Scriptures is not involved in the decision of this question. I have made no reference to the writings of Moses, except with relation to events concerning which the authority of those most ancient records may be received as common historical testimony, being aware that one class of persons would refuse to admit

admit any such appeal, and that others would rather wish to see the points in dispute established on distinct and independent grounds." Pref. P. 3.

How can it possibly be made to appear that the truth of the Scriptures is *not* involved in this discussion? In the first chapters of the book of Genesis we are expressly told that from one man, and from one woman, sprang all the generations which inhabit the earth. Now if it is asserted that from one common stock, such numerous varieties could not possibly have been derived, this very assertion would of itself attack the authority and truth of the Mosaic records. Nor is the question of importance as involving an historical fact alone, and a natural phenomenon; but inasmuch as the whole system of the Christian dispensation is grounded upon the express notion and undisputed fact of one common ancestor, by whose single fall his whole posterity became the subjects of sin and death. "As in Adam all die, even so in Christ shall all be made alive." If Adam existed not, then is the truth of Christianity invalidated, and its whole system, as proclaimed and illustrated by its divine Author, falls to the ground. In this enquiry, therefore, is involved to a vast extent the truth, not only of the Mosaic, but of the Christian dispensation; we are astonished, therefore, to find that Dr. Prichard, whom we have every reason to suppose a sincere believer, is unwilling to "interest any religious predilections in favour of his conclusions," or in other words to argue the question independent of Scriptural grounds. We would not indeed recommend the *circular* mode of argumentation, nor require that he should first take the authority of Scripture for concluding that the whole race of men descended from one common ancestor, and then bring his conclusions to establish the truth of the sacred records: let the question indeed be *argued* upon independent grounds, but let it be remembered, that upon the conclusions, rest the validity of our holy faith. In this, as in every case, we would have it tried at the bar of human reason, and undergo the severest ordeal which strict argument, and universal enquiry can apply, and we doubt not but that it will rise from the *assay*, like gold from the refiner's fire, purer and yet more pure.

Dr. Prichard has informed us, that this enquiry furnished him with the argument of an inaugural essay, published in the University of Edinburgh. This perhaps may explain the motives of his caution respecting "religious predilections," but we can assure him, that the learning and information which he has brought to his enquiry will secure him from the attack of those, who dare not display their infidelity in the face of day, but are contented to vent their virulence against christianity in sly and sarcastic sneers, and to revenge themselves on their Saviour, by

cautiously

cautiously undermining the principles of those who come to receive (as it is facetiously termed) an *education* among them. *Afflavit Deus et dissipantur.* This they know by too fatal experience; with them, therefore, as with honest Jack Falstaff, (we beg the knight's pardon for introducing him among such company) "The better part of valour is DISCRETION."

In his first chapter, Dr. Prichard places, upon grounds sufficiently fair, the mode of reasoning to be adopted upon this subject, and directs his enquiry to the kinds of variations which are chiefly observable in animal nature. The first of these is COLOUR. In the animal world, there is scarcely a species, particularly among the warm blooded animals, which does not exhibit a tendency to assume varieties, to a considerable extent, of colour. The diversities of colour may be arranged under seven principal branches. 1. That of the Albins, or Leucœthiop; the complexion in this race is uncommonly fair; the hair perfectly white; the iris of the eye of a remarkably bright red hue. This variety appears among all nations, but it has been more generally remarked in tribes which are generally of a dark complexion, particularly in Guinea, Ceylon, Java, and Darien. 2. The second variety is marked by hair of a reddish, yellowish, or flaxen colour, a fair and ruddy skin, with the iris of the eye of a light hue, either blue or grey. This was the complexion of the German tribes, and is to this day predominant in those countries, which received their stock of inhabitants from Germany. 3. The third is distinguished by dark and black hair, with the eye of a correspondent hue, with a white complexion, but not of so delicate a tint as the former two. This however becomes brown from the rays of the sun, as among the inhabitants of Tunis, where the women, who are continually protected from the influence of the climate, have a complexion as white as marble. 4. When the hair is long, stiff, and black, with a complexion of yellowish, and almost an olive hue, as among the Mongoles, Mandshurs, Samoeides, &c. 5. A complexion of copper, or even of a more dusky colour with black hair, as among the native Americans. 6. The sixth variation is among the children of negro parents, whose bodies are diversified with black and white spots, not uncommon in the West Indies. 7. Comprises those of a black, dark, or tawny colour. Dr. Prichard traces very ingeniously the analogy between these diversified colours in man, and those in the lower part of the animal creation, and fairly concludes that, as far as colour is concerned, there is no specific difference. Our author proceeds to consider the diversities of FORM, in physiognomy, in the cranium, in figure, in stature, and in the hair, which from the same reasoning drawn from the inferior animals, he makes the same conclusion, and

considers them to be strictly analagous to the changes which other tribes throughout the whole animal creation have a general tendency to assume. We consider this chapter as well worthy the attention of the reader.

In his third Chapter Dr. P. enters still more fully into the enquiry upon general principles, and after a long and most ingenious enquiry into the locomotive power of animals, and their peculiar adaptation to the climates which they inhabit, concludes that it was not within the scheme of nature, (i. e. the God of nature acting by secondary causes) to cover distant parts of the earth with many animals of every kind at once, but that a single stock of each species was produced, which was left to extend itself as facilities of migration lay open to it; or to find a passage by various accidents into countries removed at a greater or less distance from the original point of propagation. This principle he applies most justly to Man.

"Holding therefore the primary production of one family in each kind to be the general law according to which Providence has ordained the animal creation, we shall proceed to consider some of the facts which relate to the migrations of man into distant countries, and to inquire whether any obstacles of considerable moment prevent our applying the general inference, which we have drawn above, to the particular instance of our own species.

"The numerous islands which are scattered over the Pacific ocean are inhabited by barbarous people, who have a very imperfect navigation, and seldom venture purposely out of sight of their own shores, having no vessels but canoes of rude construction, which are very unfit for making long voyages. Moreover, the natives of many of these insular countries have no knowledge of any land beyond their own clusters of islands. If but few opportunities had occurred to Europeans of becoming acquainted with the nations of the South Sea, it would be thought very difficult to account for the population of these islands, and this might be deemed an argument of great weight in favour of the notion of indigenous races. Accurate observations, however, on the manners and languages of these people have put it beyond doubt that they are all of one stock. The languages of the New Zealanders, the natives of the Society islands, and the Sandwich isles, so nearly resemble some of the dialects spoken in the Indian seas, and in the neighbourhood of New Guinea, that individuals from these various quarters mutually understand each other. We are even informed on good authority, that there is a marked, and even in some instances a close affinity, between the languages spoken in Madagascar and in Easter Island. The latter is about 34 degrees distant from the coast of Peru, and seems to be the most remote settlement to which this widely scattered nation has reached. All the islands which are situated more distantly in the Pacific ocean are uninhabited.

"A curious

" A curious incident occurred in the last voyage of our celebrated navigator Cook, which serves to explain, as that sensible writer has observed, better than a thousand conjectures, how detached parts of the earth, especially those which lie far remote in the ocean, may have been first peopled. On this voyage Captain Cook was accompanied by Omai, a native of one of Society isles, who had been brought to England. The circumstance alluded to occurred at the discovery of the island Wateeoo. We shall insert the author's own account of it. ' Scarcely had he (Omai) landed upon the beach when he found among the crowd there assembled, three of his own countrymen, natives of the Society isles. At the distance of about 200 leagues from these islands, an immense unknown ocean intervening, with such wretched sea boats as their inhabitants are known to make use of, and fit only for a passage where sight of land is scarcely ever lost, such a meeting at such a place so accidently visited by us may well be looked upon as one of those unexpected situations, with which the writers of feigned adventures love to surprise their readers, and which when they really happen in common life deserve to be recorded for their singularity.

" It may well be guessed with what mutual surprise and satisfaction Omai and his countrymen engaged in conversation. Their story as related by them is an affecting one. About twenty persons in number of both sexes had embarked on board a canoe at Otaheite, to cross over to the neighbouring island Ulietea. A violent contrary wind arising, they could neither reach the latter, nor get back to the former. Their intended passage being a very short one, their stock of provisions was scanty and soon exhausted. The hardships they suffered while driven along by the storm they knew not whither, are not to be conceived. They passed many days without having any thing to eat or drink. Their numbers gradually diminished, worn out by famine and fatigue. Four men only survived when the canoe overset, and then the perdition of this small remnant seemed inevitable. However they kept hanging by the side of their vessel during some of the last days, till Providence brought them in sight of the people of this island, who immediately sent out canoes, took them off the wreck, and brought them ashore. Of the four who were thus saved one was since dead.' " P. 146.

The difficulty which so long puzzled our ancestors, respecting the first introduction of inhabitants into the continent of America, is now satisfactorily solved by the discovery of the near approach between the Asiatic and American continents. The ancient hieroglyphical tables of the Aytecas, their mode of building, their astronomical knowledge, their religious ceremonies, all point to Asiatic origin. A comparison also between the languages of America and those of the Eastern Asia has been instituted in a very long and laborious treatise by Dr. Barton of Pensylvania,

and

and many strong cases of affinity have been discovered between them. All the difficulties which might arise from migration are satisfactorily removed by our author, and as far as this point also is concerned, we may fairly infer that all the nations of earth, however scattered and divided, proceed originally from one common stock.

The fifth chapter contains an account of those causes which have produced the diversities of the human species. Our author's opinions will appear to the best advantage in his own recapitulation.

"We endeavoured in the first instance to shew that there is no foundation for the common opinion which supposes the black races of men to have acquired their colour by exposure to the heat of a tropical climate during many ages. On the contrary the fact appears to be fully established, that white races of people migrating to a hot climate, do preserve their native complexion unchanged, and have so preserved it in all the examples of such migration which we know to have happened. And this fact is only an instance of the prevalence of the general law, which has ordained that the offspring shall always be constructed according to the natural and primitive constitution of the parents, and therefore shall inherit only their connate peculiarities and not any of their acquired qualities. It follows that we must direct our inquiry to the connate varieties, and to the causes which influence the parent to produce an offspring deviating in some particulars of its organization from the established character of the stock. What these causes are seems to be a question which must be determined by an extensive comparison of the phænomena of vegetable and animal propagation. It appears that in the vegetable world cultivation is the chief exciting cause of variation. In animals climate certainly lays the foundation of some varieties, but domestication or cultivation is the great principle which every where calls them forth in abundance. In the human species we endeavoured to ascertain what comparative effect these two principles may produce, and first to determine whether climate alone can furnish any considerable variation in tribes of men uncultivated or uncivilized. We compared the appearances of two great races of uncivilized people, each of which is scattered through a great portion of the world, and which, taken collectively, constitute nearly all the savage tenants of the globe. It resulted from this comparison, that little effect is produced by the agency of climate alone on savage tribes. Varieties indeed appear more ready to spring up in moderate than in intensely hot climates, but they are not sufficient to produce any considerable change on the race. Civilization however has more extensive powers, and we have examples of the greatest variation in the human complexion produced by it, or at least which can scarcely be referred to any other cause, viz. the appearance of the sanguine constitution in a race generally black. Lastly it appears that

that in races which are experiencing the effect of civilization, a temperate climate increases the tendency to the light varieties, and therefore may be the means of promoting and rendering the effect of that important principle more general and more conspicuous." P. 230.

The four next chapters contain an entertaining account of the physical history of the most remarkable races of men, of the South Sea and Indian islanders, &c. &c. The common origin of the ancient Indians and Egyptians has been traced with much learning and ingenuity, and we congratulate our author upon going over the ground of Bryant and Maurice with so much success. Dr. P. then proceeds to consider the other principal races of men, the Germans, the Cimmerii, the Getæ, the Goths, the Pelasgians, &c. and their connexion with the foregoing. Upon the history of this latter race of men, we are now in anxious expectation of a far more extensive treatise from the hands of Dr. Marsh, from whose luminous and comprehensive view of any subject in which he is engaged, we augur much success in this new enquiry. The following is our author's view of the probable history of the settlements and emigrations of the human species.

"The countries bounded on the East and West by the Ganges and the Nile, on the North by the Caspian lake and the mountainous ridges of Parapamisus and Imaus, and on the South by the Erythræan sea or Indian ocean, appear to have been the region in which mankind first advanced to civilization. It is highly probable that these countries were the primitive abode of our species, in which alone therefore it can properly be considered as indigenous.

"In the first ages, previous to the origin of the most simple arts, while men were as yet too rude to acquire their sustenance by hunting, (or if we receive the Scriptural account of the deluge, before the woods were filled with wild animals,) they apparently obtained their food chiefly by fishing along the sea-shores, or depended for a still more precarious supply on the scanty fruits of the earth. In this state they would of necessity lead a wandering life and extend themselves widely. Different tribes of ichthyophagi or of roaming savages were scattered on each side of the primitive region, wherever an easy progress lay open to them, along the coasts or through the woods of Africa, and around the shores of the Indian islands, of New Guinea and Australasia. To these regions we have traced them in the foregoing pages. The descendants of these dispersed races are still found in the same abodes nearly in their original unimproved condition, savages and negroes, such as we have seen that the stock of their ancestors the primeval inhabitants of Egypt and India were.

"These were the most ancient colonies which emigrated into the distant parts of the earth. Accordingly they exhibit no affini-

ties

ties with the central nations in their languages, manners, or superstitions. For they went forth when language was as yet imperfectly formed, before manners had acquired any peculiar character, and previous to the age of idolatry.

"The condition of mankind in their primeval seats improved. They became hunters, and afterwards shepherds. Sabaism or the worship of the heavenly bodies now prevailed among them. Some tribes of hunters and perhaps of shepherds, ascended the chain of Parapamisus, and spread themselves gradually over the high central plain of Asia, on one side into Siberia and Scandinavia, and on the other into Kamtschatka, and through the adjacent and probably then connected Continent of America. These are the Mongoles and other similar races whom we have traced through Asia, and the North of Europe, and the primitive inhabitants of the New World. In the languages of these nations, though much diversified and very imperfect in structure, a certain degree of affinity may be clearly marked. In their superstitions vestiges remain of the primitive Sabaism, even in their more distant settlements. Their physical characters resemble. In other particulars proofs may be collected in many remote regions of the common origin of these races.

"Meanwhile agriculture was invented in Asia, and the division of labour connected with the institution of casts, which seems to have extended through all the primitive region, gave a new character to human society. The establishment of a governing or military class, and of a sacerdotal class, gave birth to political order. The priests mingling allegory and fable with the early Sabaism, and with the relics of genuine theism and true historical tradition, which had probably been preserved in a few families, framed a complex system of mythology. The mysteries were invented. Philosophy began to be cultivated, and a more perfect language was formed.

"The Celtæ under their Druids, a branch of the eastern hierarchy, advanced into the furthest West, where perhaps some vestiges of previous colonists may be found. They carried with them the mysteries, the doctrine of metempsychosis, the rites of polytheism, the philosophy and the language of the East.

"The Pelasgian and Thracian races established themselves in Asia Minor and passed the Hellespont into Thrace. The former colonized Greece and Italy. The latter passed to the northward of the Danube into the Dacian or Getic country. Tribes of this nation wandered at a later period through the forests of Germany, where they multiplied and encroached upon the Celtæ. Lastly the Medes, delighting in their herds of horses, advanced through the Euxine borders into Scythia and Sarmatia.

"That all these nations, the Celtæ, the Pelasgi, the Goths and the Sarmatæ were comparatively late colonists from Asia we may safely assert, when we consider the strong affinities discoverable in their customs, in their religious rites and doctrines, and in their dialects

dialects which are clearly branches of the Sanscrit and old Persic, and when we remark that most of them may be traced in history still preserved from their primitive settlements in the East." P. 554.

We cannot take our leave of Dr. Prichard without expressing the gratification which we have received in the perusal of his learned, ingenious, and satisfactory treatise. Every fact which he has produced, every argument he has enforced, and every inference he has drawn, has a most powerful tendency to confirm beyond the reach of contradiction, the truth of the Mosaic history, and we therefore consider that the volume before us may have a beneficial tendency in repressing the idle speculations of theorizing sciolists, and to crush the petulant objections of superficial infidels. The mystery of human nature, both in its natural and its moral construction cannot ever be satisfactorily solved by our weak and contracted understandings; but it can be explained in a sufficient degree to answer all the purposes of man; there is enough, and more than enough to satisfy him *of the providence, the benevolence,* and the uniform interference of our great Moral Governor, to strengthen the foundations of his laws, to confirm the authority of his word, and to shew that in the Scriptures are hidden the treasures of all knowledge, and the revelation of all truth.

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# BRITISH CATALOGUE.

## DIVINITY.

ART. VII. *Critical and practical Lectures on the Apocalyptical Epistles to the Seven Churches of Asia. By Samuel Kittle, Minister of the Gospel.* 8vo. 8s. Baynes. 1814.

The three characteristic features of this volume are ignorance, perversion, and bitterness. There is not sufficient ability displayed in the execution of the work to justify any long discussion upon its merits, we shall therefore give a specimen or two of each of these qualities, and we can most faithfully assure our readers that there is scarcely a page throughout the whole volume, in which one or other of these leading features are not equally conspicuous.

I. Ignorance.

"THYATIRA, *laxity of Church discipline.* The name signifies *daughter—a little daughter,* and may either signify the true Church

Church under the oppression of the Church of Rome; or the Church of Rome may so be called herself, either on account of her *effeminacy* in worshiping the Virgin Mary; or by changing the name to Thumatira, from Θυμιαω, to *fume*, or burn *incense*, the Church of Rome might be called so from her frequently burning alive the true professors of the Gospel."

It is hardly credible that any one, calling himself a minister of the Gospel, should unblushingly expose such excessive ignorance and absurdity.

Proceed we now to a specimen of Mr. Kittle's powers of perversion:

"True uniformity in Religion consists in nothing less than having Christ formed in us the hope of glory, making his people ONE in the *spirituality* of their minds, the sublimity of their hopes, and the benevolence of their designs. Wherever uniformity in these things is found to exist among professed Christians, the smaller matters of modes of discipline, and points of doctrine are but trifles that do not affect the essentials of religion."

In another place we are told that "a *church* means a particular congregation or assembly, either actually convened, or accustomed to convene (for religious worship) in the same place." The followers therefore of Joanna Southcott are *a church*, the Jewish synagogue is *a church*, a Mahometan mosque is *a church*.

At one time Mr. Kittle teems with spirituality and universal benevolence and toleration—at another he informs us that "if a minister on *tender* examination finds a person grossly ignorant of the first principles of the Gospel of Christ, or has reason to believe that he has no evangelical *experience* of the power of these things upon his heart, he must refuse to admit such an one to the Lord's table."

But all this is exceedingly mild and tolerant, when compared with the bitterness of his hatred and the presumptuous appropriation of the power and attributes of the Almighty in condemning the *Pharisee*, (the cant term for a true son of the Church of England,) to everlasting punishment.

"Alas! for the Pharisee, he knows nothing of this evangelical experience, has no taste for these spiritual exercises, and cannot join the redeemed in their triumphant song. He dwells upon his *own* excellencies, the praises of heaven do not accord with his feelings, nor is he any suitable companion for those who have washed their robes, and made them white in the blood of the Lamb.

"In fine, the self-righteous cannot be admitted into heaven, as they are destitute of the pre-requisite qualifications, which alone can give a *meetness* for that state of delight. What then, must

must become of them! O, sad to tell! they must be shut out of heaven, and with 'the fearful and the abominable, have their part in the lake which burneth with fire and brimstone, which is the second death.' Well may *Bazil* bring in Satan as insulting over these characters, saying to Christ, 'I have them! for all thy blood and miracles, thy wooings and beseechings, thy knockings and strivings. I have cozened Thee out of them at the very gates of heaven.' O how dreadful! after so fair a show, to have the only Judge and Saviour say, 'I never knew you,—depart from me.'—'How camest thou in hither not having a wedding garment?—Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.' Well may they weep, when they behold the patriarchs, and prophets, and apostles, and believers of all nations and ages, sitting down in the kingdom of God, and themselves thrust out." P. 41.

ART. VIII. *A Sermon preached before the University of Oxford at St. Mary's, on Act Sunday, July 3, 1814. Printed by desire of the Vice Chancellor. By E. Nares, D.D. Regius Professor of Modern History.* Cooke and Parker, Oxford. Rivingtons, London. 1814.

Much ingenuity and sound principle are displayed by the learned preacher in the discourse before us. His text is from 1 Cor. i. 20. *Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?* He successfully shews that God by the revelation of the great scheme of the Christian redemption has made foolish the wisdom of this world, by plainly and decisively evincing the utter insufficiency of natural religion and the researches of unassisted reason to satisfy the inquisitive and anxious mind of man.

He then proceeds to draw a distinction between the wisdom "of this world" which the apostle condemns, and that wisdom which enables us to preserve the word of life free from all misrepresentation and perversion, to illustrate, to enforce, to defend the sacred truths of the gospel.

"We cannot cast our eyes or thoughts around us, without being struck with the sad discordancies of opinion prevailing in regard to the *interpretation* of that very book of life, on which all our hopes must rest. Nor is the book itself, though in a state of preservation almost, if not entirely, miraculous, (considering the lapse of ages and hazard of transmission,) so absolutely perfect, as to need no aid of worldly wisdom to ascertain the exact amount of its evidence. If we take only a cursory view of the accidents that have befallen the text of Scripture, since the loss of the *autographs* of the

the sacred writers, we shall soon be convinced that not only the knowledge of Hebrew, and Greek, and Latin, but of all the oriental languages, is of singular importance. In Greek and in Latin, to say the least, are preserved all the remains of the ancient Christian Fathers, all their citations of Scripture, and all they have to communicate of ecclesiastical history. We have much to do as Christians with the eastern versions, the Syriac, Arabic, Armenian, Coptic. It is nothing to say that their contents and evidence have been examined and are upon record: disputes always may arise, that may render references to the originals necessary. It should not be forgotten, that when the Syriac version was first brought into Europe, and presented to Pope Julius the Third, there was but one person to be found who could pretend to any knowledge of the language, and that very imperfect. Learning of this nature must be kept up; for we have no security but that in the lapse of time our present living languages may become dead and useless, and less generally known and understood, than the original languages of Scriptures. Of this the glossaries annexed to some of our own early writers are sufficient proof.—Modern translations and comments, therefore, afford no certain security.—As Christians we have much to do with the *history* of ancient *manuscripts*, a study of great labour and intricacy; a study, which, to judge only from a small, but very laborious and curious publication that has lately come from the pen of a distinguished member of this University, and which has already induced other learned persons to turn their minds to the subject, appears still to demand a more close and critical attention, than even the most indefatigable of the German critics and theologians will be found to have paid to it." P. 13.

From the following passage, which vindicates the claims of the Church of England to general acceptation, not on the score of her establishment, but of her truth, we derived much satisfaction.

"It is founded on the blood of martyrs, who laid down their lives, and where? even in the very city in which I am preaching, in attestation of their veracity and sincerity. It has numbered among its sons and its warmest friends many of the brightest characters for learning, piety, integrity, and virtue, that ever adorned our native land; it is a main branch of our glorious constitution; it has been the admiration of foreign churches unequivocally expressed; it is the church of all others which our immediate forefathers venerated, in communion with which they gloried to live, and were content to die. Its establishment should not be confounded with its doctrines and principles; for they are entirely distinct. The former rests on the peculiar adoption, sanction, and authority of the state; the latter solely on their agreement with and conformity to the revealed word of God, the common and only standard of all Protestant churches. Its establishment, and peculiar privileges, must naturally expose it to some degree of envy and obloquy; nor would

would it be otherwise with any other mode of belief, were it to be transferred to-morrow: but that many dissent from us, need be no subject of alarm, as to the truth of our doctrines; since they differ and dissent the one from the other in their state of separation. The probability that the church is right after all seems to me, I must confess, to be increased exactly in proportion to this variety of dissentients; for since there can be but one true interpretation of Scripture, the variety of dissentients against any given system can only prove the extreme fallibility of man, and must tend greatly to invalidate the force of their objections. We might indeed argue upon this point against them all, as one of the Latin Fathers *has* argued against the various systems of Pagan philosophy: 'In multas sectas philosophia divisa est: et omnes varia sentiunt: In qua ponimus veritatem? in omnibus certe non potest. Designemus quamlibet. Nempe in cæteris omnibus sapientia non erit. Transeamus ad singulas. Eodem modo, quicquid uni dabimus, cæteris auferemus. Unaquæque enim secta omnes alias evertit, ut se, suaque confirmet: nec ulli alteri sapere concedit, ne se desipere fateatur: sed sicut alias tollit, sic ipsa quoque ab aliis tollitur omnibus.' —The argument is similar, though the conclusion I would draw is different: for though the venerable Father might reasonably thus prove the vanity and invalidity of all the systems of Pagan philosophy, yet *we* stand on a very different foundation; for the Bible is granted by all to be a real and actual standard of *truth*: though many sects must be wrong therefore in their interpretations of it, yet *one* may be infallibly right. My own sentiments and inquiries compel me to assign this distinction to the Established Church of these realms; and it is upon the strength of this persuasion that I confidently recommend the study of divinity and church history to the learned in general of this ancient University. If my decision be wrong, they will discover the errors of it; but if right, the strength, which the Church might derive from the cordial support of a truly learned and enlightened laity in these times, is incalculable." P. 21.

The whole of this discourse well deserves the distinction which has been bestowed upon it, and is worthy of the pen of the Professor of Modern History.

ART. IX. *Practical View of Christian Education.* 12mo. pp. 243. 6s. Hatchard. 1814.

There is much piety and good sense in this small volume, which is clearly the production of one who has paid great attention to the tempers and dispositions of children. The following passage is well worthy of the attention of those who are entrusted with the education of the young.

"One

"One of the most pregnant sources of deceit in children is the art to which those who manage them have recourse. If a parent is disingenuous; if he employs false pretences to attain his ends; if he affects dispositions which he does not feel; or in any other way violates truth and sincerity in his conduct towards his child, or even in his conduct towards other persons in the presence of his child; he may be assured that great evil will follow. It is surprising how quick children are in discovering the dispositions and motives of those about them, and in detecting any inconsistency between their practice and their professions. This acuteness and sensibility, however, while they make a bad example in a parent extremely dangerous, give proportionate weight and efficacy to a good one. Let him uniformly adhere to simplicity and godly sincerity; let him yield to no inducement to violate those fundamental and beautiful branches of the Christian character, by any appearance of present expediency, either in the management of his child or in any other part of his conduct: and, employing as he will, at the same time, other fit means to promote the spiritual welfare of his offspring, he may look forward with confidence to a happy result. His example will be a daily lecture of the most impressive kind. But no soundness of doctrine, no industry in teaching, no ability in persuasion, will be sufficient to afford him a rational hope of success, if his own example is opposed to his instructions, and the child has reason to suspect that he is acting a part." P. 169.

As far as concerns the religious portions of this work, we cannot say that we wholly approve of them—many, indeed, of the rules are exceedingly good; but others again have too evident a tendency to breed up a child, not in the paths of pure and genuine Christianity, but the Christianity of a certain school, respecting which, we have given our opinion at sufficient length in another place. We at all times lament to see a pious and good mind, for such is clearly the characteristic of the author of this treatise, united with any tendency to fanaticism; inasmuch as it prevents that extension of good, which without such an alloy it might reasonably hope to produce.

ART. X. *Religious and Moral Reflections; by Samuel Hopkinson, S. T. B. formerly Fellow of Clare Hall.* 4s. 6d. 12mo. pp. 203. Harris. 1814.

For those, who have not been enabled by education to form and arrange their thoughts, reflections upon religious subjects are peculiarly calculated. We can with pleasure recommend this little volume, as containing many useful and sober suggestions upon all those points in the faith and life of a Christian which demand his most earnest attention. It will be found an useful

useful companion not only for the lower ranks, but for those also who are termed the "better sort of people" in a large town: there is much earnestness united with good sense, and piety unstained with any tinge of fanaticism. The following Reflections or Prayer for the Young will afford a just idea of the merits of the whole.

"FOR THE YOUNG.

"O! Almighty God! Creator and ruler of the world! who hast graciously condescended to bring me into existence, to the powers of my body hast wonderfully united the far more excellent faculties of an immortal soul: by thy providential care hast preserved me through the various perils incident to early years; and hast, now, raised me up towards maturity: make me, I earnestly pray, who am unable to do any good thing without Thee, thoroughly sensible of the dependant situation wherein I stood with respect to Thee; of the duty I owe to my neighbour, to my nearest relatives, and to myself, as of that system of universal love set forth in the Gospel of my glorified Redeemer. Sobriety and moderation are virtues incumbent upon all men; but more especially upon me, who am beginning the public journey of my life. O my Father! give me favour in thy sight to take heed, daily, to my ways that I offend not: to ponder my paths, that my footsteps slip not. Industry being the only engine of improvement, the road to every rational delight, the vehicle of public prosperity, and of private wealth, teach me always to consider time of such inestimable value, as never to suffer one moment to pass idly or unprofitably by. As truth is the foundation and the ornament to every virtue; as falsehood in youth obscures the lustre of every improvement, is the sad and generally unerring presage of perfidy in old age; assist me mercifully with heavenly aid, boldly to withstand the temptations of the world, and to speak the truth freely from my heart, doing upon all occasions by others, as I would they should do unto me.

"As obedience belongs to youth, may I diligently endeavour to learn of Him, who was meek and lowly of heart, never to think of myself more highly than I ought, but to seek Thee early, O thou supreme Disposer of all events: to behave myself reverently to my parents; submissively to all my betters, whether in knowledge, in station, or in years; and to treat those kindly whom Thou hast placed in situations subordinate to my own, remembering always that solemn account, which I must one day give for all the various transactions of my days. May the uncertainty of life's enjoyments check my impetuous desires, and crush my inconsiderate ardour! May the variety of its dangers excite my care, and increase my piety; so that, when Thou mayest be pleased to call me hence, I may neither be unwilling to leave this world, nor ashamed to appear in thy presence, through the merits of Jesus Christ, my Lord and Saviour, in the next. Amen." P. 167.

A few

A few changes might be made for the better in words and expressions too poetical for general use, and the notes at the end of the volume might be omitted with advantage.

## POETRY.

ART. XI. *Poems. By Frederic Thornhill, Esq.* Crown 8vo. 120 pp. 1814.

At a period when the number of rhymers was probably not a tenth part of what it now is, we find Pope complaining heavily of the crowds of versifiers that annoyed him, and exclaiming, in the bitterness of his anger, that the dog-star raged, and that all Bedlam or Parnassus was let out. What, in the name of wonder, would he say, were he living in our days, when it is nearly impossible for a man to put his nose out of doors, without running it against a self-called votary of the muses! In these blessed times, shopmen, men-milliners, attornies' clerks, weavers, tailors, tinkers, all scribble; and, to make the matter worse, all publish. Nothing can be more easy and simple than the present method of becoming a poet. Wishing to appear a youth of brilliant talent in the eyes of his Delia, the gentle Strephon sets about composing a copy of verses in her praise. This task he accomplishes, with the help of a dictionary of rhymes, a few pilfered phrases, and a large portion of his own nonsense; and with the loss of not more than half a dozen pens, "gnawed and dashed on the ground," half a dozen sheets of foolscap, and half a dozen precious hours. The lady, as in duty bound, blushes, and pronounces the poem to be monstrously pretty, and his good natured friends declare their astonishment at his prodigious genius. In this manner, and thus encouraged, on he goes, adding piece to piece, till he at length discovers that he has enough to form a volume; and then, out they come, in all the grace and pride of wire-woven, hot-pressed paper; and then, O *then!* we, poor devils of critics, are compelled, with heavy hearts, to do that which few beside us will do, namely, to sit down and peruse the delectable compositions.

The volume before us is the production of one of the amorous tribe. But Frederic Thornhill, esquire, does not content himself with one goddess; he makes furious love to five or six: and he pours forth a sickening profusion of blisses and kisses, and transports and extacies, and soft bursting sighs, and eyes of fire, and braids of gold, and other common-place expressions, which have been put in requisition by a hundred thousand soft sonneteers before him. He evidently strives to copy the manner

of an elegant, but dangerous, modern writer; and he succeeds in imitating him, as far as regards violation of decorum, and no farther.

We dare not hope that our censure will have any effect on Frederic Thornhill, esquire. He boldly throws down the gauntlet, and hurls defiance at the critics. His Rosa having sensibly expressed "her apprehensions that he would suffer much from critical severity," he courageously exclaims—

> "Oh! what's the critic's wrath to me
> What care I for their stern decree?
> Let them pronounce my lines bespeak,
> A head romantically weak;
> Where reason's lost in passion's sway,
> Nearly dissolv'd in love away!
> Why should I mourn their saying this,
> Since it can't damp one burning bliss, &c. &c."

Perhaps the fears of his Rosa, who seems to be a female of some taste in poetry, were excited by the perusal of an address to herself, from which we extract the following elegant lines:—

> "And yet methinks it must be morn;
> Yes, hie thee closer, love to me;
> For, oh! it is our meeting's dawn,
> And so I cannot part with thee."

Whether Frederic Thornhill, esquire, is a gay deceiver of the ladies, we will not take upon us to say; but we are sure that he is a deceiver of himself. Witness this stanza, with which he begins a sorrowful ditty to his lyre:—

> "Ah! what avails it, tho' the voice of fame
> No longer seem my loving lays to scorn!
> Ah what avails it, tho' my humble name
> Be doom'd to shine in ages yet unborn!"

One article of information we obtain from this handsome crown octavo, and we will communicate it to our readers. It is that "Apollo never sleeps at all!" There can be no doubt of the fact, when asserted on such authority. We'll "take the ghost's word for a thousand pounds."

ART. XII. *The only Child; a Poem.* 3s. 6d. Wilson. 1814.

Though not distinguished by any peculiar merit, this poem is not altogether contemptible. The verses do not flow amiss, nor are the thoughts devoid of feeling. The following description of a woman seduced from the paths of innocence and virtue, is perhaps the best specimen that can be produced.

"In

" In Henry's absence she reclin'd her head,
In anguish writhing on the sickly bed:
Haply should sleep compose her brain to rest,
She rov'd in groves her foot had often press'd;
On the low brook she stoop'd how oft to gaze,
And hail'd th' asylum of her infant days!
Scenes, where in youth and innocence she rov'd,
Scenes, tho' deserted now, yet now belov'd!
But oh! the pen's too weak, too small the space,
The death-like thoughts, the agony to trace,
That fill'd her mind, when Mem'ry's busy wind
Wafted a thought on those she left behind;
Waking, her mother burst upon her sight,
Sleeping, her mother was the theme of night:
Death, in her sight, surpass'd the deed of shame,
The loss of honour, innocence, and name!" P. 36.

ART. XIII. *Eloisa ad Abelardo da Alessandro Pope; tradotta da G. B. Boschini, Romano.* 8vo. pp. 40. Schulze and Dean. 1814.

This is prefaced by a dedication to Mr. Mathias, which would of itself prejudice us in favour of any exertion in the department of Italian literature. Sig. Boschini has selected a poem which above every other in our language will admit of a spirited, yet close translation. It has already appeared in Greek, in Latin, and in French, nor has it lost any part by its transfusion, when the task has been in able hands. The present effort of Sig. Boschini appears to have been attended with success. The translation if not always close, is spirited and good. We shall give our readers the passage beginning at

" See in her cell sad Eloisa spread
Prop'd on some tomb, a neighbour of the dead."

" Vedi stesa Eloisa in umil stanza,
Vedi in che tomba appoggia il fianco spento,
Di morti spaventosa vicinanza.
Ogni sordo scrosciar o cupo vento
Par gemito d' un' ombra; e in quell' orrore
Maggior del eco ancor suona il lamento.
Qui, vegliando alla lampa che si muore,
Da quell' urna feral, voce m' appella,
Che m' ingombra di gelido stupore.
Grida, o parmi gridar: ' Vieni, sorella;
' Vieni il tuo seggio è qui, vieni, e sarai
' Del tuo sposo celeste fida ancella.
' Gran tempo è già, che, al par di te, tremai,
' Piansi, implorando la divina aita,
' Vittima un dì d' amor; ma santa omai.
' In dolce, eterno sonno i' son sopita,
' Qui più non geme il duol; sanata, estinta

' E c

'E qui d' Amor la face e la ferita.
'Superstizion da mille larve cinta,
'(Perchè qui Dio, non l' uomo, assolve i falli)
'Ogni sua tema ha discacciata e vinta.'
Vengo, i'ti seguo per gli eterei calli,
Prepara palme del celeste Idume,
E fiori colti d' Eden nelle valli:
Pronte dispiego del desio le piume,
E ratta volo dove il peccatore
Trova al suo lungo errar riposo e lume:
Dove la fiamma del divino amore
Splendida, e scevra di mondano fuoco,
D' ardenti serafin' lampeggia al cuore.
Te, Abelardo, al tristo uffizio invoco
D' agevolarmi il varco, all' ultim' ora,
Al santo della luce empireo loco.
e', trema il labbro, l' occhio si scolora,
Suggl l' alito estremo, afferra, arresta
L' alma che sdegna sua mortal dimora.
Ah! non....vieni più tosto in sacra vesta,
Col cero in man che il lutto mio rischiara,
Col pie' tremante e fronte ansiosa e mesta;
La croce innanzi ai fissi occhi mi para,
Mostra col dito il ciel, m' esorta, e insegna
A ben morir, e a ben morire impara." P. 17.

ART. XIV. *The Parents' Poetical Anthology; being a Selection of English Poems, designed to assist in forming the Taste and Sentiments of Young Readers.* 12mo. pp. 444. 5s. 6d. Rivingtons. 1814.

Among the many selections which have been made of late years for the use of the rising generation, we know of none that is superior in its claims to the one now before us. For children of both sexes, from the age of eight to twelve, it is admirably calculated; and for females even in a more advanced period of their education, it is much better adapted than more numerous and extensive collections. All the fairest specimens of poetry, in every department are here to be found; those only are omitted which have any tendency to vitiate the taste and undermine the principles of the young. Many pieces of acknowledged merit here appear, which have not as yet found their way into other collections; and some few originals, which do no discredit to the taste of the selector, are sparingly inserted. The arrangement is also judicious and good. There is no appearance either of book-making or hurry throughout, but rather of a desire to present to all parents and schools, a well chosen and well arranged English anthology,

anthology, which shall equal, if not supersede any now extant. We can fairly say that the editor has well accomplished his task; and we trust that a volume which has so much to recommend it will meet with the attention it deserves. The moderation of the price will prove no bad subsidiary to its merits.

## NOVELS.

ART. XV. *The Ordeal; a Novel. In Three Volumes.* 12mo. 732 pp. 1813.

This is a novel which we can safely recommend to the perusal of those who are fond of novels. It will neither injure their taste, nor their morals. It contains no sickly sensibility, no captivating pictures of folly and vice, no lessons of levity, disobedience and wantonness. The heroine, Laura Merton, is firm, yet not obstinate; courageous, yet gentle and feminine; dignified, yet not haughty; sensible and accomplished, yet not vain of her sense and accomplishments. To duty she sacrifices even the dearest affections of her heart. Calm, uncomplaining, and full of reliance on the goodness of heaven, she gives the perfect example of an amiable and virtuous female. The other characters also are drawn with spirit, and well contrasted. The style is animated, flowing and correct.

ART. XVI. *Tales for Cottagers; accommodated to the present Condition of the Irish Peasantry.* pp. 227. Gale, Curtis, &c. 1814.

There is much knowledge displayed in these tales of the temper, disposition, and manners of the Irish peasantry; and we have no doubt that an extended circulation of the volume would have no inconsiderable effect in ameliorating the condition and humanizing the minds of that neglected and priest-ridden portion of our community.

The following description of the family of a low Irish tenant will be novel to many and entertaining to all our readers.

"Let us now take a view of Paddy's family; Philip was often unemployed, though his father had land enough to give all his children enough to do, but Paddy thought it unnecessary to clean or manure his ground, and was not fond of the trouble of tillage. Philip's admiration of the Flanagans, made him wish for his family to resemble them, but as he could not alter them, he was determined to imitate them himself as much as was in his power. He made a bower in the corner of a dirty little garden, and when it

was

was made, he thought it ill became its situation, so he improved the garden as well as he was able, considering the discouragements he met with from his father; who despised every thing that was neat. He said he hated all pride but family-pride, and he thought the true dignity of a man of family, was to be perfectly idle. When the bower was made, and the garden dressed up in the spring of the year, he brought his sisters to look at it, but they said it was too lonesome for them to sit in, and they could not be cloistered up, like Mary and her sisters. Philip was disheartened at the bad success of his bower, and did not like to look at it, because no one in the house cared about it; and he was ashamed to ask the Flanagans to see it, lest they should see the dirt and bustle of the house; for though his mothers and sisters were idle and lazy, yet they always had a confused look, and the house had the appearance of great business. Pots, and bowls, and pails, and tubs, were all over the floor, so that it was difficult to walk in without stumbling. When we consider this confusion, and the constant scolding and jarring, which they kept up among themselves, we need not wonder that the Flanagans seldom visited there, but very naturally preferred their own private dwelling. As Philip grew up, he was more and more sensible of the bad management of his father's family, and often recommended his sisters to take example by Mary, but they only ridiculed both him and her in return. His sister Polly having set her heart on the young squire's foot-man, became idler than ever; the plans she formed for meeting him, took up so much of her mind, that she could think of nothing else; and the great plan of marrying him, and living an easy life with such a well-dressed man, and under such a rich master, made her think it a folly to perplex and tire herself doing any business whatever; so she threw it all upon her sister Nelly, which was the cause of many a quarrel.

"The leases of the tenants were now nearly expired, and every one was anxious about his approaching fate. Paddy made presents of fowl and eggs, and even of a fat calf, to his honour, and when his children went a message, or spent the whole day in minding the landlord's cattle, they had orders never to be paid, but to tell his honour they thanked him for employing them. On an inexperienced young man like Mr. Harvey, these compliments had the desired effect, and Paddy found he was daily coming into higher favour; but Richard's views of the supreme excellence of industry increased that independence which was natural to him, he had nothing to fear; he knew, that while health was granted to himself and his family, they could struggle through every thing by the main force of perpetual industry. He owed no rent, which was not Paddy's case, and he had no idea of cringing to, or flattering a young man that he knew little or nothing about, yet his grateful and benevolent heart was well disposed to love a worthy neighbour, whether rich or poor, and if he loved him, he would go far to serve him. One day in harvest, when Mr. Harvey had Paddy's family employed in the field, he sent Peggy Flanagan a message of six miles,

miles, and when she returned, paid her nothing. Richard desired her to go back and ask him if he pleased to pay her for going the message. 'Pay you, you little baggage! what could you do, but sit over the fire, burning your petticoats: you ought to be glad to get something to do.' Peggy replied that she was always kept busy at home, and never burned her petticoats in her life. 'Well, here is sixpence for you, as you are so stiff, but it is not well for you to speak so smart to your betters; that churl your father has brought you up badly.' Peggy went away, affronted at being called a baggage, and told of burning her petticoats, which she knew was a false accusation, but she was also scared at the loud voice and haughtiness of the young squire." P. 102.

ART. XVII. *Ellen, or the Young Godmother; a Tale for Youth. By Alicia C. Mant.* 12mo. 148 pp. Law and Whittaker. 1814.

Our authoress informs us that this tale was written with a desire of impressing on the minds of the young, that serious consideration of the duties of a sponsor, which it is necessary to feel previously to answering for an infant at the font. The principles are correct, the piety is genuine, and the tale is very prettily told, and may with much advantage be placed in the hands of the young. The following is the conclusion of the tale.

"To her brother who passed all his vacations at home, and now and then paid a short visit between them, Ellen was uniformly affectionate, solicitous, and kind; nor did she ever forget the duties she owed him, independently of the fraternal tie that knit their hearts together; she continued while he was at home, to exercise him in his religious duties, and instruct him in the vow she had undertaken he should perform: and when on his being arrived at a proper age for confirmation, she led him to the altar, in order that he might ratify the vow to which he had until then only subscribed by proxy, it is difficult to determine whose feelings on the occasion were the most excited; *her's*, who saw before her the young christian for whom as an infant she had answered, whom as an orphan she had befriended, and as a brother she had loved; or *his*, in whose person all these relations were united, and who in each returned a heartfelt and sincere acknowledgment; or *his*, who father of these two beloved objects, felt his bosom throb with parental love, and his heart rise in thankful praise to the throne of Mercy, at the remembrance of the Providence which had so disposed events as to produce the happiest effects out of circumstances that seemed to forbode evil; and to crown with the most successful consequences the sincere and conscientious, though humble exertions of ELLEN, or THE YOUNG GODMOTHER." P. 146.

ART.

## MEDICAL.

ART. XVIII. *A Treatise on the supposed hereditary Properties of Diseases, containing Remarks on the unfounded Terrors and ill-judged Cautions consequent on such erroneous Opinions; with Notes illustrative of the Subject, particularly in Madness and Scrofula. By Joseph Adams, M.D. F.L.S. of the London College of Physicians, &c.* 8vo. pp. 133. 5s. 6d. Callow. 1814.

This little volume is rather philological than medical, as it is principally devoted to distinguish and define what are properly family, and what hereditary diseases. Dr. A. states the difference between innate diseases and the susceptibility of disease, between dispositions, and predispositions, according as the affection appears at birth, at a certain age, or without any assignable cause, or after exposure to some external cause. Hence it follows, that there are more family than hereditary diseases; that the increase of the former is wisely prevented by the divine law prohibiting the intermarriage of relations; and that it is the uniform effect of the latter to extirpate themselves. Dr. A.'s conclusion is equally consonant to reason and to religion, "that all interference with the dictates of nature, beyond the expression of revealed will, appears unnecessary." The suggestions respecting the possibility of preventing diseases, where the predisposition only is hereditary, cannot fail to be salutary; the whole work indeed merits an attentive perusal. It does not appear, that the author is acquainted with the observations of Mr. Carlisle, lately read to the Royal Society, on the transmission of supernumerary members from parents to children, as instanced in Zerah Colburn, the mathematical boy. Dr. A. states a case of "truly hereditary deafness;" and it is worthy of remark, that the husband of the deaf mother, and father of the deaf child, "were as near in consanguinity as the canonical law will admit." The notes to this tract form two-thirds of the volume; and, although some of them are too controversial, they display the author's reading and extensive observation.

## EDUCATION.

ART. XIX. *Exercises on the Etymology, Syntax, Idioms, and Synonyms of the Spanish Language, by L. J. A. M'Henry, a Native of Spain.* 4s. 12mo. 124 pp. Sherwood, Neely, and Jones. 1814.

This, it appears, is an accompaniment to a Spanish grammar, by

by the same author, and does credit to his methodizing powers. The exercises are well chosen, and the grammatical rules both accurate and clear. We can recommend it to any one who is desirous of attaining, with ease, an acquaintance with the idioms and syntax of the Spanish language.

## TRAVELS.

ART. XX. *Observations made on a Tour from Hamburg, through Berlin, Gorlitz, and Breslau, to Silberberg; and thence to Gottenberg. By Robert Semple, Author of Two Journeys in Spain, a Sketch of the Caracas, &c.* 8vo. 268 pp. 7s. Baldwin. 1814.

This tour was undertaken in the April of 1813, a year distinguished in the annals of the world for the glorious struggle of the European powers against the Usurper of the throne of France.—Had the glories of that campaign been followed up by an act of retributive justice upon the head of the Tyrant, Europe might still have enjoyed the repose which her exertions during that celebrated year had so dearly purchased. Our author passed through many of those scenes which could not fail to produce a lasting impression upon him, even though under the bad auspices of an arrest. Through some sort of mismanagement he was detained as an American, and conveyed to the Fortress of Silberberg, and there confined till letters arrived from England, vouching for his fidelity. The following is the description of his confinement.

"Had we been treated according to the strict letter of the ancient instructions respecting state prisoners, we should not only have been deprived of the use of pen and ink, but also of a knife, or even a pair of scissars. The fear of this, although groundless, made me for some time conceal my razors. As for my companions, they received weekly visits from the barber of Silberberg, whom however I could not persuade myself to admit. He was a little stout man, heavily ironed, and condemned to imprisonment for life. I could not but shudder with involuntary horror, when I saw this desperado rattling his irons at each movement round the chairs of the two Frenchmen, and flourishing his razor over their stretched-out throats. Sooner than run such imminent danger, I was content, gradually, to assume the appearance of a Cossack, until I found that the strict regulations were not to be enforced respecting me. Similar to the barber was the attendant who every morning came to perform the necessary office of cleanliness to our apartment. This was a woman, also condemned to perpetual imprisonment, and with her legs in irons. These, however, she concealed

cealed so effectually with her clothes, that they were discovered only by the noise which an unguarded motion sometimes occasioned. This constant sight of wretchedness and vice, I always considered as one of the most cruel circumstances attached to the confinement. Happily, all our attendants were not of that character. Our regular guard in our walks was an honest Pomeranian, who had been a soldier under Schill; and our scanty meals were brought to us by young recruits, who had not yet put off the simplicity of peasants, and who, being changed every day, afforded us a constant variety of characters." P. 152.

We were pleased with the following short description of Berlin, which conveys a very adequate idea of the place.

"The streets are generally broad and regular, and the houses either built of stone, or stuccoed, so as closely to resemble it. From space to space, palaces, churches, theatres, and other public buildings, prevent too continued an uniformity, and yet seem all parts of one great plan. The Spree, which runs through the centre, gives an appearance of maritime commerce to this inland city, at which we have arrived through endless roads of sand. Barges of a hundred feet in length, with a prow and stern alike, sharp and rising high out of the water, recall the elegant shape of the gondolas of Venice, but serve the more useful purposes of internal commerce, and of communication with the Oder. By them, the wood of the forests, and the coals and manufactures of Silesia and of England, are transported to Berlin at an easy rate. The bridges over the Spree are a farther ornament to the city. Several of them are of stone, adorned with statues, and appear as if connected with the adjoining buildings. The principal bridge is of hewn stone, about one hundred and seventy feet in length, with five arches, ornamented with marine figures. On one side is an equestrian statue of the Elector Frederick William. At the angles of the pedestal are four slaves of bronze, on the fingers of which are still visible the marks made by the sabres of the Prussians, when, in 1760, they took possession of the city. The bridge of Dorotheestadt, of a single arch, is also of stone, and adorned with eight groups of statues, in which the elegance of the designs is far more conspicuous than their modesty. Besides the stone bridges there are many of wood, which cross the Spree and the canals which communicate with it.

"A circumstance which contributes greatly to preserve the neat appearance of the streets of Berlin is the total absence of beggars. No sooner does one appear than he is taken up by the police, and sent to the House of Industry. Thus, in surveying what appears ranges of palaces, the eye is not shocked by beholding their splendour and order contrasted with miserable objects, often more calculated to excite our disgust than our commiseration. What is practicable in Berlin, is it not equally so in London?

"The royal residence at Berlin, called the Castle, although erected

erected at different periods, and still unfinished, is yet a magnificent building. One side rests upon the Spree: the front towards the grand parade is nearly five hundred feet in length, and the height upwards of one hundred feet. It has four courts, of which the largest serves as a thoroughfare; two on the side next the Spree are not open to the public. The principal entrance resembles the triumphal arch of Septimus Severus, and has to all appearance been modelled after it. A little round tower of great antiquity, close upon the river, is still shown as part of the original building, and having formerly served as a prison. An hydraulic machine raises water to the summit, from which it is distributed over the whole of the interior. I heard much of the beauty and ornaments of the apartments; but they were now all closed, and I was obliged to rest contented with the description." P. 56.

The reader will receive some amusement from this little volume, parts of it are not ill written, particularly those which present us with descriptions of the places through which he passed. Those portions which detail his own private feelings might with better effect have been omitted.

## CORN LAWS.

ART. XXI. *Grounds of an Opinion on the Policy of restricting the Importation of Foreign Corn. By T. R. Malthus, Professor of History and Political Economy, in the E. I. College, Hertford.* Murray. 1815.

We have given our opinions so much at length on this most important subject, that not even a publication of Mr. Malthus will induce us to repeat our arguments, and to renew the contest. We cannot however but observe that the pamphlet before us does the highest credit to the powers of Mr. Malthus; it exhibits a knowledge of political economy, which cannot fail to arrest the attention of every unprejudiced reader, and a calmness and moderation which cannot fail of producing the most happy effect, in enforcing the argument of the learned Professor. We consider the publication of it at this important crisis as exceedingly well-timed.

ART. XXII. *The Policy of Restriction on the Importation of Corn. By Philalethes.* 8vo. 71 pp. Richardson. 1815.

This pamphlet adopts the side of the question opposite to Mr. Malthus, whose positions the author controverts with much ingenuity. Although his opinions upon this point are generally in opposition to our own, yet we cannot deny him the merit he deserves, but we may fairly say that this is one of the best

pamphlets

pamphlets which we have seen on the other side of the subject. The following passage appears to place the argument in the strongest point of view.

"On the contrary, we shall find those countries the poorest, who are most dependent upon their agriculture, as in China, and other nations; the policy or prejudices of whose government, has imitated that of ancient Egypt, and many States of old time, and in a great measure secluded its subjects from a free intercourse with their neighbours; from these principles, too, it is that a system which represents the produce of land as the sole source of the revenue and wealth of every country, has never been adopted by any nation, and has only existed, as before mentioned, in the speculations of the French economists. The true wealth of every nation consists in rendering its labour, and its capital as productive as possible; the profit which remains, after deducting the necessary subsistence of the labourers being the actual revenue of the country: this revenue, therefore, may be increased in various ways; as by machinery, which not requiring to be subsisted, can do the work of men at almost comparatively clear profit; by increasing the number of labourers, according to the increase of capital; or by rendering less expensive the price which is given for their means of subsistence. Subsistence being the deduction from profit, it is consequently of the first importance that it should be procured as cheap as possible. The first principles of political economy accordingly teach us to buy food where it is most readily, and at the lowest price to be had: "If a foreign country" (says Dr. Smith *) "can supply us with a commodity cheaper than we ourselves can make it, better buy it of them with some part of the produce of our own industry, employed in a way in which we have some advantage;" it is thus only that the general good of the State is consulted, and its labour and capital made most productive." P. 48.

Having lately entered so fully into the question, we shall not at present oppose our sentiments to the author's assertions, but shall content ourselves with giving him full credit for his ingenuity and research, though generally applied, in our opinion at least, to the weakest side of the question.

ART. XXIII. *Bosman's Balance for weighing a Corn Law.* Underwood. 1815.

It is some relief to our minds after having so long dwelt upon a serious and sober view of this important question, to enliven

* See Smith's Wealth of Nations, Vol. II. p. 192.

them

them with a lighter and more pleasing view of the subject. Not that we approve of trifling upon a question of such moment, but *ridentem dicere verum quid vetat?* Much sound sense may be conveyed under a light and elegant garb; nor is the dignity of discussion violated by its approximation in a less serious form to those, for whose stomachs sober argument, like Epsom salts, may prove too cold. Sound sense and ingenuity are the characteristics of this little pamphlet, which, while it amuses the fancy, cannot fail of informing the mind. The following extract will give the reader an idea of its style and manner, and will prove no bad answer to the extract which we gave from the publication above:

"But the family of Bosman had, from its earliest rise, been distinguished for its high spirit and independence of character. How could it be consistent with these, to make themselves totally dependent for their daily bread upon foreigners, whose policy and interest it was to distress them; and who could at any time, if their own lands were suffered to run to ruin, starve them into compliance with their demands? But there was another and a more important consideration, which influenced the councils of the wise men of Bosland. Where were the poor people to find money to buy even cheap bread from foreigners, when there was no farm at home to employ them, and pay them for their labour? Farmer John could no longer grow Corn, if the farmers of Monkey Island could sell it cheaper than he could sow it; his children, his clansmen, and his labourers, therefore, would be thrown out of employ, and must come upon the common stock for a bare subsistence; and, if the land cannot support them, Master Mercat and his clansmen must: for starving outright is quite opposed to the prejudices of the Boslanders!

"Now, let us suppose (placing ourselves, my worthy reader, in the situation of these good people of Bosland) the whole annual revenue of the island to be, according to their mode of calculation, three thousand marks—one thousand arising out of the land under the care of Farmer John, two thousand out of the results of trade, manufacture, &c. under the supervision of Master Mercat.

"The thousand marks of Farmer John spring out of the land, renewing every year, *as from a mine*, as I have before said; and, if all the trade of the island were annihilated, still this would annually renew and accumulate.

Policy (perhaps a better term might be provided) dictates the suppression of this branch of revenue. This mine is stopped, and the thousand marks are withdrawn from the common stock. But the policy, which bids this cause to operate, would by no means proscribe the use of food. This therefore is to be purchased abroad—let us suppose at half the price for which, under other circumstances, it would have been purchasable at home. We will take the same average quantity, and calculate the price of this importation

portation at five hundred marks. As Farmer John is a bankrupt, and, together with his family, is probably in the poor-house, he cannot contribute towards this purchase, although out of the common stock *he must be fed.* Master Mercat, therefore, and his clansmen, must make the advance as well as they can; and as Corn is to be imported, *free of duty*, they must not look for *large* returns.

"He may indeed send a few cloths and candlesticks, or crockery in barter; but this must depend upon the *foreign folk* on the other side of the water, who may perhaps, in time, be able to furnish their persons and their houses with their own hands, after a little intercourse with the island. At all events, with money or money's worth, Corn must be purchased, and we will suppose, for one year, at five hundred marks." P. 15.

## MISCELLANIES.

ART. XXIV. *The Doctrine of Chances, or the Theory of Gaming. By W. House.* 8vo. pp. 350. 15s. Lackington. 1814.

The title of this book alarmed us at first from the facility of corruption which it held forth upon a subject, the practice of which is already far too well understood. We were, however, considerably relieved from our apprehensions, by finding a collection of well written treatises, not so much upon the practice as upon the theory of gaming, accompanied by calculations, which are far beyond the powers of an uncultivated mind to comprehend. If there are no gamesters, except those who can read and understand these treatises, the number of victims to this destructive passion will be diminished in no small degree; and we are of opinion that those who have mind sufficient to acquaint themselves with all the principles here laid down, will be too deeply convinced of the instability of chance, to trust their property to its disposal. To those who are fond of a calm investigation upon this intricate subject, we can strongly recommend this volume; the author appears to have studied his subject with labour, and to have explained it with perspicuity and success. The following observations upon the Lottery are new, and appear to be calculated upon just principles.

"It is the opinion of most persons unacquainted with mathematical calculations, that as every scheme (however formed) must contain prizes equal in amount to 10*l.* per ticket, the variation of the scheme does not vary the disadvantage of the purchaser, if he pays the same price for a ticket; but, such an opinion is *very erroneous*, for if the price of a ticket be 19 guineas, the scheme may be so varied as to cause the purchaser to adventure from the ratio

of less than 2 to 1, to 399 to 1 (and even greater than this) against himself, as will appear by the following schemes.

"Suppose a lottery of 10000 tickets, of 10l. each, the whole value of the prizes is 100,000l.; let there be only one prize of 100,000l., and 9999 blanks. A gives 19l. 19s. for a ticket; if he wins, he gains 99980l. 1s., but the chances are 9999 to 1 against his winning, or $\frac{1}{10000}$ expresses his probability. Now, according to the rule in the introduction, *the value of every expectation is found, by multiplying the sum expected by the probability of obtaining it*; and, this universally applies, for it is the same as dividing the sum expected into as many parts as there are chances, and giving to A as many of those parts as he possesses chances. Now, as A posesses but 1 chance in 10000, to gain 99980l. 1s., the ten-thousandth part of this sum (which being more than 9l. 19s. 11½d. may be called 10l.) is A's value, expressed $\frac{1}{10000} \times$ 99980l. 1s. = 10l.; and the value of his risk is expressed $\frac{9999}{10000} \times$ 19l. 19s., which so nearly approaches to the whole sum (not being one halfpenny less), that in this case, of a lottery with only 1 prize, A plays in the ratio of nearly 19 guineas to 10l., against himself, as he exchanges a value 19 guineas for a value 10l. Now, suppose as many prizes as blanks, or 5000 prizes of 20l. each, and 5000 blanks; here, it will be a toss up whether A gets a prize or a blank; if he gets a prize, he wins 1 shilling! if a blank, he loses 399 shillings! this must be self-evident; and however the scheme may be varied, so will the ratio of the purchaser's disadvantage of adventure between these two extremes; indeed, it is possible to form a scheme, by making the prizes only a small fraction above the purchase-money, so that the ratio of disadvantage to the purchaser of a ticket will be several thousands to 1.

"Many persons have deceived themselves in lottery calculations, by supposing a lottery of only 4 tickets with 1 prize, and that their reasoning on this would apply to a lottery of 20000 tickets with 5000 prizes. As far as a *single ticket*, the conclusions are the same in both cases; but, it must be considered, that events in lotteries are *dependent*, that is, the chances for the happening or the failing of a *second* event *depend* on the happening or the failing of the *first*, the whole stock or chances becoming less each time, like drawing from a pack of cards. In 20000 tickets, 3 or 4 form too insignificant a part to require notice, but in only 4 tickets, one taken away reduces the stock $\frac{1}{4}$, leaving only 3 tickets; therefore, although in cases where the odds to 1 are repeated two or three thousand times, they may be considered as *independent* events (like the throwing a die, in which all the chances are preserved for the hundredth throw the same as for the first); yet, in a

few tickets, the events so much *depend* on each other, that they must be differently considered; as will evidently appear in the two following simple cases, of 4 tickets with 1 prize, and twice the number, or 8 tickets with 2 prizes; the ratio of 3 blanks to 1 prize being the same in each. Now, if the 4 tickets were put into a hat, 3 of them marked B, and 1 marked P, there would be 3 chances to 1 in favour of drawing a B the first trial, the probability being $\frac{3}{4}$; this being done, for the second trial there are only 3 tickets remaining, 1 of which is the prize, and the probability of drawing a B is now only $\frac{2}{3}$, which 2 probabilities multiplied together, are equal to $\frac{6}{12}$ or $\frac{1}{2}$; showing a perfect *equality of chances*, whether the prize falls to the 2 *tickets taken*, or to an *equal number not taken*; and, let it also be considered, in *this case*, the prize *must* fall either to the 2 tickets taken, or to an equal number; and *only* 1 *prize can be taken*. Now, suppose a lottery of 8 tickets with 2 prizes; here, the probability of drawing a blank, is $\frac{6}{8}$, and the probability of drawing a second is $\frac{5}{7}$, making $\frac{30}{56}$, or (instead of equality of chances) 30 to 26 *against* getting a prize with 2 tickets; and the law of combinations gives the same result; for, $\frac{8}{1} \cdot \frac{7}{2} = \frac{56}{2}$, or 28 combinations with 8 things, if taken 2 and 2 (see combinations under *Cards*); but, this is *with and without* the prizes; the blanks being 6, make $\frac{6}{1} \cdot \frac{5}{2} = \frac{30}{2}$, or 15 combinations, and which are *without* the prizes; therefore, there can be only the *difference*, or 13 combinations *with* the prizes, and 15 to 13 is in the same ratio as the above 30 to 26. In the first case, the prize *must* fall either to the 2 *tickets taken*, or to an *equal number*; but, in this case, a prize *may* or *may not* fall either to the 2 *tickets taken* or to an *equal number*; for the probability of missing a prize in 4 tickets is $\frac{6}{8} \cdot \frac{5}{7} \cdot \frac{4}{6} \cdot \frac{3}{5} = \frac{360}{1680}$, being nearly 4 to 1 in favour of getting a prize with 4 tickets, but *not an absolute certainty*; and also, it is *possible* in this case, to get 2 prizes with 2 tickets, the odds being $\frac{2}{8} \cdot \frac{1}{7} = \frac{2}{56}$, or 27 to 1 against it; but, in the first case, this is *impossible*. Sufficient has been shown to prove that the cases are not strictly parallel, and that the reasoning on one will not apply to the other, except in the instance of a *single* ticket." P. 218.

ART.

ART. XXV. *The Case of Johanna Southcott. By P. Mathias, Surgeon.* 8vo. 24 pp. 1s. Callow. 1815.

We would not recall the attention of our readers to the memory of this wretched woman any farther than may be necessary to prove the credulity and folly of *this enlightened age,* in allowing themselves to be for a moment interested in such a scene of infatuation and fraud. We should, at the same time, remark that the pamphlet before us is the only sensible or decent account which we have seen of this infamous transaction; and we heartily coincide with Mr. Mathias in the following declaration:

"Should the minds of the public be at this period at all curious to learn any thing about Johanna Southcott and her ailments, I here with all due respect and diffidence present them with my opinion of her case, formed early in the beginning of her disorder, strengthened in its progress, and fully confirmed by its conclusion. That some of the medical gentlemen consulted by her should have mistaken her symptoms, and accounted differently for her complaints, is not in the least surprising. In practice this occurs every day, with little imputation upon the skill of the practitioner. But that any one medical man should be so far mistaken as to perceive in her signs of pregnancy, to believe himself, and endeavour to persuade others to believe that they did really exist, is as surprising, as that any one of sound intellect should be found to place implicit confidence in her pretensions, her predictions, and her promises. That some medical men have been so mistaken, so imposed upon, and so instrumental in imposing upon others, we have their own declarations in proof; that not only one, but multitudes of persons, who in other respects cannot be deemed of unsound minds, have believed from the bottom of their souls in Johanna's fallacies and delusions—is a fact—which must be allowed, and will be hereafter with shame recorded." P. 18.

ART. XXVI. *A Narrative of the Revolution in Holland. By G. W. Chad.* 8vo. 254 pp. 9s. 6d. Murray. 1814.

Since the first ebullitions of liberty in Holland, and the landing of the Prince of Orange on the shores of his hereditary dominions, little has been heard of the Dutch, except a very long speech, at a very ill-chosen time, upon their new constitution, in one of our houses of Parliament. We are not displeased, therefore, to recur to the history of their exertions

in the cause of national liberty. The struggle of Holland to emancipate herself from the dominion of the usurper would, at any other period, have been a shining event in the records of history; but so magnificent was the splendour of the more extended transactions on the great theatre of Europe, that the brilliancy of every minor exploit has, in a manner, been extinguished. We should be sorry, however, if the least of these efforts in the glorious cause of freedom were to fade off from the page of history; let them all stand recorded to posterity from the highest to the lowest; that no state, however small in territory or contracted in resources, may hereafter despair of success in opposing itself to the brunt of the contest, for all that is essential to its national and moral existence.

The volume before us contains an able and impartial account of the Revolution in Holland, from the first symptoms of rebellion against the French authorities to the confirmation of the new constitution. The style is simple and perspicuous, and the arrangement clear and judicious. Mr. Chad has made good use of the opportunities afforded him of getting information from the highest quarters, and he has imparted it to us in a manner which does him much credit. The contrast between the condition of Holland when an independent state, and when under the tyranny of Buonaparte is well drawn up; we shall therefore give it to our readers at length.

"Formerly, the Dutch merchants were the great retail dealers of Europe. They imported colonial produce and English manufactures, and distributed them to the Germans, and to other nations of the continent. The numerous and capacious ports of Holland enabled them to unload their vessels even at the doors of their warehouses, from whence a multitude of navigable canals conveyed their merchandizes to the interior, and to the different continental markets. A very considerable part of the whole population was employed in the various branches of this traffic; and when the communication with England and the colonies was cut off, principal and subordinate were involved in common ruin. The great number of merchant-seamen, of warehousemen, and porters, were at once deprived of their means of livelihood; and, although some of the younger classes were enabled to prolong their existence as conscripts or deputies, the remainder were left utterly destitute; and, while all classes became daily less able to purchase, the tradesmen, whose profits ought to have been derived from selling, became continually more oppressed by the increasing weight of the taxes.

"In France, the effects of the continental system was somewhat alleviated by the licence trade, and the exportation of the various productions of an extensive and fertile country, which were forced upon the rest of continental Europe, as well as by the

the encouragement which was afforded to her manufactures; but all alleviations were denied to Holland. The few licences which were granted to the Dutch, were attended by duties so exorbitant, as to make them useless. Thus, when the Java entered the Maese, 2*s.* were levied upon every pound weight of the coffee and sugar she brought; and the duties upon this ship alone amounted to about 50,000*l.* sterling. At the same time, every measure that avidity could suggest, was pursued, to crush the remnant of Dutch commerce, and sacrifice Holland to France. The Dutch troops were all clothed and armed from French manufactures and arsenals. The frontiers were laid open to French commodities, which were introduced, without duty, and the Dutch manufacturer was undersold in his own market.

"It is difficult, if not impossible, to calculate the extent of the evils thus inflicted upon Holland; but the following circumstances may afford some idea of the sweeping calamity. The population of Amsterdam was reduced from 220,000 souls to 190,000, of which a fourth part derived their whole subsistence from charitable institutions, whilst another fourth part received partial succour from the same sources. At Haerlem, where the population had been chiefly employed in bleaching linen, made in Brabant, and preparing it for sale, whole streets were levelled with the ground, and more than five hundred houses destroyed. At the Hague, at Delft, and in other towns, many inhabitants had been induced to pull down their houses, by their inability to pay their taxes, or keep their habitations in repair. Ruin was every where eminent. The preservation of the dikes required annually an expense, now estimated at 600,000*l.* sterling, was greatly neglected. The sea inundated the Polders, and threatened to resume its antient dominion over a great part of the country. Meanwhile, all classes of the people were crushed under a load of suffering—a great part of the population was reduced to beggary, and all were suddenly deprived of those articles of colonial produce which had almost become necessaries. Even the most opulent families only escaped complete poverty, by diminishing their establishments, and adopting the most rigid economy: and there remained no source of wealth or distinction, no object of ambition to which a Dutchman could aspire. Commerce was extinguished—no one could voluntarily enter the army or navy, to fight for the worst enemy of his country. The clergy were not provided with a decent subsistence—and the antient laws of the country had given way to the Code Napoleon; so that the old practitioners had to begin their studies anew, and young men were discouraged from applying themselves to the drudgery of learning a system which was very unpopular, and perhaps unfit, for a commercial country. And, independently of all this, it must be remembered, that in Holland trade was a passion, as well as a means of acquiring wealth; the Dutch felt deeply the loss of their national pursuit, and the aggravation of their calamity was crowned by their being compelled to sacrifice

sacrifice themselves in a cause they abhorred, and in the service of a power which had robbed them of their independence, and reduced them from freedom to slavery, from prosperity to misery, and from a high pitch of national glory to the lowest state of national degradation." P. 30.

In the latter part of the volume the form of the new constitution is given at length, accompanied with some observations, in which the modesty and good sense of the author are conspicuous. We can recommend the volume to all who may feel an interest in the transactions which it records.

ART. XXVII. *Musical Anecdotes, by Mr. Burgh.* 3 vols. 12mo. Longman, 1814.

The public, and particularly that class of readers to whom the work is more immediately addressed, are greatly indebted to Mr. Burgh, for a very interesting, and instructive selection of Musical Anecdotes. Sir John Hawkins, and the late worthy Dr. Burney, the one an Amateur, the other an enlightened Professor, published very elaborate, and comprehensive Histories of Music. It is however rather remarkable, that during the last five and twenty years so few attempts have been made to reduce within a moderate compass, or to adapt to the taste of the generality of readers, the annals of a science, which forms so essential a branch of modern female education.

The Author, as indeed he himself informs us, appears to think that no work of this kind had previously been published in our language, and observes in the first letter, addressed to his daughter, for whose entertainment he professes to have undertaken the task.

"The historical department of this charming science I shall take upon myself: you will thus be relieved from the toil of travelling through huge volumes equally learned and uninteresting, in search of those amusing Anecdotes, which are even interwoven with the study of the liberal arts, and the refinements of polished society. In a word, you will thus obtain many subjects of blameless conversation, released from the fatigue of encountering the pedantry of speculation, and the dullness of criticism."

We wish strongly to impress on the minds of parents, and of those ladies, who are at the head of female seminaries of education, the following apology for Music, extracted from the preface to these letters.

"The Author of the following sheets is strongly impressed with the idea, that Music is not only a harmless amusement, but if properly

perly directed, capable of being eminently beneficial to his fair countrywomen. In many instances it may be the means of preventing that vacuity of mind, which is too frequently the parent of libertinism: of precluding the intrusion of idle and dangerous imaginations; and, more particlarly among the daughters of ease and opulence, by occupying a considerable portion of time may prove an antidote to the poison insidiously administered by the innumerable licentious novels, which are hourly sapping the foundations of every moral and religious principle."

From these extracts the reader may form some idea of the style and character of these Letters. The author writes with the zeal and impartiality of an amateur, and displays in every part of this little work a considerable degree of information on every branch of polite literature, however remotely connected with Music. The typographical inaccuracies, particularly in the first volume, are numerous: these however we trust will be corrected in the next edition.

The progress of Music from the primary invention of the Pandean Pipe in remote antiquity, to the present state of instrumental perfection; is traced with a degree of accuracy and perspicuity, which can only be the result of much reading enlivened by a considerable portion of enthusiasm, and perseverance. Unlike the generality of publications denominated "Anecdotes"—this work will be found to perform more than it professes, and to contain a regular, entertaining and well digested History of the Science of Music.

As a specimen of the author's powers of contributing to the public stock of innocent pleasure, we shall present our readers with some well written observations upon the Italian Opera, and upon the productions of its two brightest united ornaments, MOZART and METASTÁTIO.

"We shall close an account of the King's Theatre in the Haymarket, by observing, that, in our idea, as a school of the arts, an opera is an object of national importance. It presents the most beautiful living pictures to the eye; and as, by the unbounded scope of the romance, in which it roams, every region may be traversed, and every idea of the imagination embodied and personified, its powers of creation are unlimited. It thus seeks to present the most captivating forms to the artist, while by the united force of Poetry, Painting, Music, and Action, it possesses an irresistable influence on our hearts. Its spectacles may, and ought to be rendered favourable to morals, as well as taste. The sensations which its Music excites, are never so exquisitely fine, as when aroused in the cause of virtue. Every person turns with satiety from the repetition of a scene, in which the eye and ear are to be gratified by mere prettiness of show and sound—while the force of genuine passion, which exalts, softens, and improves the best affections

fections of the soul, only increases its influence, by the frequency of its exhibition.

"Poetry and good sense, it must be admitted, but seldom appear on the opera stage: yet they are not incompatible with excellent Music. The opera of LA CLEMENZA DI TITO, written by the incomparable Metastasio, and set by the no less admirable Mozart, may be said to unite every requisite of perfection, of which the lyric drama is capable. With what joy does every true lover of harmony constantly hail the return of these nurslings of the graces, to refresh the tired ear, so frequently wearied by the repetition of Music so very remote from the excellence within our reach.

"The Music of Mozart charms every cultivated ear, and possesses all the exquisite beauties of the art: it abounds in the most playful, touching, and original melodies, and is replete with harmonies the most ingenious, elaborate, and surprising. It is either gay, mournful, calm, or agitated, accordingly as the passions are to be affected:—now airy and sportive, it stimulates and exhilarates the spirits: and now flowing in a rich, full stream of modulation, it is solemn and tranquillizing. It can inspire the mind with the tenderest, or agitate it with the most turbulent emotions; and no master of song, except HANDEL, ever possessed such a power of affecting the passions.

"The mechanism of Mozart's compositions is no less the result of genius: the various parts always co-operate, and alternately act as light and shade to each other. He displays the power of each instrument inimitably: thus producing accompaniments so appropriate, and so illustrative of the general subject, and combined in so skilful a manner, that the attention is always kept alive, and a design is recognized throughout, which is pursued through all the varieties of fancy, and the labyrinths of science.

"We wish to excite the attention of all our fair readers, whose performance, in every department of music, reflects so much honour on the art, to the sublime productions of Mozart: the difficulties of this master are not greater than those of many eminent *note-splitters* of the present day, whose compositions are beneath criticism. Passages invented merely to display the "NON PLUS ULTRA" of execution, will never repay the labour requisite to vanquish their unmeaning intricacies: while on the contrary, the "extremes of a master's mind," perpetually discoverable in the productions of Mozart, ever improve upon acquaintance, and abundantly reward the student's industry.

"We have purposely selected La Clemenza di Tito to illustrate our position: not only because it has of late been frequently performed, and consequently is fresh in the recollection of every frequenter of the Opera, but, as a drama, is the most generally admired of all Metastasio's lyric effusions. The critics of Italy, who best understand the genuine Opera, and who have strictly examined the works of Metastasio, are of opinion that a good taste in theatrical representations in music was born and died with him: and

and it is well observed by a most judicious writer, that Apostolo Zeno seems to have been the Æschylus, and Metastasio the Sophocles and Euripides of the modern melo-drama.

"Benignity was the principal feature in the character of Metastasio: it pervaded all his actions, and appeared in all his writings, for it was deeply rooted in his heart: and the luxuriance, with which it flourished was never more apparent, than when he pourtrayed the character of Titus, and established his right to the title of *deliciæ humani generis*—the delight of the human race.

"No apology, it is to be hoped, will be necessary, for concluding our history of the Italian Opera with the following short account of its brightest ornament, METASTASIO.

"Pietro Trapasso, second son of Felici Trapasso of Assisi, was born at Rome, Jan. 6, 1698; baptized by Cardinal Ottoboni, 19th inst. died at Vienna April 12th, 1782, aged 84 years.

"At ten years old, Trapasso possessed the faculty of making extempore verses on any given subject. Crouds used to assemble at his father's shop in an evening to hear him sing "*al' improvista.*" Gravina, the Civilian, accidentally passing by on one of these occasions, was so delighted with his talents, that he adopted and educated him, called him METASTASIO: and at his death, bequeathed his property to him, amounting to 15,000 Roman crowns, equal to £4000 sterling, which Metastasio soon ran through with the characteristic carelessness of a man of genius."

Mr. Burgh concludes his very entertaining work with an animated, but somewhat too enthusiastic account of the recent establishment of the PHILHARMONIC SOCIETY; at the close of which, he thus takes leave of the public.

"Having endeavoured to gratify our readers by communicating what we believe to be the general sentiment, in regard to the merits of the Philharmonic Society, it is almost superfluous to observe, that, perhaps, at no former period has the science of music been so generally understood, so ably practised, or so judiciously patronised in this country, as at the present hour.

"Independently of foreign auxiliaries, we may enumerate, among our native bands, many vocal and instrumental performers, in no respect inferior to their continental rivals.

"In regard to the united excellencies of natural talent, embellished by the highest polish of cultivated taste, Italy herself would find it difficult, if not impossible, to produce parallels to the names of BILLINGTON, BARTLEMAN AND BRAHAM.

"And as instrumental performers, Messrs. J. and François Cramer, each in his respective line, may safely assert his claim to a degree of strength, correctness and elegance of expression, incalculably superior to the tricks, and rapid execution of those dealers in '*notes, et rien que des notes,*' whom the tasteless caprice of fashion is constantly importing, like other wonderful and useless

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"It is unnecessary, and perhaps improper, to enter more particularly into the history of living professors. The public are now abundantly capable of forming an accurate judgment on their several merits, without needing assistance from the presumptuous opinion of an individual: and from the very prominent features of unquestionable merit in the musicians of our own growth, there is little reason to apprehend that the patronage of the great will ever again be exclusively confined to foreign adventurers; but that, on the contrary, English talent, which has at length found, will still maintain its level."

As a book, which is peculiarly adapted to the capacities and dispositions of the higher classes of female seminaries, we can fairly recommend this work, and as a useful and entertaining history of that art, which so universally engages the attention of mankind, and forms so necessary a branch of female education.

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Page 163, last line but one, *for* Chateaubriand *read* Caulincourt.

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## FOR APRIL, 1815.

ART. I. *A practical Treatise on the ordinary Operations of the Holy Spirit. By the Rev. G. S. Faber, B.D. Rector of Long Newton in the County and Diocese of Durham.* 8vo. 256 pp. Rivingtons. 1813.

MR. Faber is well known to the public as an interpreter of prophecy; and the several volumes which he has published upon that inexhaustible subject, though far from being all of equal merit, have upon the whole gained him a reputation, which will probably attract the attention of a numerous class of readers to any work bearing his name as its author. The present volume has reached a second edition; and thus sanctioned it seems to claim a place among those publications, which, while they have defended or explained the doctrines of our excellent Church, have also dignified and exalted its literary character. Whether this claim can be justly or safely admitted, it will now be our endeavour to ascertain, and we shall make no apology for having hitherto delayed the enquiry. In the present state of literature, no Review can notice every volume which issues from the press; all the legitimate purposes of periodical criticism will be fully answered, if those works are selected for examination, which, by their extended circulation, are likely to influence the opinions, morals, or taste of the country. We will not then hesitate to confess, that had not Mr. Faber's "Practical Treatise" passed into a second edition, we might perhaps have excused ourselves the task of reviewing it at all. Had it descended quietly to oblivion, we should never have stood forward to "drag its frailties from their dread abode:" a feeling of sincere respect for some of Mr. Faber's previous labours would have induced us to be silent, where we could not approve; and we should have joined readily with the public in admiring his talents as a commentator on *accomplished* prophecies, and in forgetting his failure as a practical

expositor of an important article of the Christian faith. As however our opinion of this volume is thus unfavourable, we consider it to be now become our duty to state the grounds upon which it has been formed, and to guard our readers against what we deem fundamental errors in the author's system; errors to be deprecated at all times, on account of the singularly important nature of the doctrine which they tend to pervert, or obscure; and particularly to be lamented in the present instance, as they give the aid of Mr. Faber's acknowledged literary character to tenets, hitherto prevailing more by the aid of persevering zeal, and artful insinuation, than by the real talent, solid learning, or soundness of judgment, which have distinguished their defenders. It appears from the advertisement prefixed to the volume, that it has been written several years, and therefore must be understood to speak the deliberate and settled opinions of the author. It may perhaps gratify some of his readers to be told, that his sentiments on the important subject which he has undertaken to discuss have always been the same, and therefore the statement may have been made; but assuredly there are others, and perhaps among them we may reckon those, whose station and abilities will give weight to their opinion, who can only receive this avowal with feelings of regret, that his matured judgment had not suggested to him the propriety of making farther alterations in a confessedly juvenile production; or that the prudence, which induced him so long to withhold his Practical Treatise from the world, had not operated to its entire suppression.

Most certainly there is nothing novel, either in the view which Mr. Faber has taken of his subject, or in his method of treating it, which can be urged as a reason for committing his Treatise to the press: those, whose professional studies have familiarized them with theological controversy, will soon discover that he is travelling in a beaten path; that he is wasting his strength in vain endeavours to maintain positions, which have been long declared untenable; and in restating arguments, which more powerful combatants than himself have found it impossible to defend. The weapons which failed in the hand of Dr. Owen, will not have more effect when wielded by Mr. Faber; and if a second Claggett has not yet arisen, to vindicate the doctrines of the Church of England from the misrepresentations of this new practical expositor, this silence will not be imputed to any apprehension of the result of the contest,

Γιγνώσκων ὅτ ἄναλκις ἔην θεὸς, οὐδὲ θεάων
Τάων, αἵ ἀνδρῶν πόλεμον καλέκοιρανέουσιν,
Οὐδ' ἀρ' Ἀθηναίη, ὅτε πολίπορθον Ἐνύω.

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Mr. Faber declares in his advertisement, that

"It has been his wish to exhibit, what he believes, to the best of his judgment, to be the doctrines and practice taught by that pure and apostolical Church, of which he feels it his privilege to be a minister."

Giving him full credit for his sincerity, we shall proceed to examine whether his judgment has not misled him; and we think we shall be able to shew to the satisfaction of our readers, that the doctrines, which he has taken so much pains to explain and enforce, are, in all those respects, in which they differ from the generally received opinions of his fellow labourers in the vineyard of Christ, neither taught in the authorized formularies of the Church of England, nor to be proved therefrom.

The preface contains a short statement of the ground over which the reader of the treatise is to travel; and it is impossible to peruse it attentively without anticipating the inconveniences inseparable from a journey undertaken under the direction of an incompetent guide. We look in vain for that clearness of ideas, and precision of language, which at once make us acquainted with the views and intentions of the great masters of controversial reasoning; and we find in their stead, premises inaccurately stated, conclusions hastily drawn, and specimens in abundance of that perplexing mixture of truth and error, which prevails throughout the whole treatise. We had marked many passages for particular animadversion, but as we shall have occasion to dwell at a greater length upon the same topics, when more fully discussed in the work itself, we forbear to linger on the threshhold.

Mr. Faber has divided his treatise into eight chapters: in the first he deduces the necessity of the ordinary operations of the Holy Spirit, from a view of the depravity of man in consequence of original sin; in the four next he describes the nature and effect of these operations upon the understanding, the will, and the affections; in the sixth he treats of the Holy Spirit as a comforter and an intercessor; in the seventh he contrasts the fruits of the Spirit with the works of the flesh; and in the concluding chapter he discusses the necessity of the constant influence of the Holy Spirit, to conduct us safely to the end of our pilgrimage. We shall not attempt to accompany him through the whole of the task which he has thus imposed upon himself; but selecting those passages for particular consideration, in which important doctrines appear to us to be imperfectly, or erroneously stated, we shall endeavour to shew that the peculiarities, by which Mr. Faber's system is distinguished, cannot be deduced from the language of the Church, when that language is fairly quoted and

candidly interpreted. Passing over therefore several objectionable positions in the introductory part of the first chapter, we proceed to Mr. Faber's description of the effect produced upon the nature of man in consequence of original sin. He begins by telling us that

"*A state* of *nature* is constantly opposed in Scripture to a *state* of *grace*:" that "the first is the wretched inheritance bequeathed to us by our common progenitor Adam; the second is the free and unmerited gift of God the Father, purchased for us by God the Son, and conveyed to us by God the Holy Ghost." (p. 5.)

Proceeding farther to illustrate the state of nature in consequence of the fall, he says that "the lineaments of that image of God, in the likeness of which Adam was created, were then *totally obliterated* by sin" (p. 5.); and that "the image of Satan was erected in its stead." (p. 9.)

That a state of nature is opposed in Scripture to a *state* of *grace* is undoubtedly true: but it would have contributed much to the illustration of that mysterious doctrine, which Mr. Faber was beginning to discuss, if he had given the plain scriptural meaning of these terms. When we consider attentively the language of St. Paul, we must be convinced, that, by a *state* of *nature*, he means *that state* in which a man is placed *before his admission into the Christian covenant*. Writing to the Ephesians of the change which had taken place in their situation, in consequence of their embracing Christianity, he says, "*We all had our conversation in times* past among the children of disobedience, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath even as others." (Ephes. ii. 3.) It is evident then, that, when a man is baptised into the Christian Church, he changes his *state* of *nature* for the *state* of *grace*; he ceases to be "a child of wrath," in that particular sense, in which the unbaptised person is said to be so. The *state* of *nature* then, is the situation of the unconverted Heathen; the *state* of *grace*, that of the baptised Christian: and whatever may be said of the effect of original sin upon *the former*, who is left to the inheritance which Adam bequeathed to him; *the same* cannot be said of the situation of *the latter*, to whom, not only is the penalty of this sin remitted, but the influence of it, in some degree at least, weakened and counterbalanced by the new principle of grace and goodness introduced into his heart. Such is clearly the interpretation given by the Church to these scriptural phrases; for in her catechism, she makes every one of her members declare that at his baptism he became *a child* of *God*; and that, being *by nature born in sin*, and

and *a child of wrath*, he was made by that sacrament *a child of grace*. Most of the erroneous positions in Mr. Faber's treatise may be attributed to his overlooking this very important distinction, and therefore applying the language, by which the situation of the natural man is described in Scripture, to the case of the Christian, to which it bears no sort of reference. Our objections however do not stop here, his description of the effect of original sin upon human nature appears to us wholly inadmissible. He calls it a *total obliteration* of the image of God, and a raising up of the image of Satan in its stead. If this be the language of Scripture let Mr. Faber produce his authority; if it be the doctrine of our Church, let him bring forward the passage, in any one of her authorized forms, in which she teaches it. In the absence of such authorities, we solemnly protest against expressions wholly irreconcileable, as we conceive, both with the letter and the spirit of Holy Writ. That a lamentable change did take place in man's nature at the fall, cannot be denied; we agree with Mr. F. that "no man, unless he be totally unacquainted with the workings of his own heart, can possibly doubt it." (p. 9.) The image of God impressed upon man at his creation was then obscured and defaced, so that few traces of it remained; but that it was *totally obliterated*, or that the *image* of *Satan was erected in its stead*, are not scriptural terms, nor do they convey the meaning of Scripture. Man became a fallen, weak, degraded creature, but not a devil; he was "very far gone from original righteousness," but he had not totally lost all marks of it; he was "of his own nature inclined to evil," but not altogether sunk in iniquity; he had still some good in his nature; and though the evil preponderated, and he was the servant of sin, yet we have no authority for representing him in that hideous and disgusting form, as that "monstrum nulla virtute redemptum a vitiis" which must be understood by the strong expressions of Mr. Faber. We earnestly recommend him to bear in mind the cautious and moderate language, which the Church employs upon this mysterious subject in her ninth article; and we request him to recollect, that this qualified language, so different from his own broad and offensive assertions, is not applied to the case of the regenerated Christian, without care being taken still farther to guard it from misconstruction.

Mr. Faber proceeds to state, that the effects of this change are discernible in the understanding, in the will, in the heart, and in the affections. The understanding he represents as "now dark and confused, as far as relates to spiritual things;" (p. 10.) and in proof of his position he appeals to St. Paul, Rom. i. 21, 22, 31, and 1 Cor. ii. 14. By these texts he feels himself warranted in asserting, that man in a state of nature, "has no faculties capable in themselves of embracing spiritual truths;" but

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" is as much unqualified to decide upon them as a man born blind is to discriminate between the various tints of the rainbow ;" " no description of spiritual things, however just," he tells us, can communicate a clear conception of them to him ;" for that " they must be spiritually discerned, and consequently, till that spiritual discernment be communicated, heavenly wisdom *must* and *will* appear foolishness in his eyes." (pp. 11, 12.) As we differ from the author in our interpretation of the passages in Scripture to which he refers, our inferences from them will of course differ also. In the first of them, we have always understood St. Paul to ascribe the ignorance of the heathen, not to their natural incapacity, but to their pride and self-conceit ; not in short to the deficiency of their intellects, but to the perverseness of their hearts. He tells us that they are without excuse for their ignorance, because they *might have known* God if they *would*; because they *did know* him, but still *refused to glorify* him as God. "That," says he, " *which may be known of God* is manifest in them ; for God hath shewed it unto them. For the invisible things of him from the creation of the world *are clearly seen*, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse; because that, *when they knew God* they glorified him not as God, neither were thankful ; but became vain in their imaginations and their foolish heart was darkened." Rom. i. 19, 20, 21. How far then the apostle here supports Mr. Faber in his assertion, that man, in a state of nature, has no faculties capable in themselves of embracing spiritual truths, the reader will decide. We now turn to the second chapter of the first epistle to the Corinthians, to which we are next directed. The apostle says, that "the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know them, because they are spiritually discerned." It is the opinion of the best commentators upon this passage that the apostle is here speaking not of man in a state of nature, as opposed to a state of grace ; nor of the comparative *faculties* of man in these two different situations ; but of the man who rejects Revelation, and admits of no higher guide than philosophy, no other testimony than demonstration, framed upon the principles of natural reason. Such a man, says the apostle, " receiveth not the things of the Spirit of God ;" he will not accept the testimony of that Revelation, which the Holy Spirit has made ; these things then " are foolishness unto him," because they are established upon evidence which he does not admit ; " he cannot know them," because he does not allow the authority of that Holy Word which the Spirit has dictated, and therefore will not learn them from it. That

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such must be the meaning of the apostle is evident from the context, in which he is contrasting the wisdom of God, as made known by the Gospel, with the wisdom of man, as independent of it; and declaring that the knowledge of spiritual things can only be obtained by the study of that revelation, which the Holy Spirit has made. Here then we see nothing to justify the positions of Mr. Faber: instead of asserting that "no description of spiritual things however just can communicate a clear conception of them to the natural understanding of man," or that in a state of nature he has no faculties capable in themselves of embracing spiritual truths; St. Paul attributes man's ignorance to his *unwillingness* to receive the "description of spiritual made to him in the Scriptures; in a word, to the defect of *his will*, not of his *understanding*. God certainly proposes the evidences of Christianity to our *reason*; it is by "a description of spiritual things," in the Scriptures, "offered to our understanding," that he has chosen to communicate the knowledge of them to us. Shall we then suppose that natural reason and understanding are, after all, to be of no use; or that the aids which they require, are ever withheld from those, to whom he offers the evidences of his Gospel, and from whom he exacts in consequence belief and obedience! Mr. Faber attempts to prove too much. Doubtless the understanding of them since the fall is in a debased state; and he who proudly determines that he will believe and accept nothing, which his own faculties will not enable him to discover and prove, will probably never arrive at religious knowledge; because he rejects divine assistance, and chuses to employ reason only in a task, to which its unassisted powers are incompetent. But this is very different from that gross and necessary blindness of which Mr. Faber speaks; a state in which idiots only are *naturally* placed, to which no man can be reduced but by a *wilful rejection* of the counsel of God. Wherever the word of God is preached by his ministers, it is accompanied by a grant of power to receive their instructions; for this is the medium, through which God has been pleased ordinarily to open unto man the mysteries of Christianity, not by any sensible communications or inspirations of his Spirit. That Spirit always attends upon his Word, and will infallibly lead those, who hear that Word, to the knowledge of the truth; and it was because our venerable reformers were well assured of this, that they have introduced into the Homily for Rogation week that exhortation, which is quoted by Mr. Faber (p. 12.) with a view of strengthening a position, which they never entertained.

Mr. Faber seems to imagine that Cicero's treatise de Natura Deorum affords satisfactory evidence of his position, nay even that "it has been providentially handed down to us," as if for this very purpose. (p. 12.)

We conceive that it proves no more than this; that no human wisdom, of itself, can arrive at the knowledge of divine things. This we believe to be "the scriptural doctrine of the ignorance of man," and on this it certainly affords a striking comment. But where Mr. Faber deviates from this doctrine, Cicero's treatise gives him no support. It shews that the wisest Heathens were *actually ignorant* of all religious truth; but it does not shew that they would have been incapable of comprehending it, had a clear description of it, such as is contained in the Scriptures, been placed before them. They might indeed have rejected the authority of Holy Writ, and refused to consider its testimony; but this, as we have before observed, would have been a fault of the *will*, not of the *understanding*.*

Mr. Faber next examines the effect of original sin upon the will. On this part of the chapter we have little to observe; but that here also it would have given clearness and precision to his statement, had he carefully drawn the distinction between the natural man and the Christian. It is of the former only that the tenth article speaks, when it says that "the condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God." The Liturgy of our Church is framed for the use of the latter only; and the sins, form the bondage of which we are therein directed to pray that "the pitifulness of God's great mercy may loose us," are actual sins. The language of the petition was certainly not intended to imply, that man labours under the same incapacity after grace received, to which he was subject before he was made a partaker of christian privileges; but that every Christian is so far from being perfect, that he has need of the mercy of God to pardon his sins, and the assistance of God to enable him to forsake them. The two forms contemplate two classes of persons, whose cases bear no analogy to each other; and they are framed with reference to two different doctrines: to attempt therefore to illustrate the former by the latter is to open a door to endless confusion, by representing the state of the Christian in language which can apply only to those, who are not partakers of the covenant.

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* Mr. Faber's classical knowledge is not to be lightly questioned; but he seems to have overlooked the design of the treatise de Natura Deorum, when he makes Cicero chargeable with *all* the ignorance and errors to be found in it. His object was to deliver fully and fairly the opinions of contending sects on the question before him; and the sentiment which he puts into the mouth of Ballus, the advocate of the Stoics, is surely not imputable to him an avowed academic. Rev.

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The same objection lies against the quotation made by Mr. Faber (p. 17) from the Homily of the misery of man. The object of this Homily is to give us such a scriptural representation of the wretched situation of man by nature, as may teach us to set a proper value upon that great salvation wrought out for us by Jesus Christ: by making extracts from it therefore, to illustrate our condition as members of Christ's Church, and heirs of that Salvation, he has wholly perverted its meaning.

From the influence of original sin upon the understanding; and the will, Mr. Faber goes on to state its operations upon the heart and the affections. He tells us, that,

"After our first parents had yielded to the temptations of Satan, an almost total inversion of the former affections of the heart took place. Man then began to hate that which he ought to love, and to love what he ought to hate. The pure and holy law of God, which thwarts his vicious inclinations, became the object of his fiercest aversion; while, on the contrary, wickedness became his pleasure and delight." (p. 20.)

He seems indeed to be aware, that such statements as these will not be readily admitted; and that it is necessary to support them by something more than assertion.

"This doctrine however," says he, "is not unfrequently denied even on the ground of personal experience; and those, who urge it, are thought to paint human nature in much blacker colours than she really deserves. It may perhaps be allowed, that we have frailties, venial frailties; but our nature is asserted to be in the main ever favourable to virtue, and averse to vice." (p. 21.)

Such an objection as this might have been easily refuted; for to say, that our nature in the main is ever favourable to virtue, and averse to vice, is to fall into the opposite extreme. To virtue, in the abstract, our natural reason will generally be favourable; but reason itself is often the slave of passion, and then the practice of man contradicts his theory, and he does that which he does not allow. Nature therefore is chargeable with more that mere venial frailty, and cannot be truly said to be in the main always practically favourable to virtue. Still however this does not exculpate those from having painted human nature in blacker colours than she deserves, who assert, that man by nature hates what he ought to love, and loves what he ought to hate; who declare that the pure and holy law of God is the object of *his fiercest aversion*, and that wickedness becomes his pleasure and delight. This is rash language, which ill befits the character of a sober, discriminating theologian; and affords one instance among many, that this production of the author's juvenile studies should not

not have been committed to the press without more alteration, than he has chosen to give it.

For farther proof of what he calls "the bitter animosity of the heart against God," (p. 31.) he refers to the partial manner, in which men perform their duties. He tells us that "each individual selects the duty, which best suits his inclination, and seems to forget that any others are in existence," (p. 25.) and that "in the discharge of this duty, he perceives not the enmity of a corrupt heart against God, because from mere physical reasons he feels no repugnance to it:" (p. 26) but that still, if he be called upon to perform other, more difficult duties, then "he may possibly find, that he contains the same evil disposition in embryo;" and that, as one instance of this, "we too frequently behold those, who are foremost in every active duty, shrink with disgust from the resignation of worldly pleasure." (p. 27). Having filled several pages in this manner, he concludes that, "what has been said is amply sufficient to prove, that "the carnal mind is enmity with God;" (p. 31.) a position which no Christian will require Mr. Faber to *prove*, because it stands already upon an authority, to which he will readily bow. But if Mr. Faber imagines, that when St. Paul asserted, that "the carnal mind is enmity with God," he meant, that the heart of every man, whether living in a state of nature, or grace, whether Christian, or Heathen, "entertains a bitter animosity against God;" we conceive, that he is far from understanding the apostle's language. If this be not his interpretation of Rom. viii. 7. we cannot divine his reason for bringing it forward; or his meaning, in concluding the subject with the following personal appeal. "If any person still doubt it," namely, that the carnal mind is enmity with God, "let him but ignorantly apply himself to those *allowed* duties which are most irksome to him, and he will quickly find an argument in his own breast, infinitely stronger than any that have been here adduced." (p. 31.)

From "the bitter animosity against God," which he attributes to the human heart, he deduces its "extreme depravity;" which he conceives to be "connected with it in the way of cause and effect." (p. 31.) This opinion he endeavours to support by a quotation from the works of the author of the Catholic Doctrine of the Trinity; in which the truth is expressed in language, at once luminous, and forcible. It is however to be observed, that Mr. Jones is distinctly speaking, in this passage, not of Christians, but of "the natural man," or as he himself explains the term, "the man remaining in that state wherein the fall left him." As Mr. Faber is discussing the case of Christians, those with whom the Christian preacher is now conversant, (vide pp. 28, 29, 30.) the reader must perceive, that he employs Mr. Jones's

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language to defend a position, which that excellent divine never intended to maintain. But this is his method throughout the chapter: all which he finds in the Homilies, and articles of our Church, and in the writings of her ablest divines, descriptive of man in *a state* of *nature*, he applies without scruple to the *baptized Christian*; and never considering the change which takes place in the heart at baptism; or making any allowance for the influence of that new principle of holiness, then implanted in it by the Holy Spirit; he attributes to it fierce animosity against God, utter depravity, insensibility, stupidity, and all the odious qualities, with which a strained and exaggerated interpretation of texts of scripture wholly inapplicable to the subject, can furnish him. For this purpose he hesitates not to force into his service Ephes. iv. 19, expressly applied by St. Paul himself to the unconverted Gentiles; and 1 Tim. iv. 2, a passage descriptive of those, who should "in the latter times *depart from the faith*, and give heed to seducing spirits, and doctrines of devils." Had this proceeded from an ignorant fanatic, it would not have surprised us; but when a man of learning, a clergyman of our own Church, condescends to support his peculiar opinions by such a perversion of Scripture, our astonishment is only exceeded by our regret.

Our observations on the concluding paragraphs of this chapter, with which Mr. Faber closes his view of the effects of original sin, must necessarily be short. If his remarks are intended to illustrate the *natural state* of *man*, they are wholly irrelevant; for he has continually addressed himself throughout the chapter to Christians, and has repeatedly given his readers to understand, that he is describing men as he now finds them, the men, with whom a Christian minister, in a Christian church, is officially connected. If the state of the natural man was not in his contemplation, we hesitate not to affirm, that neither the doctrine of our church, nor that of the Scriptures, of which she is the faithful interpreter, will allow of his describing the situation of Christians in such language as the following passage contains.

"Man being thus depraved in the *understanding*, the *will*, and the *affections*, it is almost superfluous to observe that he must in consequence have lost all *power* of serving God. *Unable* to discover his will, *hating* it when it is discovered to him, and so *polluted* by sin that he is utterly unable to cleanse himself, how can he perform in his own strength any acceptable service? He may indeed in the pride of his high speculations, imagine himself *to be rich, and to have need* of *nothing*; but the word of God will inform him, that he is *wretched, and miserable, and poor, and blind, and naked.*" (p. 34.)

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And yet, though the whole tenor of his observations seems to require, that these expressions should be understood as applying to the general state of Christians, we hesitate to say that this must have been the author's meaning; because he immediately adds a remark upon the "actions of the natural man," and appeals to the 13th article, which relates wholly to "*good* works done before the grace of God and inspiration of his Spirit"!! Does he believe that there are baptised Christians, who have never received the grace of God, or inspiration of his Spirit? This is a question, which other parts of his volume may enable us to answer; at present we look in vain for a clue to guide us through this labyrinth of contradictions and confusion, and gladly escape from the chapter, leaving this passage to be interpreted at their leisure by those who have more skill or more patience than ourselves.

"In this miserable condition is every man born. Fallen from his high estate, and sunk in the deep sleep of presumptuous wickedness, he refuses to listen to the voice of any human charmer, charm he never so wisely." (p. 35.)

Some modern Œdipus may perhaps be found, who will be able to inform us how a man can be said to be born, "sunk in the deep sleep of presumptuous wickedness, and refusing to listen to the voice of human charmers;" and how "presumptuous wickedness" can be a proper designation of original sin, the only iniquity in which a man can by any possibility be born.

Καίτοι τό γ' αἴνιγμ' ὀυχὶ τῦ ποιητῦ ἦν
Ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει.

Having thus laid down his ground plan after his own manner Mr. Faber proceeds to build his superstructure upon it in the following chapters. As we have already shewn, that he has not always strictly adhered to the platform of the Church of England as the site of his intended building; our readers will not expect to find his edifice either in its order or proportions exactly similar to that, which she has erected upon the foundation of the apostles and prophets: whether, in his departures from the original plan, he has shewn the skill and judgment of a wise master builder, we shall willingly leave for others to determine; considering our duty to be performed, when we have pointed out his deviations from the authorized model.

After some unsuccessful attempts to illustrate the doctrine of "free will," we are introduced to the immediate subject of the treatise, a consideration of the ordinary Operations of the Holy Spirit, by the following judicious observations:

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"A considerable degree of prudence and caution is necessary in treating of the operations of the Holy Ghost; and the two extremes of enthusiasm and profaneness should be equally avoided."

"Persons of a sanguine temperament have not unfrequently been so far deluded by a mischievous fanaticism, as to mistake the workings of a heated imagination for the immediate dictates of Heaven. Hence they have been sometimes led to undervalue even the sacred word of God, and to fancy that they are actually taught by inspiration without making any use of the means which the Almighty has been pleased to appoint. The consequence of such crude and unscriptural notions is sufficiently evident: the unhappy victims of this fatal delusion fall from one absurdity into another, the sport of every wind of doctrine, and the pity of all sober minded Christians. The error, to which I allude, consists in mistaking the *extraordinary* for the *ordinary* operations of the Spirit. We are not in the present day to expect any new revelations." (p. 43.)

It always gives us pleasure to travel with Mr. Faber, when we can conscientiously pursue the same road; and we will freely confess that we have found him, on such occasions, an instructive and intelligent companion; we lament therefore that the irregularities of his course oblige us so often to part. We will not object to his appealing to Galatians i. 8. in confirmation of the undoubted verity, that "we are not in the present day to expect any new revelations;" however we may be inclined to prefer that interpretation of the apostles expression, "any other gospel" which represents him to mean, not a *new revelation*, but any doctrine *contrary to that gospel*, which he was commissioned to preach. But when he goes on to say, that "the office of the Holy Ghost is not to reveal any *additional* doctrines to us; but to enable us *to understand spiritually* those which have been *already* revealed;" (p. 46.) though we fully acquiesce in the negative part of his position, yet, unless we have mistaken his meaning, which we would not willingly do, we can by no means subscribe to the doctrine apparently inculcated by the latter part of the sentence.

Does Mr. Faber intend to imply, that there is a hidden and mystical sense in the Scriptures, not discoverable but by secret and particular illumination? Or that the Scriptures are not in themselves intelligible unto the purposes of salvation, without new aid from the Holy Spirit, to enable us to understand his own work? For such an opinion we find no authority in the Scriptures themselves; nor do we believe that a single passage can be produced, which, when fairly interpreted, with a proper regard to the whole scope and meaning of the context, gives us any reason to expect, that we shall individually receive from the Holy Spirit any illumination or conviction to assure us of the

the truth, or to explain the meaning of those things, which have been already revealed. Mr. Faber appeals to the case of the Bereans; but we conceive that this, when properly stated, will be found in no respect to substantiate his positions. They heard St. Paul preach the Gospel, and refer to the Scriptures of the Old Testament for proofs, that Jesus Christ was that person, of whom Moses in the law, and the prophets did write; and they "diligently searched these Scriptures," to ascertain whether these things were so: an instance of sincere desire to build their faith upon the solid foundation of knowledge, for which they are justly praised. Therefore says the Evangelist "many of them believed;" that is, because they adopted this method; the general assistances of God's grace being no doubt granted to them, in common with all other christian converts. But we are not told, that any particular aid was imparted to them, by which they were enabled to understand the Scriptures in a *spiritual sense*; nor have we any authority for supposing, that the sacred writings bear any other meaning but that which our natural intellects may collect from the grammatical construction of their language, by the same rules of interpretation which would be applied to any other author. We cannot then but object to expressions, which intimate the necessity of further illumination to enable christians to understand *spiritually* the things which have been *already* revealed. The Holy Spirit has made known unto us the doctrines of our religion, through the medium of a written word; to this word we are commanded to pay diligent attention, and we have no reason to fear, that it will in any essential point be unintelligible to our natural faculties if we use them properly.

Mr. Faber reasons well against the impropriety of confounding the ordinary and extraordinary gifts of the Spirit, so as to mistake one for the other; but when he attempts to describe these ordinary gifts, his language is often calculated to lead the unwary reader into the very error against which he professes to guard him; for it teaches him to look for some more sensible communications of spiritual assistance, than the Scriptures any where promise. Nothing we conceive, can be more likely to lead to such delusive expectations than the following language.

"Our Lord indeed compares the operations of the Spirit to the wind, and we can no more discern the one than the other: nevertheless, if we have received the Holy Ghost, our souls must be as sensible of his influence by its beneficial effects, as our bodies are of the impulse of the air when in motion. Unless this be allowed, it is not very easy to say *what* we are to understand by such a comparison." P. 49.

To

To relieve Mr. Faber at once from the difficulty which he suggests in the concluding words of this passage, it may be sufficient to remind him, that the comparison, which he finds it "not very easy to understand," is wholly instituted by himself; and therefore, if it prove unintelligible and inapplicable (and we verily believe it to be both) he has only to discontinue the use of it. Our Lord compared the *operations* of the Spirit to the wind; but it by no means follows from hence that the same comparison will illustrate its *effects*; unless indeed Mr. Faber can prove, that because the *operations* of the Spirit are as *little to be discerned* as those of the wind, therefore its *effects* must be as *palpable* to our souls, as the impulses of the air when in motion are to our bodies. Those who can admit this to be sound and conclusive reasoning, may perhaps think Mr. Faber justified in straining the figurative language of our Saviour so far beyond its intended meaning: for ourselves, we shall be contented with rejecting altogether the comparison between the *effects* of the Spirit, and the impulses of the air when in motion, as calculated to convey no meaning at all, which can be reconciled with the general doctrine of Scripture upon the subject. Our objections to this passage are not yet fully stated. Mr. Faber represents it to be a matter of doubt, whether Christians have received the Holy Ghost or not; and teaches them to resolve that doubt, by appealing to their own sensible experience of the effect of his influence. As it is the avowed object of this treatise "to exhibit the plain doctrine of the Church of England," we must remind the author, that, in her opinion all her members at baptism made partakers of the Holy Ghost: and as it has never been held, that the soul is immediately made as sensible of this beneficial effect of baptism, as the body is of the impulse of the air; here is one proof of the fallibility of his proposed criterion. We have already had occasion to prove at some length, that this is the doctrine of the Church respecting the effect of baptism *; assuming then for the present that such is the fact, we further maintain, that the influence of the Holy Spirit upon the Christian is not discernible, nor distinguishable in its operation from the dictates of his own mind. But as we are assured in the Scriptures, that all christian graces and virtues are the fruits of the Spirit, if our consciences bear us witness that we have these graces and virtues, we may be satisfied that we have continued to live under his influence. Thus far it may be said, that a retrospective

* Vide Review of Simeon's Address and Appendix, and Marsh's two Replies. Vol. i. p. 264.

view

view of our general character and conduct may make us sensible, that we have partaken in the influence of the Spirit, by ascertaining its effects; but the assertion that, at any particular time, we are as sensible of the influence of the Holy Spirit on our minds, as our bodies are of the impulse of the air when in motion, is, as we conceive, unwarranted by the language of the Church, and not to be proved from the Scriptures. Mr. Faber proceeds thus:

"When a total change takes place in a man's soul, a change so great that it is called in Scripture *a passage from darkness to light, from extinction to animation* *, it is utterly impossible that it should not be perceived. This change consists in *an illumination of the understanding, a restoration of the freedom of the will*, and *a regulation of the affections*." (p. 49.) To illustrate the author's meaning still farther, we add the first sentence of the following paragraph. "The first thing necessary towards our becoming children of God is *the illumination of the understanding*." P. 50.

According then to Mr. Faber a *total change* must take place in the soul of every man, before he can become *a child of God*; and this change, which is produced at no definite time, will be as perceptible by his soul, when it does take place, as the impulse of the wind is by the body which is exposed to it. We are not told where the Church of England teaches this doctrine, nor is it supported by any appeal to the Scriptures, if we except that forced interpretation of our Saviour's language to Nicodemus, which has been already pointed out.

In the absence then of all attempt at proof, it will be sufficient for us to say, that the Church of England teaches her members to believe, that they are made children of God at their baptism; when a change from a state of nature to a state of grace is worked on them, they being then born again of water and of the Spirit, and thus made new creatures. But she does not hold or teach, that this change is at all perceptible at the time by the soul of the baptized persons; though she affirms, that its effects may afterwards be discernible, through the medium of their general conduct. Such doctrines as Mr. Faber has chosen to inculcate in this passage, have fostered all those enthusiastic and dangerous fancies, which, under the name of the New Birth, have been propagated by half-instructed and brain-sick fanatics: they tend to perplex weak heads, and distress faint hearts; to elate some with spiritual pride, and depress others with unreasonable despondency; to obscure the true doctrine of Holy Scripture, and the Church, and to destroy

* 1 John, ii. 8. Ephes. i. 18. Ibid. ii. 1, 5.

the

the moral influence of pure and sober Christianity. We grieve to find that a man of unquestioned learning has written so unguardedly, as to give even a seeming countenance to such mischievous absurdities.

Mr. Faber's readers, however, are to believe, that he "exhibits the plain doctrine of the Church of England," when he assures them, that, until they have felt this conversion, or total change take place in their souls, "the word of God must remain a sealed book to them; (p. 51.) so that although they may "comprehend the literal and grammatical construction of the sentences, they will derive no more saving knowledge from it than the Jews did from the law when they crucified the Lord of life." (p. 51.) They are to consider themselves, "as totally devoid of all spiritual understanding, as a blind man is of the faculty of discerning material objects;" (p. 55.) they are to believe, that they cannot form any steady or effectual resolutions of serving God, or fix their affections upon him, or their duty, to any good purpose.

These positions, and others of a similar kind, it is Mr. Faber's object to establish and illustrate, through this, and the three next chapters. We cannot be expected to follow him closely through the whole of his discussion; and sufficient has already been said to put the reader upon his guard, and to warn him not hastily to form his opinions of the doctrines of our excellent Church, from the ipse dixit of this expositor.

So vital is the importance of the subject under discussion to the whole Christian Church, that our readers would have reason for dissatisfaction, were we to slur over the remainder of this treatise with a hurried or partial notice. We shall therefore reserve the consideration of the many most interesting points which still remain, for our ensuing Number; on which, though we differ very materially with Mr. Faber, we trust that we shall differ both with candour and respect.

*(To be continued.)*

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ART. II. *Roderick, the last of the Goths. By Robert Southey, Esq. Poet Laureat, and Member of the Royal Spanish Academy.* Longman, 1814.

THIS is the first time that we have had an opportunity of paying Mr. Southey the attention which he deserves; and we avail ourselves of it gladly. His name is one, which, we confess, we

in the course of it, without forgetting the frailty of human nature, is displayed one constant triumph of principle over the most besetting temptations; and before it ends, there is not a turbulent, unruly feeling of an ill regulated mind, that is not subdued into "the perfect peace, the peace of Heaven."

There are some of our readers, whom such a declaration will alarm; they are so accustomed to divest poetry of its moral, that when they hear of a hero with grey locks in a friar's gown, they will apprehend that the poem is but a sermon in blank verse. Courage, however, *chers enfans;* here is plenty of sword and dagger, war-horse and chariot, a bugle or two, some little love, several beauties, and even a marriage in *prospectu*, with all other ingredients of a "charming poem." If any one doat so desperately on "love and glory," that this does not content him, we are very sorry, but we cannot honestly recommend Don Roderick to his attention.

The poem opens with a brief allusion to the follies and crimes of the Visigoths in Spain, which had been visited on them by the invasion of the Moors from Africa; of this invasion, a private wrong and private vengeance, the violence offered to Florinda, and the blind anger of Count Julian were the immediate causes. Though Roderick had committed so flagrant an act, yet was he not without great qualities; it was the first blemish of a well spent life; and the sceptre which he had wielded with applause, passed not away from his hand without glory. The decisive battle lasted for eight successive days; perfidy at length prevailed. Orpas, Sisibert, and Ebba, princes of a rival line, and the two latter owing their lives to Roderick's former mercy, went over to the Moor, and gave him his victory. This introduces the hero to our notice, and he appears before us in the most interesting manner. Here Mr. Southey has shewn much judgment; it was necessary to display him gallantly, and even desperately fighting, in order to give credence to the motives which induced his flight, and throw that interest over him, which at first, perhaps, he might have wanted.

> "Bravely in that eight days' fight
> The King had striven—for victory first, while hope
> Remain'd, then desperately in search of death.
> The arrows past him by to right and left,
> The spear-point pierced him not, the scymitar
> Glanced from his helmet. Is the shield of Heaven,
> Wretch that I am, extended over me?
> Cried Roderick, and he dropt Orelio's reins,
> And threw his hands aloft in frantic prayer:
> Death is the only mercy that I crave!
> Death, soon and short!—death and forgetfulness!

Aloud

Aloud he cried; but in his inmost heart
There answered him a secret voice, that spake
Of righteousness and judgment after death,
And God's redeeming love, which fain would save
The guilty soul alive. 'Twas agony,
And yet 'twas hope—a momentary light
That flashed through utter darkness on the cross,
To point salvation, then left all within
Dark as before. Fear, never felt till then,
Sudden and irresistible, as stroke
Of lightning, smote him." P. 4.

In obedience to the impulse of the moment, he drops from his horse, divests himself of his armour and all royal insignia, and in a peasant's weeds steals from the field of battle. The circumstances of his flight are beautifully told; it commences at evening, and continues for seven days and nights. Night and day have each their horrors for his troubled conscience; in the darkness dreadful recollections agitate him, fiends seem to haunt him, and, still more harrowing, the image of Florinda,

——————————— "that agony
Still in her face, which, when the deed was done,
Inflicted on her ravisher the curse,
That it invoked from Heaven,"

Warns him off "with her abhorrent hands" from the cross, which he pants to fly to for mercy. When day returns, the desolation of the country, the abandonment of the villages, the miseries of the crowding fugitives of all ages, sexes, and conditions, particularly well drawn by the poet, and the universal curses on his own name, bring before him realities fully as insupportable as the illusions of darkness. On the eighth eve he arrives at the Caulian Schools, a celebrated monastery of that day, on the Guadiana, near Merida. It was the hour of vespers, but no vesper bell was heard; this too, like every other defenceless place, was abandoned; the monks and their scholars had retreated within the walls of Merida. One alone remained; from five years old, up to a ripe old age, he had served the altar and, in the true heroic spirit of the early martyrs, he had determined not to fly from his post, but to meet his death of glory where he had passed his long life of innocence and holiness. Romano (for such is the legendary name of the monk) going to the gate to look for the coming of the Moors, finds Roderick extended before the cross, which was placed at the entrance; but this is so fine a picture, that we prefer to give in the Poet's own words:—

"Before the cross
Roderick had thrown himself; his body raised,

Half kneeling, half at length he lay; his arms
Embraced its foot, and from his lifted face
Tears, streaming down, bedew'd the senseless stone.
He had not wept till now; and at the gush
Of these first tears, it seemed as if his heart
From a long winter's icy thrall let loose,
Had opened to the genial influences
Of Heaven. In attitude, but not in act
Of prayer he lay: an agony of tears
Was all his soul could offer." P. 9.

This is indeed picturesque poetry. Of all the secondary excellencies of the poet, we are inclined to rank this among the very first, the power of representing, by a very few words, any incident or situation as perfectly as could be done by the most correct or animated of painters. This is a power which music possesses not; feelings it excites of intense degree, and a determinate *class*, but to give an idea of an individual object, it demands the assistance of words. That language should effect this purpose so rapidly and so completely, is one of its greatest mysteries; the more unaccountable, the more it is examined. All great poets have founded much of their pretensions to fame on the exercise of it. Pindar excelled in it, perhaps beyond all others; he seldom enters into long or laboured description, but in a few words gives so vivid and complete an idea, as nothing can render more perfect. Mr. Southey has given many splendid proofs that he possesses the same power, in the course of this poem. The allusion to Florinda, cited above, "with her abhorrent hands," presents all the instructions which a painter could desire for a composition on the subject, and yet is such a picture in itself, as no colours could ever hope to produce. Many others we might cite if it were necessary, but we will neither anticipate, nor, we hope, tire our readers.

Romano draws the unhappy fugitive within the walls of the convent, and exhorts him to confession and repentance. Here we come to the same scene which Walter Scott had before described; but those who delight in comparisons will be disappointed; whatever merit may be in either, they are perfectly distinct, and cannot be compared. Mr. Southey says truly, "that if the contrast had been intentional, it could not have been more complete." And at first sight, it might almost seem to have been intentional; but in truth, the behaviour of Roderick is a necessary part of the character which the Poet undertook to draw. Not so much humbled as to be quite insensible to worldly shame, for the discipline of his mind was but beginning, the fallen monarch was yet so properly impressed with the blackness of his crime, and the necessity of suffering, that he courts the

humiliation, which he receives as a part of his punishment. Both poets have, however, equally followed the guidance of nature.—When we reveal our errors, it is no small addition to our sufferings to meet the eye of him to whom we reveal them; our minds are made up by an effort to the greater humiliation of the disclosure, yet by an inconsistency no less strange than universally felt, we dread, what should seem the lesser pain, of looking on, or being regarded by him, in whose ear we pour the secrets of our wounded conscience. It was therefore consistent that the Roderick of the Vision should wrap his mantle over his face; it was equally proper that our Roderick, feeling all the painfulness, should yet submit to it:

> ——————————— "subduing
> His nature to the effort, he exclaim'd,
> Spreading his hands, and lifting up his face,
> As if resolved in penitence to bear
> A human eye upon his shame, Thou seest
> Roderick the Goth." P. 11.

To the mental agonies of the King, Romano during the whole of the night administers such consolations as his office and situation enabled him; but witnessing the dreadful struggles that convulsed his whole frame, and feeling how much he still needed his assistance, the pious old man renounces his design of waiting for the Moors, and becomes companion to him in his farther flight. With an image of the Virgin they set forward; and at the end of the fourth week they arrive at a rock, which frowns upon the Western Ocean. On the summit of it they find a little hermitage, the residence of some former recluse, whose grave appeared at the foot of a cross; here they set up their abode, and thus ends the first canto of the poem.

The action now slumbers for twelve months; during which time, it may be supposed, that Roderick disciplined his heart and informed his mind by the example and instructions of his fellow recluse. The time which passes thus unnoticed, is yet very important to the economy of the poem, by rendering probable much of that which follows; for it may be reckoned to have given consistency to the Moorish power, and some form and regularity to their arrangements; it allowed space for the apostacies from the true faith, which are afterwards noticed; it ascertained to the vanquished the burthen of the foreign yoke; and, above all, it supplied the hero with that strain of thought and language, which was necessary to the character afterwards assumed, and which might otherwise have appeared unnatural in the mere statesman or warrior. At the expiration of the twelve months Romano dies, and after his interment, and the preparation of a grave for himself,

himself, Roderick is delivered up to all the horrors which solitude, and perfect absence of employment, might be supposed to produce on his heated imagination. In describing these, Mr. Southey has put forth his full powers, and displayed the most intimate acquaintance with the human heart. Let it not be said, that he is sometimes too fanciful. Whoever has experienced (and who among us is so blessed, that he never has felt them?) the capricious tossings of the mind, when bodily fever gives wildness and poignancy to compunctious visitings for real or imaginary sins, well knows that nothing can be too strange or groundless to become a consistent phantom of self-torment. St. Anthony probably believed himself in those temptations, which legends record; Luther certainly, in the solitude of Wartburg, doubted not of the immediate presence of the Evil One; the fancies of Roderick's mind are tame when compared to these. One circumstance, we think, is imagined with peculiar happiness; it is too long for citation, and we do it some injustice by our analysis, yet we are unwilling to pass it by. At times, it is said, fatigued by constant struggles, he is beguiled into a self-excusing strain, and then he summons up in consolatory array all those circumstances which tended to palliate his offence; for a moment he is tempted to exclaim,

> "If all were known,
> Would it indeed be not to be forgiven?"

But the question is scarcely asked, when he starts from the delusive dream with tenfold agony; then,

> "As at a new temptation he would start,
> Shuddering beneath the intolerable shame,
> And clench in agony his matted hair.
> While in his soul the perilous thought arose,
> How easy 'twere to plunge, where yonder waves
> Invited him to rest." P. 20.

This alternation from tempest to calm, and from calm to more horrible tempest, coupled with that mischievous ingenuity which turns every thing into a snare and temptation, are as true in nature, as they are here excellently described. Many of us can bear the Poet testimony.

These struggles are terminated by a vision, in which he hears imploring mercy for him.

> "That voice
> Which sung his fretful infancy to sleep
> So patiently; which soothed his childish griefs:
> Counsell'd with anguish and prophetic tears
> His headstrong youth." P. 23.

For

For a while his mother stood before him in chains; but soon the form was changed to one of brightness and glory, bearing a shield, and radiant in armour. A battle passes before him, and the cry that ends it is "Spain and Victory!" His own efforts awake him—

> "He found himself upon that lonely grave,
> In moon-light, and in silence."

The voice of his mother was still in his ear, prevailing over the glories of the later dream; and when he determines to leave his hermitage, he seems not so much to have formed the purpose of redeeming Spain, as of seeking his mother, and imploring her pardon and blessing on her repentant son.

In the third canto Roderick sets out on his return to social life. This is a very interesting situation; and Mr. S. has done it full justice. All objects are strange and shocking, but they excite in him different feelings:—the Musselman rites, the Crier calling to prayer, the scymitar and the girdle, the turban and the tawny face, fill him with anger and shame; at sight of the renegade his heart burns with indignation, and, for a moment, the unhappy monarch wishes for the power he has lost, to punish the black apostacy; but when he sees the Spanish virgins masked in mufflers, walking to the mosque, apart from all male companions, his spirit dies within him at recollection of their former unsuspicious innocence and freedom. This is very well; it is indeed the happiness of the poet's nature to arrest all soft and lovely circumstances, and bring them forward to the peculiar attention of the reader. Other poets may be more vigorous, more sublime; none have known better than Mr. Southey to stir all soothing, and all amiable feelings of the human breast. Nor does the fugitive himself pass unnoticed; his hurried and unequal step, his wild eye and hagard mien, where all bitterness of suffering and hardship seemed but to have softened and sanctified former majesty and beauty, excite universal awe and interest. The Moor gives him alms, and in broken Gothic asks for the prayers of the "moon-struck man;" the Christian woman offers him bread in Christ's name; the babe, at first affrighted, would yet again look up at him; and the children suspended their sport as he passed, to gaze upon the saint. There is much fine poetry in the execution of this; in the lines which describe his receiving alms from the Moor, there is a power of language very extraordinary and affecting:—

> "One stopt him short,
> Put alms into his hand, and then desired,
> In broken Gothic speech, the moon-struck man
> To bless him. With a look of vacancy

Roderick received the alms; his wandering eye
Fell on the money, and the fallen King,
Seeing his own royal impress on the piece,
Broke out into a quick convulsive voice,
That seemed like laughter first, but ended soon
In hollow groans suppressed." P. 29.

The country through which he passes is very faithfully and very characteristically described. This is another, and no trifling merit of Mr. Southey; wherever he lays his scene, all things are in perfect keeping with the appropriate costume; in turn the palm of the desert of Arabia, the banyan-tree and lotos of the Ganges, the solitary glens of Wales, and the deep forests of the New World, have all been depicted by his realising pencil. Nor is this accuracy confined to the scenery of nature; while engaged in the present poem, one might imagine that he had divested himself of all familiarities but those of the Peninsula: the garb, the turn of language, the strain of thoughts, even the comparisons in general, are Spanish or Portugueze. This gives a verity and animation to the narrative, which carry the reader away with it. The historic allusions too, which each spot gives rise to, as he passes, are very neatly and concisely made—

"Mondego too, he crost, not yet renown'd
In poet's amorous lay." P. 31.

"the banks
Of Lima, through whose groves in after years,
Mournful, yet sweet Diogo's amorous lute
Prolong'd its tuneful echoes." P. 35.

He reaches at length the walls of Auria (Orense); and here a dreadful sight presents itself. Auria had been the Zaragoza of that day; when the Moors had forced their entrance, street after street, house after house, and room after room had been contested against them; the consequence had been dear bought victory to the overpowering force of the invaders, and universal, entire ruin to the glorious vanquished. The sight, we said, was dreadful; it was also animating.—

"A thrilling pang,
A sweat like death, a sickness of the soul,
Came over Roderick. Soon they past away,
And admiration in their stead arose;
Stern joy, and inextinguishable hope,
With wrath, and hate, and sacred vengeance, now
Indissolubly link'd. O valiant race!
O people excellently brave! he cried,
True Goths ye fell, and faithful to the last!

Though

Though overpowered, triumphant; and in death
Unconquer'd! Holy be your memory;
Blessed and glorious, now and evermore,
Be your heroic names." P. 37.

The sound of his voice, where all had for some time been silent, seems to waken one at least, from the dead around him; a woman comes to him from the ruins, and implores his charitable assistance. We should be inexcusable if we described this personage, so important afterwards, in any but the following magnificent lines:—

——— "though she spake
With the calm utterance of despair, in tones
Deep-breath'd and low, yet never sweeter voice
Pour'd forth its hymn of ecstacy to Heaven.
Her hands were bloody, and her garments stain'd
With blood, her face with blood and dust defil'd,
Beauty and youth, and grace and majesty
Had every charm of form and feature given;
But now upon her rigid countenance
Severest anguish set a fixedness
Ghastlier than death." P. 37.

Adosinda, for so this heroine is named, leads him to a spot, where, within four walls rudely raised, lie the bodies of her husband, folding his child on his breast, her father, and mother, whom the Moors had slain all in one day. She relates how a Moorish captain had reserved her from the slaughter to gratify his lustful passions; the "very horror of that thought" had made her calm and collected, and, like the matron of Bethulia, she saved her honour by the death of her enslaver. After the execution of this exemplary revenge, she left the Moor's tent under cover of the night, and had since employed herself in the burial of her relations. To complete this task, she implores Roderick's assistance, which he readily granted. The tale of Adosinda "prevails upon the Goth as a spell;" he listens with an intenseness which wakes before him the glorious vision of his hermitage, and drowns all recollection of former sorrows.

"On his brow
The pride and power of former majesty
Dawned once again, but changed and purified;
Duty and high heroic purposes
Now hallow'd it, and, as with inward light,
Illumed his meagre countenance austere." P. 44.

Adosinda rejoicing at the effect of her tale on this, the first heart to which she has revealed it, draws an happy presage from it, and discloses to him her determination of devoting her life and

and

and being to a holy revenge for the wrongs of Spain, and her own. In Roderick's hands she makes her solemn vows to that effect; and he, in whom the same heroic resolution is now created, or confirmed, makes the same vow; and having finished it,

> "Clap now your wings,
> The Goth with louder utterance, as he rose,
> Exclaimed; clap now your wings exultingly,
> Ye ravenous fowl of heaven, and in your dens
> Set up, ye wolves of Spain, a yell of joy!
> For lo! a nation hath this day been sworn
> To furnish forth your banquet: for a strife
> Hath been commenced, the which, from this day forth,
> Permits no breathing time, and knows no end,
> Till in this land the last invader bow
> His neck beneath the exterminating sword." P. 48.

The vowed deliverers part; he charged by her to the Abbot of St. Felix, on the banks of the Visonia, and she to the hill country, to stir up to revolt the vassals of her father's house.

Roderick pursues his lonely way, a journey, like the former, described very beautifully, and with a perfect knowledge of the country, to the monastery, where he finds the venerable Odsar, and Urban, the Archbishop of Toledo, in deep consultation. To them he relates all that he had done and witnessed at Auria; and on the part of Adosinda demands, whom of the old Baronage of Spain they deemed most worthy of the crown? They commission him to seek Pelayo at Cordoba, the seat of the Moorish court; to invite him to fly to the Asturias, and accept the vacant crown. At parting, Urban remembers the state of many an apostate, whom it is probable he will meet; that they have

> "Their lonely hours, when sorrow, or the touch
> Of sickness, and that awful Power divine,
> Which hath its dwelling in the heart of man,
> Life of his soul, his monitor, and judge,
> Move them with silent impulse; but they look
> For help, and finding none to succour them,
> The irrevocable moment passeth by." P. 61.

With a moderation and charity, therefore, which makes his character very interesting, Urban consecrates him to the priesthood, that he may be able to afford that relief so much to be desired, and restore these doubting souls to the pale of the Church.

Here we should pause for a moment. No character can be conceived of deeper interest than that of Roderick at this moment;—unknown to all his subjects, his memory almost universally

sally detested by them, yet, receiving from one of them in highest humility the order of priesthood, he sets out, not merely to restore his fallen country, and die, if necessary, for her sake; (for a generous spirit, who deemed himself the cause of her fall, that were an easy repentance, a cheap and delightful sacrifice;) but he goes to smother for ever all princely recollections, to unlearn all royal habitudes, to renounce all birth-right, to bow the knee to his own subject, and himself tender him his own crown. Nor is this all; no one is ever to be witness of his devotion; the world is to pay him no tribute of applause—is to give him not even pardon for his errors; in the sacrifice which he is to perform, he is himself priest and victim, and none are to behold the rite. Totally divested of all selfish motives, it is the pure effort of the most perfectly imagined heroism.

The trials which assail him in his way are very severe; at the inn which he entered in the evening, each individual of the party round the fire, has his own cause for lamentation, and imprecations on the soul of Roderick conclude their mourning. Roderick's shuddering reply, in which he prays them not to curse the soul for which our Saviour died, rouses an old man, who proves to be the favourite servant of his mother Rusilla, and the attendant on his own childhood, Siverian. From him, and from the conversation, he derives information of many events which had occurred since his retirement to solitude; among others, the apostacy of many of the chief nobles, and, above all, the marriage of his queen, Egilona, to the Moorish viceroy. But then, (and here again, how truly are pourtrayed the natural workings of the heart!) anxiety for his mother overcomes all other feelings; Siverian's presence there, who never would have deserted her, if living, seems to argue that she is dead, and then his first, perhaps his dearest object is frustrate;—he can never soothe her anguish, nor obtain her forgiveness on earth.

——— "with that he bent
Over the embers, and with head half-raised
Aslant, and shadowed by his hand, he said,
Where is King Roderick's mother? lives she still?—
God hath upheld her, the old man replied;
She bears this last, and heaviest of her griefs,
Not as she bore her husband's wrongs, when hope
And her indignant heart supported her,
But patiently, like one who finds from heaven
A comfort which the world can neither give
Nor take away. Roderick enquired no more;

He breathed a silent prayer in gratitude,
Then wrapt his cloak around him, and lay down
Where he might weep unseen." P. 70.

In

In the morning, Roderick and Siverian pursue their way together, the former still unknown to the latter. Mr. Southey seems to have anticipated here an objection which many people will, we doubt not, raise against the possibility of his remaining undiscovered in a journey of several days, by the companion and attendant of his whole life. We say he seems to have anticipated it in the words of Siverian:

> "The face is of a stranger, but thy voice
> Disturbs me like a dream." P. 73.

We are of opinion, however, that the objection is groundless. To reason on it fairly, Roderick must be taken as described by the poet; a man in the very flower of life, by the violence of suffering and sorrow, surprised (if we may so say) with grey hairs, and all the marks, though not with all the feebleness of old age. In such a personage, how should those who knew him most intimately recollect their young and beautiful king, even if they had entertained any idea of his having survived the fatal battle? but when, to all recollection of his former appearance and lofty habits, we add the thorough conviction of his death, we ought not to expect that Roderick, in a friar's garb, should be recognised even by Siverian. The case of Alvar, in the beautiful tragedy of Remorse, stands on a different footing; for Theresa, strong in the faith which love imparts, can never be said to have renounced all hopes of seeing him again. In that instance, perhaps, we could have wished for a different arrangement.

To return; the errands of both the travellers are to Pelayo, with that of the fallen monarch the reader is already acquainted. Siverian has been sent from Rusilla and Gaudiosa, the chieftain's wife, to inform him that his sister, the Lady Guisla, listens to the suit of the renegade Numacian, and to forewarn him of all the dangers that may result to him and his family from this disgraceful alliance. It is the time of evening when they arrive in sight of Cordoba; and we wish we had room for the lines which describe its first appearance; they have in them all that peculiar verity, that realising faithfulness, which we have before commented on, and at the same time unite a spirit and richness worthy of our best poets. The speech of Siverian follows, adding a pathetic melancholy, which not only flows most naturally from *his* mouth, but adds the only charm wanting to the whole picture.

Hard by their path was an edifice, which had been the scene of many important events in the history of Roderick and his family. It will not be necessary here to detail the antecedent history of the rival houses of Chendasuintho and Wamba; it is sufficient for the present to say, that the edifice had been a palace

built

built by Theodofred, the father of Roderick; that hither he had brought his bride Rusilla; and that here, after seasons of blindness and misery, he slept at peace. Roderick himself was born here; it had been the scene of his noblest triumph, when, having vindicated his rights, he had led to his father's grave, in chains, Wihza, his barbarous enemy and persecutor; finally, in this spot was buried the unnatural mother of Pelayo, the concubine of Wihza. Such a scene it was natural for Roderick to avoid; but Siverian, full of the recollections of his master's former glory, and still cherishing his memory with unabated love, constrains him to enter with him.

As they pass through the courts, the days gone by rush on the old man's mind, and in rapturous, yet broken narrative, he details many incidents of Roderick's former life, which are not only important to the conduct of the poem, but which serve to raise the hero in the estimation of the reader. In the episodes of "The last of the Goths," Mr. Southey has shewn great judgment; there is no one material fact of the foregoing history, which the reader does not become acquainted with in the course of the poem, in its right place, and yet without any seeming preparation or contrivance. It may seem extravagant praise to compare a poet of these "degenerate days" with either of the great lights of Greece or Rome; yet we think a severe critic might find some room for censure in the continuous episodes of the Odyssea and Æneid, if their execution did not shame all judgment into admiration. It is almost like heresy to say, that perhaps there is something unnatural in so long a story at once detailed, but at least we will venture to set Mr. Southey's skill, in this instance, fairly by the side of the other; nothing, in short, can be more judicious, in fact, more artless in appearance. The principle which regulates the introduction of antecedent matter in the epopee, seems to be the same with that of unfolding the characters, or the plot of the drama; in each case it is most proper, because most natural, that the reader should be informed rather by circumstances that arise casually, than by formal and continued description.

In talk upon the subjects above alluded to, they reach the church door attached to the palace; they enter, and seek the grave of Theodofred, on which Roderick, overcome by his emotions, throws himself prostrate, and weeps aloud. The violence of the sorrows of both, disturbs another inmate of the building—

——— "there stood
A man before them of majestic form
And stature, clad in sackcloth, bare of foot,
Pale, and in tears, with ashes on his head." P. 89.

It

It was Pelayo himself. We have mentioned that his guilty mother lay buried in the church; in her last agonies, when despair was almost too strong for penitence, she had implored his pardon and his prayers, and her son, whom in her life she had unnaturally persecuted, annually, on the night of her death, kept his vigils by her tomb, in prayer for her guilty soul. This was the night; and though detained, by the jealousy of the Moors, a prisoner within the walls of Cordoba, he had procured permission to pass this one night without the gates, in order to keep his vow. Between himself and Siverian a recognition speedily takes place; and there are few instances of more appropriate or more pathetic sorrow, than that with which he addresses himself to his mother's ashes on receiving the news of his sister's shame. Roderick next performs his part, and Pelayo with melancholy and solemn devotion accepts the thorny crown that is proffered him. In this scene we ought not to pass by unnoticed, though it be almost a trifle, the poet's attention to nature in the minutest circumstances; in the first recognition, when Siverian bows the knee to Pelayo, Prince Roderick, who had never bent before the face of man, pauses for a while, rather confused than seriously unwilling to pay the mark of reverence; and when both are on their knees, the face of Roderick is bent to the earth, while Siverian looks upward, beholding Pelayo with transports of grief and joy. But when the solemn act of homage to Pelayo, as king, was to be performed, here Roderick, who is performing the deliberated act of duty and heroism, is firm and prompt to complete his sacrifice, while the faithful servant still clings to the memory of his former Lord, and is slow to acknowledge another master.—

> "The old man trembled, as his lips pronounced
> The faultering vow, and, rising, he exclaimed,
> God grant thee, O my Prince, a better fate
> Than thy poor kinsman's, who in happier days
> Receiv'd thy homage here! Grief choak'd his speech,
> And, bursting into tears, he sobbed aloud.
> Tears, too, adown Pelayo's manly cheek
> Roll'd silently. Roderick alone appear'd
> Unmov'd, and calm; for now the Royal Goth
> Had offered his accepted sacrifice,
> And therefore in his soul he felt that peace,
> Which follows painful duty well perform'd—
> Perfect and heavenly peace—the peace of God." P. 98.

Two reasons, each alone of imperative force, prevented Pelayo's immediate flight; first, his honour given to the Moor to return to Cordoba in the morning, and his determination not to leave behind him Alphonso, detained like himself, as an hostage for the submission of his father, Count Pedro. The generous and

and amiable character of the boy had won the affection of Pelayo; but even a stronger tie was, the rivality and feud that subsisted between himself and Pedro—it would not suit the hero of chivalry to leave the son of his enemy exposed to the anger of the Moorish government, consequent on his flight. At dawn of day the boy was waiting impatiently for him at the door of the church; and it is arranged that he shall be companion of the adventure to be commenced that very evening.

Pelayo returns to the city, and at his own gate he found a suppliant woman, muffled and cloaked; in the prayer she makes to him, she adjures him by the name of Roderick. It was his unhappy victim, the fallen Florinda. The lines which describe Pelayo's astonishment and pain, his kind reception of her, and her petition to him, are uncommonly beautiful; we wish we had room to give them insertion here, not so much for our readers' satisfaction, for we trust that none of them will be content till they have read the poem; but that we might stamp a value on our own page, which otherwise it may want. It is not the common error of our profession to bestow praise too liberally, and we should be sorry if we could be justly accused of it (at the same time that we hold this a much lighter error than prodigality of censure); but, in truth, we know of few things in our language finer than this and the following canto. Mr. Southey, indeed, is now treading ground on which he is always great; we have more than once alluded, and, whenever occasion allows, we will never fail to allude to this most distinguished and enviable excellence;—he is unrivalled in the portraiture of female character, and the delineation of the passion of love. These are subjects which form, as it were, the very "kingdom proper" of poetry; and it is so important to society that notions delicate and correct upon them should be familiarly received, that we think we are not fanciful when we lay so much stress upon the manner of their delineation.

It would be vain to look for female models in the poets of those countries, where woman holds a degraded and unworthy station in society; hence, the Helen, the Andromache, even the Penelope of Homer, have all of them defects so material, that they can only be regarded with pity, or, at best, with calm complacence; of Dido we know a little too much, and of Lavinia nothing, once, and we believe but once introduced, and then most beautifully:

"Flagrantes perfusa genas."

If we descend lower, neither Angelica nor Armida, the lofty Clorinda,

Clorinda, or even the gentle Erminia, unite all the necessary ingredients of perfect womanhood; Spenser has given us some noble sketches; and Eve, though fallen, is still almost as admirable as she is lovely; that Petrarch entertained, indeed, high and worthy notions, and has left us portraits of his Laura, which completely fill our idea. What can be more perfect, when duly and deeply considered (for it is a poetry not to be exhausted by light perusal) than

> " In nobil sangue vita *humile*, e queta,
> Ed in alto intelletto un puro core,
> Frutto senile in sal giovenil fiore
> *E'n aspetto pensoso anima lieta.*"

Or the following,

> Gratie, ch' a poch il ciel largo destina:
> Rara vertu, non gia d'humana gente,
> Sotto biondi capei canuta mente
> E'n *humil* donna alta beltà divina:
> Leggiadria singolare, e pellegrina,
> *E'l cantar, che ne l' anima si sente*
> *L'andar celeste*, e'l vago spirto ardente,
> Ch' ogni dur rompe, ed ogni altezza inchina,
> E que' begli occhi, che i cor fanno smalti,
> Possenti a rischiarar abisso, e notti,
> E torre l'alme a corpi, e darle altrui.
> *Col dir pien d'intelletti dolci ed alti.*
> Ce i sospir soavamente rotti:
> Da questi magi trasformato fui.

This is the bright vision that youthful hearts desire, and lovers dream they possess; and such characters it is the pride and excellence of Mr. Southey, and the Lake Poets, to exhibit in their writings. The contemplation of such images affords, perhaps, the highest and purest pleasure that poetry is capable of affording; it cannot also but be useful—useful to those whose duty it is to imitate, and equally so to those whose interest it is to estimate well female perfection.

Not less material, and perhaps, a consequence of the former, is the pure painting of the passion of love. On this subject much pains have been taken to inculcate prudential notions, and check all tendency to romance or enthusiasm. With certain restrictions this is very proper; but it is even more important to increase the purity, the intenseness, we would say if we might, the actual singleness of this passion. Connubial happiness, while it is the greatest, and perhaps the rarest of human blessings, is also the most sober, and most devoid of feverish illusions. Many circumstances

stances must be nicely combined to make it perfect; purity of heart is indispensable.

Contemporary criticism has indulged itself in sneering at the delicacy with which the Lake Poets have invested all their descriptions of this passion; it has been called childish and extreme. As to the first of these epithets, in the way in which it is meant to be applied, we have no objection in receiving it; for we have no scruple in saying, that we wish all men and women did love as *purely* as boy and girl; if its application is more general, we can only say, that Mr. Southey has known how to reconcile with this *childishness* perfect manliness of character, and virtues of the firmest and severest order. To the objection implied in the second epithet, we will beg leave to reply at somewhat greater length, for it involves a more material case in criticism. True it is, then, we admit most fully, that few, probably none of us, will ever love as the heroes and heroines of this school of poetry, and few, probably none of us, ever be blessed with such objects of affection; but *therefore* to infer that the characters are extreme or unnatural (for to be worth any thing, the terms must be here convertible), appears to us to be most idle and unphilosophical. The faultless union of strength, majesty, and grace, which the Apollo Belvidere, when perfect, must have presented, is merely imaginary, but no one ever thought the statue exceptionable *as a model* on that account. The fallacy on which the criticism is grounded, seems to consist in supposing, that the poet, like the historian or biographer, is to be compared to a portrait, instead of a fancy painter. It is certainly incumbent on him who professes to delineate a real character, to do so truly; if from favour, or in the luxuriance of fancy, he add beauty, or extenuate blemishes, he so far forgets his duty, and fails of the end proposed. But the same rule cannot apply to him who delineates imaginary personages; to enforce it upon him, would be to forget the end proposed, and to censure an artist for not executing well what he never intended to execute at all. Here the painter never designing to give a faithful copy of any existing original, professes to draw after the ideas within him; if he regards any model in real life, it is rather to exclude than to borrow its imperfections.

Is there, then, it will be asked, no canon of criticism for such artists; and must the imagination, perhaps sickly, perhaps undisciplined, be allowed to run out in any excess? We answer, that here, as elsewhere, there is undoubtedly a canon, that it is equally strict in its regulations, though varying in its direction. Nature is still to be implicitly obeyed; and if this should be said to be a rule too general and comprehensive, we answer, that however it may appear in theory, in practice, common sense

makes it unerring. For example, to continue our former parallel, let us suppose a sculptor commencing a statue, in which he wishes to embody his idea of perfect beauty; by our supposition he is to be exempt from servile obedience to any existing models; still, if his fancy led him to substitute baldness for flowing hair, to change the position of the eyes, or any of the features, to add to or diminish the number of the limbs, in short, to make any deviation from nature's archetype of the human form, it is most clear that common sense would pronounce such a fancy distempered, and such a production most faulty—we should never admit as a sufficient answer, that to the artist's fancy such changes appeared to be improvements.

This will be said to be an extreme case; let us put another less palpable, but equally undeniable. Whoever has been at Florence, has seen in the tribune of the gallery, the Holy Family and the Baptist of Raphael. We have nothing now to do with their beauties; in execution they are, perhaps, among his very best pieces; we are about to venture on remarking their defects. The face of the Virgin, if examined apart from the group, is that of a mere girl; that of St. John, indeed his whole appearance, is that of a boy of thirteen or fourteen; in either case, the artist has deserted nature to follow his own idea of beauty, and though it was impossible for Raphael not to err gracefully, yet judicious criticism must pronounce the compositions to be faulty.

To apply this to poetry. In framing a hero, it is clearly unnecessary to copy the intemperance, any more than the wry neck of Alexander, the sensuality or epilepsy of Cæsar; but it is also full as certain that our character must be natural, and consistent with itself; actions must still proceed from assignable motives, and the qualities which are united, must be only such as can operate without impeding or destroying each other. If these rules be observed, the mere perfection of the personage will not make it unnatural.

Then recurs the objection, the most important of all, that if the model be too highly drawn, it is unattainable, and if unattainable, then useless. If so, then perfect precepts, by parity of reasoning, are useless, because they can never be perfectly obeyed; if so (which comes still nearer to our point), then unerring Wisdom *did err*, when a model, that knew not sin, was sent on earth expressly, though not solely, for our imitation. But we would advance a step farther in the argument, and assert, that not only is a faultless model not useless, but a faulty or imperfect one pernicious. Propose a character stained with a blemish for imitation, and does it not *practically* follow, that you propose the blemish itself to be imitated by perverse or injudicious admirers? Tom Jones, it is said, and Roderick Random, or, to descend to more popular

popular heroes, the Corsair or Selim are more natural objects of imitation than Madoc, Thalaba, or Roderick. That they will be more often and more faithfully imitated, we doubt not; but how far the imitation may be desirable to the individual or to society, we question. Such an argument amounts only to this melancholy truism, that our nature descends to vice more easily than it mounts to virtue; it is equally true, that deformity is more easily copied, than beauty imagined;—a bad excuse, however, in a painter's mouth, who should have drawn a defective Venus. For ourselves, we confess, that in this, and all cases of taste, we lean to the Italian rather than the Dutch faction.

This long digression demands an apology to our readers; we now return to the story of the poem. The petition of Florinda was for a quiet refuge from the addresses of Orpas, and the instant entreaties of her father, to consent to a marriage with him. It appears, that when Julian meditated the introduction of the Moors, Florinda's hand had been promised by him to Orpas, as the price of his participation in treason. This promise was now claimed by the renegade priest, who coveted the lands of which Florinda was heiress.

To avoid this profanation of her "sacred woes," she had fled from her father's house; from Pelayo she implored some safe asylum, and the chivalrous hero determined to make her the companion of his flight.

In the tenth Canto with his newly chosen partner he departs from Cordoba at evening; in the appointed orange-grove they are joined by Alphonso—not alone, for the generous boy determined at all risques not to leave behind him his faithful servant Hoya. The four fugitives then travel on, till at the very dead of night they reach the spot, where Roderick and Siverian waited for them by the fire, which they had kindled in the wood. Alphonso, Hoya, and the old Siverian soon slept; fatigue and the vigils of the previous night overcame even the Prince; Florinda and Roderick still waked. But neither recognised the other; we have before stated the alterations in the appearance of the latter, which rendered such a discovery impossible; Florinda's face was almost entirely covered; and the uncertain light in which they sat, with the deep thoughts that wholly occupied him, may well account for *his* not recognising her. Silently she sate, summoning up resolution to perform a painful duty; this was the first priest she had seen for many months, and she hoped by confession to receive from him that aid and comfort, of which her wounded spirit stood in need. It is quite impossible by any detail to do justice to such a scene; yet this may serve to give an imperfect idea of it. To us it appears to be the most dramatic situation ever introduced into poetry. We will not analyse the

confession

confession which follows; neither will we make any extracts from it. Beautiful as the execution is, and it is in the poet's best manner, yet we are aware, that the *very* strong interest excited by it must rather be attributed to the situation itself than the verses describing it. This, however, we will say; if there are yet any of our countrymen who deny Mr. Southey the pure and lofty gift of poesy, let them read this canto; to them and to himself there needs no stronger assurance of the immortality of his fame.

Our first expectation was, that Roderick overpowered by his feelings would have discovered himself to Florinda; but for the execution of his designs it was necessary that he should still remain unknown. He therefore masters his emotions, and contents himself with enjoining her to reveal to Siverian and Rusilla those circumstances of their story, which tended to palliate his guilt.

Twelve days the little band of fugitives continued their journey; as a specimen of Mr. Southey's descriptive powers, we shall quote the following faithful lines. We have not ourselves had the advantage of passing through this interesting scenery, but its character is strongly impressed on our minds by paintings, and the narratives of tourists. Those of our brave countrymen who have passed so many summers in a vain attempt to render free a degenerate race who will be slaves, will however know better than ourselves how to appreciate the fidelity and spirit of the poet's pencil.

> " The mountain path they chose,
> The forest, or the lonely heath wide spread,
> Where cistus shrubs sole-seen exhaled at noon
> Their fine balsamic odour all around;
> Strew'd with their blossoms, frail as beautiful
> The thirsty soil at eve, and when the sun
> Returned the gladdened earth, opening anew
> Their stores exuberant, prodigal as frail
> Whitened again the wilderness. They left
> The dark Sierra's skirts behind, and crost
> The wilds, where Ana in her native hills
> Collects her sister springs, and hurries on
> Her course melodious amid loveliest glens,
> With forest, and with fruitage overbower'd.
> These scenes profusely blest by Heaven they left,
> Where o'er the hazel and the quince the vine
> Wide mantling spreads, and clinging round the cork
> And ilex, hangs amid their dusky leaves
> Garlands of brightest hue, with reddening fruit
> Pendant, or *clusters cool of grassy green.*
> So holding on, &c." P. 135.

As they approach the castle of Don Pedro, the eagerness and impatience of Alphonso increase; with them increases also the anxiety of Hoya, for all the country seems deserted, every field and glen is solitary, and every cottage untenanted. Yet the solitude bears no mark of the spoiler—a short time relieves them from their fears, and explains these doubtful appearances. Since the parting at Auria, Adosinda had not been idle, the vassals of Pedro had listened to her tale, and caught her enthusiasm. They rushed to arms, and their lord entertaining little hopes of success, and, alive to all the danger to which he exposed his son, yet obeyed the call of patriotism. As the fugitives arrived, they found the castle gate thronged with young and old, husbands and wives, lovers and their beloved; the standard unfurled, the chieftain's war-horse impatient for his lord; Favinia alone, the wife of Pedro, unable to participate in the general enthusiasm because overcome by maternal fears, hung on his arm, and in vain attempted to withold him from the war. His reply was worthy of the hero; he had not stirred the tempest; but wherever that pennon flew (pointing to his standard) there must he be found; for the boy he was in God's hand. His pious confidence was rewarded in the instant by the joyful shout of his troop, and the embraces of Alphonso.

Such an act as the restoration of his son would naturally quell all former animosities between Pelayo and Pedro; all private feelings too were unworthy of men, who were to fight side by side as saviours of their country. Their feud therefore is solemnly ended, and Pelayo promises to bestow his daughter Hermesind on the youthful hero. It is then determined to march instantly to Cangas, the castle of Pelayo, supposed to be in danger from the enmity of Numacian, and vexation of the Lady Guilla. This, too, shall be the first of Alphonso's wars; the armour of his father's youth is brought, and Pelayo confers the honour of knighthood on him. A solemn scene ensues, in which Roderick administers to the new knight, and to all the assembled clan the vow of fidelity to Spain.

> " Ne'er in his happiest hours had Roderick
> With such commanding majesty dispensed
> His princely gifts, as dignified him now,
> When with slow movement solemnly upraised
> Toward the kneeling troop he spread his arms,
> As if the expanded soul diffused itself,
> And carried to all spirits with the act
> Its affluent inspiration, silently
> The people knelt, and when they rose, such awe
> Held them in silence, that the eagle's cry,
> Who far above them, at her highest flight
>
> A speck

A speck scarce visible, wheel'd round and round,
Was heard distinctly; and the mountain stream
Which from the distant glen sent forth its sound
Wafted upon the wind, was audible
In that deep hush of feeling, like the voice
Of waters in the stillness of the night." P. 154.

This awful silence still endured, when a voice, exclaimed "the Moors," and a party were seen hastening to the castle; a skirmish ensues, which was rendered short and decisive by the surprise of the enemy at meeting resistance where they expected none. Compleat victory attends this first essay of the mountaineers, and from a prisoner the chiefs learn, that in consequence of the arrival of a messenger from Cordoba to Numacian at Gegio, this party had been sent to secure Don Pedro, while another of equal force proceeded to Cangas. This made it evident, that no time was to be lost; the troops instantly march, and on the second night they arrive at the castle. No light was in the tower; the doors were open, and a dog, that howled at times mournfully, was the only living thing that remained to greet them. In this agony of his fate the behaviour of Pelayo is most spirit-stirring; supported by confidence in the courage and virtue of his wife, and by the entire and religious devotion of himself to his country he feels all that consolation

"Which, with transfiguring power
Of piety, makes chastening sorrow take
The form of hope, and sees in death, the friend
And the restoring angel." P. 168.

He soon rouses himself to perform the offices of hospitality to his friends and followers; the troops prepare for repose, but are almost immediately alarmed by the approach of other troops, seen by their torches advancing up the valley. Animated by the hope of another victory, they forget all fatigue and hunger—the new comers, however, are not enemies, they are Pelayo's own vassals, returning victorious from some bloody conflict, and led by Adosinda and Rusilla. We are prevented only by the number and length of our extracts from citing the description of the appearance of these two personages. There is something very spirited in that of the former, and nothing can be more pathetic than that of the latter. Gaudiosa and the two children are still missing, but Rusilla assures the anxious chieftains of their safety.

It is the excellence, we had almost said the true end of descriptive poetry to excite in the mind of the reader the associations, and feelings corresponding to the scene described. We

do

do not say, that mere verity of painting is absolutely nothing; but it is of little merit, when set by the side of that which adds to mere truth the magic of association. If it were not too much like a play on words, we might be tempted to call the one poetic description, and the other that nobler species, descriptive poetry. Perhaps, indeed, no description can be called "*true*" in strictness of speaking, which fails of producing this delightful effect; nature in her original never fails of rousing some train of congenial ideas, and he can be scarcely considered to have copied her *faithfully* or *truly*, who gives us only the exterior form without the soul that animates her beauties. He is like the limner, whose portraits exactly represent the features without transplanting the character of his original. Mr. Southey's descriptions can seldom be charged with this fault; indeed, it is one characteristic of his *school of poetry* (we use the term merely to designate) to be highly imaginative. The fifteenth Canto presents us in its opening with such a passage, and as our plan has hitherto almost entirely confined our extracts to such passages as bore on the action, we the rather indulge ourselves in citing the following lines,

> "How calmly gliding through the dark-blue sky
> The midnight moon ascends. Her placid beams
> Through thinly-scattered leaves, and boughs grotesque
> Mottle with mazy shades the orchard slope:
> Here o'er the chesnut's fretted foliage grey
> And massy, motionless they spread; here shine
> Upon the crags, deepening with blacker night
> Their chasms; and there the glittering argentry
> Ripples, and glances on the confluent streams
> A lovelier purer light, than that of day
> Rests on the hills; and oh how awfully
> Into that deep and tranquil firmament
> The summits of Auseva rise serene.
> The watchman on the battlements partakes
> The stillness of the solemn hour, he feels
> The silence of the earth, the endless sound
> Of flowing water soothes him and the stars,
> Which in that brightest moonlight well-nigh quench'd
> Scarce visible, as in the utmost depth
> Of yonder sapphire infinite, are seen,
> Draw on with elevating influence
> Toward eternity the attemper'd mind
> Musing on worlds beyond the grave he stands
> And to the virgin mother silently
> Breathes forth her hymn of praise. P. 175.

We return to the narrative, and in order to make intelligible this

this part of it, we must recall the attention of our readers to the message which Siverian bore to Pelayo. Gaudiosa and Rusilla in his absence had opposed the passion of Guisla for Numacian, but they foresaw the consequences of this resistance. The unworthy woman soon grew to hate the "virtuous presence," before which she felt humbled; in her abandonment she lent a willing ear to all Numarian's wishes; the departure of Siverian readily interpreted by both made the one impatient and the other desperate: indeed it was only the evening before the entrance of the soldiers of the former into the castle, that Gaudiosa wisely retired with her two children to a safe retreat in the neighbouring mountains. Rusilla became their prisoner, and Guisla willingly so—it was Adosinda, as we have seen, who rescued them. Of all these facts Rusilla informed Pelayo, who before the dawn of day started from his couch to seek the solitude of the retreat.

Roderick also left "the wearying place of his unrest;" he went forth to supplicate strength from heaven to enable him to meet, and reveal himself to his mother. She had sent Siverian to seek him; but he found her not alone; Florinda was with her; and though he had knit himself up to the painful resolution, yet it was a relief (so truly does the poet record the inconsistent infirmity of our nature) to find that the trial was yet to be put off, and that he must await a fitter season. She had sent for him to intreat his prayers for Roderick, and to thank him for his charitable interference in the inn, and his humanity to the sufferings of Florinda. In this interview, however, one incident occurs, which though beautifully told, and though occasioning some most pathetic lines, we could almost wish omitted; his dog Theron recognises him; true it is—this is nature, nay, in the poem as we read it, it is very interesting; but the imitation, or rather the source of the incident, is so very palpable. In works of fiction, when a coincidence is so striking, that the two facts necessarily recall each other, the first, which has become a sort of admitted verity in our minds, throws a degree of doubt upon the second, which destroys all the necessary illusion of the fable. The rule which regulates the imitation of passages, or ideas, will apply equally well to that of incidents; it should extend to manner, and not to matter, may be felt safely every where, but on every account should be seen no where.

Pelayo mean time pursued his way up the narrow valley to the retreat of Gaudiosa. Those who have ever treaded the vales of Savoy, as they retire each with their rocky stream into the bosoms of the Alps; or those who have ever descended into Italy by the routes of the Simplon, or Cenis mountains will easily conceive the fidelity of this picturesque description. Those who

are

are inclined to be captious, may perhaps find fault with its length, at a time, when the mind of the reader is hurrying on to the interview between objects so dear to each other. The retreat itself, and the meeting, the portraits of the lovely children, Favila compared to the youthful Achilles, and Hermesind "to the youngest and the loveliest of Diana's train," are worthy of better praise than we can bestow. We leave them returning in joy, and confidence, and love to Cangas; and passing over the seventeenth Canto, which does not bear upon the main action of the poem, proceed to the next, in which, arriving at the castle, they find an accession of strength in the arrival of Adoar, and the Primate Urban at the head of a body of troops. A festival seems to be in preparation—it is the coronation of the prince. This was the deed which was to consummate the sacrifice of Roderick; his whole nature seems sublimed by the heroism which he meditates, and he stands before us, silently leaning on the shield, which, according to the old ceremonial, was to receive the new king, arrayed by the poet in uncommon majesty. This was to his disciplined soul a moment of compensation for all sufferings, a moment that gave existence a sweetness, which it had long ceased to have for him. The troops around, and their leaders felt a general, active, and stirring joy, that was contagious, and almost physical; but Roderick, unpartaking of this, was filled with a deeper and exclusive bliss, unwitnessed by any but the Being, whose wisdom ordained it as the good man's best reward on earth.

The coronation over, we pass from that brilliant bustling scene to one of a far different nature, and more solemn import. Roderick summoned by a look repairs from the castle court to Rusilla's chamber. From the moment of the dog's fawning upon him she had recognised her son, but constrained her feelings, till this last deed had perfected his sacrifice. Perfected it was beyond even her notions of duty; for when she talks to him of his portion of earthly fame, he renounces even this reward, and refuses to disclose his name to his countrymen. She blesses him, and they part. The attentive reader will hardly fail to notice the judicious arrangement by which these scenes, so different in themselves, relieve each other.

The scene now changes to the camp of the Moors; for on every side the enemy were advancing in immense numbers to extinguish the kindling spark of freedom, and compleat the subjugation of Spain. The soldiers and the chieftains were equally assured of success: the former had been swelled in numbers by fresh arrivals from Africa, and of the latter many were distinguished by victories and brilliant exploits in the early part of the war. The renegades too were with them, Ebba and Sisebert,

Orpas, and Count Julian himself. Of these the last, now introduced for the first time, is the only one who excites any interest by his character; his mind seems rather corrupted from defect of discipline, than evil by nature; he still preserves much of barbarian virtue, and though not entitled to our admiration, possesses himself, whether we will or no, of our pity. For his life the covetous and revengeful Orpas has laid his snares; he whispers suspicions of his fidelity in the ears of the Moorish chief, grounded on the flight of his daughter at the same time, and as surmised, though not known in the same party with Pelayo. This is confirmed by Count Eudon, a timorous and unworthy Goth, who repairs with anxious speed to the Moorish camp to clear himself from all suspicion of participating in the "rebellion." Julian, however, in a council of war vindicates himself with great dignity; and begs permission to send a message to Florinda, promising the free exercise of her faith, and freedom from all solicitations to marry Orpas—imploring her, however, to return and soothe the sorrows of his old age. To this message Abulcagem adds another to Pelayo, and his troops promising entire and general pardon in case of instant submission, but setting the example of Auria before them as the sure reward of protracted resistance.

On the evening of the second day, after the entrance of the Moors into the Asturian territory, Florinda arrives attended by Roderick at the tent of her father. The three wretched and repentant causes of each other's ruin are thus brought together, and a scene ensues between them in which the character of each is admirably supported. Julian, high and haughty, yet not hard-hearted, intensely loving his daughter, and easily moved by affectionate feelings; for the Christian priesthood entertaining the bitterest hatred, and most sovereign contempt, for the religion still cherishing in spite of himself old feelings and faith, but struggling to be Mahometan, and when tired with the mental conflict, sheltering himself in the cheerless bosom of Fatalism. Florinda penitent and purified, alone intent to recall her father to the church, and dead to every other feeling, or interest of this life; Don Roderick, bold and immovable as a royal warrior, yet zealous and patient, as the holy character demanded, with which he was then invested. Of all individuals on the earth Count Julian was the man whom he had most deeply injured, if wrongs are to be judged of by their consequences; it well became him then, both as Roderick the king, and Roderick the unknown humble priest, to be more than commonly anxious for the re-conversion of him, whom by enormous wrongs he had stung to the madness of apostacy. The Canto certainly in some measure suspends the action of the poem, but it is not unimportant

unimportant to its issue; in the subsequent part we feel glad to know, that such an interview has taken place; and in itself it is most interesting. Perhaps it contains the most beautiful poetry of the whole poem, and nothing can be so soothing, or grateful as its effect to the mind. We cannot forbear citing, though the passage is rather long, the following comparison; it is after the best manner of Mr. Wordsworth, praise of no common value in our estimation.

"Here we see
The water at its well-head; dear it is
Not more transpicuous the invisible air;
Pure as an infant's thoughts; and here to life
And good directed all its uses serve.
The herb grows greener on its brink; sweet flowers
Bend o'er the stream, that feeds their freshen'd roots.
The red-breast loves it for his wintry haunts,
And, when the buds begin to open forth,
Builds near it with his mate their brooding nest:
The thirsty stag with widening nostrils there
Invigorated draws his copious draught;
And there amid its flags the wild-boar stands
Not suffering wrong, nor meditating hurt,
Through woodlands wild, and solitary fields
Unsullied thus it holds its bounteous course:
But when it reaches the resorts of men,
The service of the city there defiles
The tainted stream; corrupt and foul it flows
Through loathsome banks, and o'er a bed impure,
Till in the sea the appointed end to which
Through all its way it hastens, 'tis received,
And losing all pollution mingles there
In the wide world of waters. So is it
With the great stream of things, if all were seen;
Good the beginning, good the end shall be
And transitory evil only make
The good end happier. Ages pass away,
Thrones fall, and nations disappear, and worlds
Grow old, and go to wreck; the soul alone
Endures; and what she chuseth for herself
The arbiter of her own destiny,
That only shall be permanent." P. 273.

Equally happy in conception, and language are the lines, which immediately follow from Florinda, as well as those which conclude the Canto; if we had no limits but our own pleasure and admiration, we should certainly add both passages to our numerous extracts.

But the length to which this article has already extended, warns

us to conclude our pleasing labour as speedily as possible. We might, indeed, leave our task imperfect, and end at once, for we can hardly persuade ourselves, that any of our readers will be content with the review alone of this excellent production. We have, however, still a duty to perform, and with their indulgence will follow Roderick to the end. The quiet, and mournful conference by the fountain is disturbed by a messenger, who summons Julian to a council of war. News had arrived from Cordoba of an insurrection among the Moorish troops, who had killed the Governor Abdalazis, and were in a state of open disobedience to the Caliph's authority. It was, therefore, to be debated, whether Abulcagem should return immediately to Cordoba to crush the revolt, or first finish the war before him. This was a question, the answer to which depended mainly on the probable duration of the present contest. In this debate the animosity of Orpas against Count Julian again break out. But all debate is rendered apparently useless by information which the former of these chiefs communicates; that the sister of Pelayo (the abandoned Guisla) had arrived at his tent, having fled from her brother's protection; that she informed him of the flight of that rebel with his wife and children, and a part of his followers to a retreat in the mountains, to which she offered to guide the army on promise of his forfeited lands as her dower with Numacian. All difficulty seems now at an end; the council is dissolved, but Orpas remains, and having convinced the general of the treachery of Julian, is commissioned to make away with him—the plan for the execution of this foul murder is immediately determined.

Ere day dawned, the march was begun; at the deserted castle of Pelayo, the army divides; part with the general halt to sustain any attacks that might be made by those of the Gothic troops, of whose position they were still in ignorance; in the front of this part were ranged Count Julian's soldiers, that his exposed situation might favour the execution of the plot projected against him. The other part, under the guidance of Guisla, march to the narrow valley, at the head of which was the retreat of the Mountaineers.

> "The toils were laid,
> And she, who by the Musselmen full sure,
> Thought on her kindred her revenge to wreak,
> Led the Moors on." P. 291.

Every thing had been prepared for their reception, and the treachery of this unnatural woman served only as the surest decoy to lead the Moors to their ruin. The battle, if such it can be called, which totally destroyed this army, is founded on the legendary

legendary history of Spain, but the detail is borrowed perhaps a little too closely from a most romantic fact, which occurred in the Tyrolese war of 1809 *. When we venture to express an

* It is not a little curious to observe the fact, which the *same pen* had recorded in the page of history, now transplanted into the lay of the poet. We allude to the following very spirited account of this circumstance in the history of Europe for the Edinburgh Annual Register of 1809. The annalist speaks of a body of 10,000 men directed by Lefebvre to march to the Upper Innthal. The road by which that detachment had to pass through Landeck to Prutz, lies for three leagues through a valley overhung with rocks on both sides. The inn, which is there an impetuous torrent, flows along the bottom, Hofer occupied the heights, and prepared stones and trunks of trees to be rolled down upon the enemy. The advanced guard, consisting of 800 Saxons, was suffered to proceed to Prutz, where they were instantly made prisoners by a very superior force, one of them was then induced to ride back, and report to the general that they had reached Prutz without opposition; accordingly the Bavarians entered the defiles, some small parties of Tyrolese, stationed there for the sake of preventing suspicion, opposed them. A grey-headed man, full fourscore years of age, had taken post with his back against a rock, and at every shot brought down one of the invaders of his country. He was so placed as to be secure from any enemy in front; some of the Bavarians clambered up the crags to come down upon him from above; seeing this, and that he could not escape, he set up a shout of defiance, laid the foremost dead at his feet with his last shot, seized hold of the second, and exclaiming 'in God's name,' threw himself with him from the precipice. When the whole army were far advanced in the defile, a voice was heard from above saying, 'shall I chop it off yet,' which was answered by a loud 'nay,' from the other side. Terrified at these ominous words, the Bavarians sent intelligence to the general, but it was too late. Presently the word was given from above, '*For the most Holy Trinity,*' it was answered, '*In the name of the most Holy Trinity cut all loose.*' That instant stones, and trees, and loosened rocks were set in motion along the whole line of the ravine, in which the enemy were inclosed, and 6000 French, Bavarians, and Saxons, were crushed, or crippled by these tremendous weapons. The Tyrolese then sprung from the covert to compleat their victory, and drove the terrified survivors before them through the pass, boys, and even girls joining in the pursuit; a handful only of the invaders escaped; about 300 were taken prisoners. The Mountaineers, when their victory was compleated, fell upon their knees, and returned thanks to Heaven, and so awful and sudden had been the destruction, that the prisoners joined fervently in the act of prayer." Ed. An. Register. 1809. Chap. 27. P. 648.

unfavourable

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consequences that followed the signal; all these
mination, which compleatly overpower the mind of
mist had covered the face of heaven, and the
favorable Moorish party had entered the narrow glen de-
whole of the seventeenth Canto; they advanced entirely uncon-
scribed in their danger with shout and merriment; a "stirring in
scious of the air" began: the mist gradually cleared, and Pelayo gave the
word; immediately the felled trees, and detached masses of rock
that had been before ranged on the crags and steeps were let
loose, and rolled into the valley. This dreadful scene, where
neither strength, nor speed, valour or skill awaited to save, is
described in few, but forcible lines. The horrible confusion
was soon over

> "A silence then ensued,
> Through which the sound of Deva's stream was heard
> A lonely voice of waters wild and sweet."

There is something very pleasant in the effect of this contrast from a tumult and uproar so dreadful to that state of silence, which is interrupted only by the soothing sound of flowing waters. All voices and appearances of nature are in some way or other capable of being introduced with effect in poetry; but there are none which so universally, or so pleasurably affect our imagination, as the flowing, the murmuring, the gentle swell, the

ess, or any other of the numerous accidents of water. very curious to enquire into the reason of a fact, of nuch conversant with poetry will doubt.

me, skirmishing had been commenced between ther owing to the impetuosity of Alphonso, her generals, for Pedro and Abulcagem sult of the expedition to the mountains. he battle slackened,

h still spears flew
e were interchanged." P. 304.

ount Julian, stationed, as we said was sent to execute the murderous pur- the general. They had hoped in the heat slain him unperceived; in this they failed, and from the hand of Cottila, one of Julian's officers, the assassin. Before he is borne off, the dying leader res his troops to avenge his death by joining the Spaniards, d turning their arms against the perfidious Moors. Florinda, the unhappy, the orphaned Florinda appears.

" Eagerly she came,
A deep and fearful lustre in her eye,
A look of settled woe—pale, deadly pale,
Yet to no lamentations giving way.
Nor tears, nor groans—within her breaking heart
She bore the grief"———P. 307.

The dying man desires to be carried into the church that stood hard by, and to have the assistance of the priest, her companion; at this sound the anguish of her heart changed to grateful and sublimest joy. The last moments of Julian are those of the mere uninstructed soldier; perhaps even against nature we could have excused him a little more softness, yet we feel certain, that the picture is but too faithfully drawn for such an original. Julian the proud, the revengeful, the worldly baron, nursed in wars and feuds, and dying in rebellion and apostacy, could not in a moment with any consistence to nature, become an enlightened and humble penitent. In the scene before us, there are some masterly touches; his whole behaviour, when after administering the holy sacrament, and partaking it with him, Roderick discloses himself, and implores his dying forgiveness, is of this description. Vehement agitation subdued by increasing weakness; remembered hatred yielding to a sense of his present situation; that situation again, though powerful over revenge, is unable to stifle ambition, and a prayer passionately uttered for yet a short delay of death to set Roderick with Flo-

rinda for his wife, once again on the throne; the momentary animation passing off, and resignation succeeding with more pious hopes of meeting in heaven, all this brief hurry, and struggle at length softened down to warm and affectionate feelings, when Roderick draws forth the painful spear from his wound, and implores the Saviour to receive his passing soul.—Julian cried,

> " O friend,
> True friend, and gave to him his dying hand."

Surely all this is excellently conceived.

We are in some measure prepared for what immediately follows this death scene; in the lines which introduce Florinda to her dying father, it was said " within her *breaking* heart she bore the grief;" and when he receives the sacrament, full of the secret presentiment, she prays to be admitted also to the participation in words extremely awful.

> " The Lord hath heard
> My prayers! one sacrament—one hour—one grave,
> One resurrection."

Her feelings did not deceive her.

> " When from her father's body she arose,
> Her cheek was flush'd, and in her eyes there beam'd
> A wilder brightness. On the Goth she gaz'd,
> While underneath the emotions of that hour
> Exhausted life gave way. O God, she said,
> Lifting her hands—thou hast restored me all—
> All—in one hour—and round his neck she threw
> Her arms, and cried, 'My Roderick, mine in Heaven.'
> Groaning he clasp't her close, and in that act
> And agony her happy spirit fled." P. 313.

We hardly know a more interesting female character in poetry, than her's, whose passing away is thus briefly recorded; from her first appearance in the action of the poem to the last moment, she never fails to excite the most lively feeling. In Roderick it seems to have been the intention of the poet to have given a portrait of true penitence in man, Florinda may be presented in the same light as a model to woman. It might appear at first sight, that two such characters bearing so close a resemblance must injure the interest of the poem; but this is not the case. Both indeed are firm and brave, both soft and affectionate, both dutiful and true, each still in every grief cherishing the memory of the other with unabated, though purified love; passions of different kinds indulged for a moment have been the source

source of ruin to both, and both are profoundly repentant; yet though so much alike, they are not the same; they differ in the kind of errors, for which they repent, they differ in the circumstances under which they act, they differ in the conduct which their penitence prompts them to pursue; the sorrows which press upon them are different; and they differ lastly, and above all, in the character of their repentance. We are almost afraid to say (for the term may seem fanciful) that there is a sex in the virtues; but it is certain at least, that they take a colouring from the subject in which they are found.

We are drawing to the close of our proposed task; if we have been unnecessarily long, the interest which we have felt in executing it, will be admitted as some excuse. The last Canto contains the final and decisive battle, which established Pelayo's throne; in the rapidity, the spirit, and the breadth of the painting, Mr. Southey has rivalled the most successful efforts of the author of Marmion. This is praise however, to which in justice we must make one exception; Roderick unarmed, with the sword of Julian, and mounted on his own Orelio, whom he had recovered from Orpas, carries havock through the Moorish ranks. Such an appearance would naturally call forth remarks of fear, astonishment, and delight from either army; but these should have been made shortly, they should not have interrupted the hurry, if we may so say, of battle—but Mr. Southey has unaccountably spun them out to fifty-two lines. We wish he had remembered

> Οὐ μέν πως νῦν ἐστὶν ἀπὸ δρυὸς, οὐδ' ἀπὸ πέτρης
> Τῷ ὁαριζέμεναι, ἅτε παρθένος ἠίθεός τε
> Παρθένος ἠίθεός τ' ὁαρίζετον ἀλλήλοισιν.
> Βέλτερον αὖτ' ἔριδι ξυνελάυνεμεν.

There remains nothing but praise to bestow; the manner in which Roderick repossesses himself of his horse Orelio, his gallant bearing, and irresistible prowess in the field, the heat and fury, and uproar of the conflict are told with the most delightful spirit; the recognition of him by Pelayo, and the faithful Siverian with his behaviour, his tender recollection of his mother, and the pious message which he sends her, relieve this scene, and that which follows, by a soothing stillness, a pathetic, yet affectionate and pleasing melancholy; but when in armour he reappears, brilliant as majestic; and forgetful of all but the present moment, shouts aloud, and again and again the well known war cry of his youth. Roderick the Goth, Roderick and victory; when Pelayo takes up the cry, when it is answered by the troops, heard after each blow, echoed by mountain and valley, wood and river, and finally, swells predominant

from the victorious host, over all other sounds of joy or anguish; a rapturous and glowing enthusiasm is lighted up in the reader's mind, strong and lasting as any that the magic of poetry can ever produce. Never was hero arrayed in more glowing brilliance, or led a more magnificent triumph.

Night ended the slaughter of the Moors, but where was he, whose return all hearts anxiously expected—let the poet answer, and conclude his own story.

> " Upon the banks
> Of Sella was Orelio found, his legs
> And flanks incarnadin'd, his poitral smear'd
> With froth and foam, and gore, his silver mane
> Sprinkled with blood, which hung on every hair,
> Aspersed like dew-drops: *trembling there he stood*
> *From the toil of battle, and at times sent forth*
> *His tremulous voice far echoing loud and shrill*
> *A frequent, anxious cry*, with which he seemed
> To call the master whom he loved so well,
> And who had thus again forsaken him.
> Siverian's helm and cuirass on the grass
> Lay near, and Julian's sword, its hilt and chain
> Clotted with blood—but where was he whose hand
> Had wielded it so well that glorious day?—
> Days, months, and years, and generations past,
> And centuries held their course, before, far off,
> Within a hermitage near Viscus walls,
> A humble tomb was found, which bore inscribed
> In ancient characters King Roderick's name."

But a very few words more—and we release our readers. Our opinion of the work, which we have gone through, it must be quite unnecessary to pronounce. Other critics will tell them perhaps of faults, which we have passed over in silence, of some few words not indeed newly coined, but reproduced from obsolete books, where they might quite as well have remained still forgotten; of some lines feeble or prosaic, of a rhythm not always harmonious, or sufficiently varied, of some few pages of comparative languor, and of some ideas, against which a small exertion of ordinary wit, aided by a little misrepresentation, may succeed in raising a laugh. We too have not been blind to this, we have seen it with sorrow—but from a great master of our art, one who well knew, though he did not always practise the right rules of taste, we have learned how *contemptibly* easy it is to notice such defects. And when we weighed them against the sterling and uncommon merits of the poem, which are not scattered here and there as beauties, but pervade it so entirely, that they become its essence, we felt ashamed to waste our paper,

or the time of our readers in pointing them out. They will strike minds not more than commonly acute, and afford the envious amusement quite soon enough without our aid—but the criticism that triumphs over them will be forgotten, when the beauties which have excited our admiration will live in the enthusiasm of the young and ingenuous, and be consecrated by the applause of the wise and good to a sure and deserved immortality.

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ART. III. *An Inquiry into the Nature and Progress of Rent, &c. By the Rev. T. R. Malthus.* 8s. Murray. 1815.

WE were never so much puzzled to make out the meaning of any thing that Mr. Malthus has written, as of this little Essay on Rent; and, to avenge ourselves on him, we feel strongly inclined to maintain, that he has not a very clear conception of the subject himself. At all events, we would advise Mr. M. to give up publishing pamphlets on political economy, whensoever a question starts which invites much public and keen discussion; because we apprehend that, in this way, he runs the risk of frittering down his high reputation by hasty writing, and more particularly, by descending into the arena of vulgar and heated contention, where he must mix with other pamphleteers, who may not be at all times disposed to treat him with the deference he deserves. The tract under our review is itself a striking proof of the danger which is incurred, by sending to the press a piece of composition before the ink is dried on the paper; for, candidly speaking, it is a mere rough draught, in which the thoughts not only want arrangement, but, what is more essential, they want that clearness which is necessary to make them understood. We proceed, however, to the subject, determined to avoid, as much as possible, that metaphysical nicety, and researched mode of investigation, with which it has usually been examined.

What, then, is rent? It is a premium given for the use of any thing; such as a book by the night, a coach by the day, a house or a piece of land by the year. There is no difficulty in this view of the matter; and in fact there are no difficulties in the subject, but what have been created by men who had determined to think deeply where no depth was required. But what is the origin of rent? This question naturally carries us back to a time of the greatest simplicity, when one man would give a sheep's skin for the use of a tan-pit, another a portion of wheat

for

for the use of an oven, and a third a measure of malt for the loan of a brewing-vat. Prior to such an epoch in human history, land was the property of him who had industry or skill enough to scrape its surface, and to scatter into it a little seed; and whenever by this scraping he had rendered it fitter for bearing crops than the surrounding soil, he would feel entitled, provided there was any thing like protection of property known amongst his tribe, to ask a small share of the produce from any one who might chuse to occupy a part of his farm. The share of produce stipulated for, would be the rent.—Suppose in the same community some one had been ingenious enough to construct a machine for ploughing, there can be little doubt that a competition would arise for the use of this instrument, and that the inventor would demand a certain hire for the loan of it. The amount of produce, then, which measured the value of the hire, would constitute the rent of the instrument. But a number of writers, and Mr. Malthus among the rest, wish to go a step farther back than this, and to discover the origin of rent in the capability which exists in the soil of becoming subservient to the wants of man, and which is regarded by them in a special sense, as the gift of nature. But are not timber, skins, iron, and wool equally capable of being rendered useful to man, and are not they, as much as land, the gift of nature; provided by divine goodness to supply his wants, and to exercise his industry? The land in its original, uncultivated state, is like the raw skin, or the tree in the forest; it possesses the power of fertility, which, when exerted and directed by the industry of man, will afford him an ample compensation in the abundance and variety of its productions: whereas, when improved by culture and enriched with manure, it resembles the skin in the form of gloves or shoes, and the tree in that of a ship. The materials of both we have granted to us by nature; and the rent of the land in the one case, and of the ship in the other, is equally referable to the labour which has been bestowed respectively upon these materials. If the timber was useless until it was appropriated and moulded into a ship, so was the land, before its weeds and brush-wood were cleared away, and its soil turned up to the sun. There is, therefore, no necessity to obscure the subject by identifying the source of rent with the natural capabilities of land, because the capability also which exists in wood of being converted into a steam-boat or a post-chaise, may be equally regarded as the reason why a hire is exacted for their use. Nor is the analogy weakened by the consideration, that the labour of man on land is rewarded with a more valuable return than labour on any other subject; for it must be obvious that this value bears a strict relation to the predominating wants of any particular society, and

that,

that, although raw produce is in great demand in all rich and populous countries, the products of manufacturing industry are more highly valued every where else.

The simplest notion of rent, therefore, is that which regards the annual payment made for land, in the light of a premium given for its use, without at all attempting to explain on what principle he who uses it is enabled to afford such a premium, or why he who calls himself proprietor is enabled to ask it. Land is thus regarded as an instrument, for the loan of which, during a specified time, a certain hire is obtained; which hire, of course, will be greater or less according to the goodness of the said instrument, and to the extent of the competition for possessing it. In fact, it stands in the same point of view as fixed capital of all kinds, which, if the owner does not choose to employ it himself, he lets out to others at the current price which the market brings.

Dr. Smith very philosophically divided all capital into two kinds, fixed and circulating; the former constituting the stock which remains locked up or vested in a particular trade, the latter being that which sets it in motion, and extracts from it the profit which it is fitted to yield. One man, accordingly, vests his fortune in land, another in erecting cotton-mills, and a third in setting up an iron-foundry. If the first applies to his fixed capital a corresponding portion of circulating capital, he becomes a cultivator, and farms, as it is usually expressed, his own land; in which case he is entitled to profit on two kinds of stock, namely, the purchase money vested in the land, and the capital employed in raising crops. If the second and the third carry on themselves the particular lines of business, for the uses of which they sunk a portion of their stock, they, like the land-owner, will derive a return both from a fixed and a circulating capital, because, like him, they fill the places of landlord and tenant. But if all three should choose to let their properties, the first his land, the second his mills, and the third his foundry, in what respect, we would ask, do the rents in the three cases differ? Do not the proprietors receive, in the three supposed instances, a certain premium or usufruct for the temporary possession of their fixed capital; which premium, of course, is all along understood to rise or fall with the demand that may happen to exist for farms, cotton-mills, or iron-factories.

The circumstance which puzzles our metaphysical economists, in all their reasonings on rent, turns on the fact, that man does not *make* land, as he erects buildings, digs mines, and constructs machinery. This is admitted; but neither does he create stones, generate ores, nor give to steam its expansive energies. He avails himself of the qualities which experience detects in the material

material world, and turns them to his own subserviency. So is it with regard to the fructifying properties of soil; which, if we compare the produce of a well cultivated field with the crops which it would yield spontaneously, may be said to be wholly referable to the application of human skill and labour. It is in consequence of draining, clearing, weeding, and, above all, of mixing and exciting the soil with appropriate manures, that the food of man is extracted from the ground; on which account, we need not hesitate to simplify the inquiry into rent, by representing it as the interest of the money laid out in the purchase and improvement of land.

All this operose inanity in the shape of reasoning, in which we have indulged, is excusable only upon the ground that it has become fashionable of late to be intricate on plain subjects. We give it up, however, and proceed to the contents of Mr. Malthus's pamphlet.

This gentleman, after stating what rent is, the immediate cause of which, he says, is obviously the excess of price above the cost of production at which raw produce sells in the market, goes on to institute an inquiry into the cause or causes of the high price of raw produce.

"The causes of the high price of raw produce may be stated to be three.

"First, and mainly, That quality of the earth, by which it can be made to yield a greater portion of the necessaries of life than is required for the maintenance of the persons employed on the land.

"2dly, That quality peculiar to the necessaries of life of being able to create their own demand, or to raise up a number of demanders in proportion to the quantity of necessaries produced.

"And, 3dly, The comparative scarcity of the most fertile land.

"The qualities of the soil and of its products, here noticed as the primary causes of the high price of raw produce, are the gifts of nature to man. They are quite unconnected with monopoly, and yet are so absolutely essential to the existence of rent, that without them, no degree of scarcity or monopoly could have occasioned that excess of the price of raw produce, above the cost of production, which shews itself in this form.

"If, for instance, the soil of the earth had been such, that, however well directed might have been the industry of man, he could not have produced from it more than was barely sufficient to maintain those, whose labour and attention were necessary to its products; though, in this case, food and raw materials would have been evidently scarcer than at present, and the land might have been, in the same manner, monopolized by particular owners; yet it is quite clear, that neither rent, nor any essential surplus produce of the land in the form of high profits, could have existed.

"It

"It is equally clear, that if the necessaries of life—the most important products of land, had not the property of creating an increase of demand proportioned to their increased quantity, such increased quantity would occasion a fall in their exchangeable value. However abundant might be the produce of a country, its population might remain stationary. And this abundance, without a proportionate demand, and with a very high corn-price of labour, which would naturally take place under these circumstances, might reduce the price of raw produce, like the price of manufactures, to the cost of production.

"It has been sometimes argued, that it is mistaking the principle of population, to imagine, that the increase of food, or of raw produce alone, can occasion a proportionate increase of population. This is no doubt true; but it must be allowed, as has been justly observed by Adam Smith, that "when food is provided, it is comparatively easy to find the necessary clothing and lodging." And it should always be recollected, that land does not produce one commodity alone, but in addition to that most indispensable of all commodities—food, it produces also the materials for the other necessaries of life; and the labour required to work up these materials is of course never excluded from the consideration*.

"It is, therefore, strictly true, that land produces the necessaries of life,—produces food, materials, and labour,—produces the means by which, and by which alone, an increase of people may be brought into being, and supported. In this respect it is fundamentally different from every other kind of machine known to man; and it is natural to suppose, that it should be attended with some peculiar effects." P. 8.

To speak our mind, we cannot help saying that there is a good deal of pedantry and circumlocution in the above quotation. To state as a cause of the high price of raw produce, "that quality of the earth by which it can be made to yield a greater portion of the necessaries of life than is required for the maintenance of the persons employed on the land," is certainly to give the doctrine as enigmatical a form as possible. It sounds very much like the assertion, that raw produce is high-priced because the

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"* It is, however, certain, that if either these materials be wanting, or the skill and capital necessary to work them up be prevented from forming, owing to the insecurity of property, or any other cause, the cultivators will soon slacken in their exertions, and the motives to accumulate and to increase their produce, will greatly diminish. But in this case there will be a very slack demand for labour; and, whatever may be the nominal cheapness of provisions, the labourer will not really be able to command such a portion of the necessaries of life, including, of course, clothing, lodging, &c. as will occasion an increase of population."

earth

earth brings forth abundantly. The three causes in fact, may be briefly stated to imply, that land draws a rent, because human beings cannot live without eating, and that the more numerous they become, the more food is wanted. The wide tracts of country on the river Plate are, at present, covered with cattle, which any person may shoot and carry off at pleasure; while the stunted creatures on the Highland hills of Scotland are in such demand in our markets, as to afford a rent to the proprietor of the mere rock and heath upon which they are reared. The whole secret of this is, that there is here a large population who feed on butcher's-meat, whereas in South America the people are few, and the ground is unappropriated. But Mr. Malthus evidently means by his maxims above stated, that land in the course of time comes to draw a rent, because people who are well fed increase very rapidly their numbers, and at length, by rendering raw produce scarce, add to its exchangeable value. This is unquestionably the import of his remark, "that it is peculiar to the necessaries of life to create their own demand, or to raise up a number of demanders in proportion to the quantity of necessaries produced."

Stated in simple language all this appears very simple; but says Mr. Malthus, "We still want to know why the consumption and supply are such as to make the price so greatly exceed the cost of production; and the main cause," he observes,

"Is evidently the *fertility* of the soil in producing the necessaries of life. Diminish this plenty, diminish the fertility of the earth, and the excess will diminish; diminish it still further and it will disappear. The cause of the high price of the necessaries of life above the cost of production, is to be found in their abundance rather than their scarcity. Why all this 'darkening of counsel!'"

Is fertility of soil really the cause of scarcity, and abundance the cause of high prices! The learned professor has no such meaning: he merely intends to intimate, that the principle of population among men is so powerful, that it speedily overtakes the means of subsistence; and that where food is cheapest, it operates with the greatest energy.

Having pointed out the sources of rent, our author next proceeds to trace the laws which govern the rise and fall of it. The principal of these seem to be four.

"1st. Such an accumulation of capital as will lower the profits of stock; 2dly, such an increase of population as will lower the wages of labour; 3dly, such agricultural improvements, or such increase of exertions, as will diminish the number of labourers necessary to produce a given effect; and 4thly, such an increase in the price of agricultural produce, from increased demand, as without

without nominally lowering the expence of production, will increase the difference between this expence and the price of produce.

"The operation of the three first causes in lowering the expences of cultivation, compared with the price of produce, are quite obvious; the fourth requires a few further observations.

"If a great and continued demand should arise among surrounding nations for the raw produce of a particular country, the price of this produce would of course rise considerably; and the expenses of cultivation, rising only slowly and gradually to the same proportion, the price of produce might for a long time keep so much a head, as to give a prodigious stimulus to improvement, and encourage the employment of much capital in bringing fresh land under cultivation, and rendering the old much more productive.

"Nor would the effect be essentially different in a country which continued to feed its own people, if instead of a demand for its raw produce, there was the same increasing demand for its manufactures. These manufactures, if from such a demand the value of their amount in foreign countries was greatly to increase, would bring back a great increase of value in return, which increase of value could not fail to increase the value of the raw produce. The demand for agricultural as well as manufactured produce would be augmented; and a considerable stimulus, though not perhaps to the same extent as in the last case, would be given to every kind of improvement on the land." P. 22.

The sum of the above remarks seems to be contained in the simple observation, that the less a crop can be raised for, the market-price of produce continuing the same, the greater will be the share of it which falls to the landlord. This is so obvious that it hardly admits of illustration: but it may be remarked, that except in a country considerably over-peopled, the profits on land will be regulated by the average profits of capital in other branches of trade. It is indeed of the nature of capital to equalize profits, by rushing in wherever a vacuity is created, or wherever a greater portion of it may be profitably employed. The rent of land therefore will never rise above the ordinary rent or interest of other fixed capital, unless indeed it be artificially raised by legislative interference. To effect a great and permanent good to the country at large, the law-givers of the nation may be induced to keep up above its natural level the profits of the agriculturalist; and this excess of profit, Mr. Malthus thinks, must be equal to the loss which is sustained by bringing under cultivation a certain quantity of waste land. In order that agriculture may be encouraged and extended, so as to meet the future wants of the country, the price of produce must be equal to the cost of production on land of the poorest quality; which

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we regard as being tantamount to saying that, when all the soil which, in the ordinary course of things, it would be advisable to cultivate, has been put under the plough, the landlord must be bribed by high prices to create an additional quantity.

Two objections naturally present themselves with respect to such a system in a manufactuing and commercial country. In the first place, the policy in question is calculuted to maintain, in perpetuity, a scale for the buying and selling of labour, and of every thing produced by labour, greatly above the rates of every other kingdom in the world:—a state of things, it is unnecessary to add, not at all advantageous to a people who have to compete with, or supply the whole human race in merchantable commodities. Those who carry so much of their labour to foreign markets, ought certainly to avoid every artificial means of raising the price of that labour.—The next objection to the system we are now considering arises from the obvious fact that, as the better sort of land will be first redeemed from sterility, the inducement required by the proprietor of wastes must be progressively increased. The quarter of wheat at present may be brought to market at 70 shillings; but in order to have wheat sufficient for the country twenty years hence, it must now be sold at eighty, and the additional ten shillings are laid out on poor or neglected soils. We must pay at this moment, accoring to Mr. Malthus, a price for corn equal to the cost of raising it upon the poorest land, with the view of enabling the country gentlemen to bring still more and still poorer land under the plough. The matter then, instead of mending, will become worse and worse; for, as the market price of grain must still be regulated by the expence of producing it upon the poorest soil, the greater the quantity and the baser the quality of poor land that is brought into cultivation, the higher must the selling price of corn progressively ascend.

We doubt very seriously the justice, the wisdom, and the necessity of such a measure. It imposes a heavy tax upon the commercial and manufacturing classes, and particularly upon the money annuitant, with the view of enabling the land-owner by converting bad soils into good, to double the value of his estate. Is it meant that corn shall never hereafter be an article of trade between this country and any other? If so, limits must be prescribed beyond which the population of Great Britain must not pass; and stronger reasons than have yet been produced will be expected by those, who question the expediency of departing so far from former usage. It is a fact substantiated by the experience of all commercial countries, that if population is not artificially checked, food must be, as well as other commodities,

dities, an article of trade. We are not animadverting upon the recent measures of government relative to the importation of grain; it is the spirit of some of Mr. Malthus's observations which excites our opposition. The prospect which he holds out of a continually increasing sacrifice to the agricultural interest of continually increasing prices, and continually increasing rents, is certainly not calculated to secure the suffrages of those who are in the habit of regarding this great empire rather as a mercantile than a corn country. We coincide with the opinion which he states in another pamphlet, called forth too by the late debates on the Corn Laws, namely, that

"We should endeavour, if possible, to avoid all discussions about the necessity of protecting the British farmer, and securing to him a fair living profit. Such language may perhaps be allowed in a crisis like the present. But certainly the legislature has nothing to do with securing to any classes of its subjects, a particular rate of profits in their different trades. This is not the province of a government, and it is unfortunate that any language should be used which may convey such an impression, and make people believe that their rulers ought to listen to the accounts of their gains and losses."

This is good sense, and it accords with the views of the most enlightened writers on political economy; and government certainly ought not to listen to the complaints of any set of dealers, except in cases where a temporary relief is rendered necessary by a sudden derangement of public affairs. Whether the late distresses of the farmer arose from a derangement of general intercourse, or from a tendency to return to its most natural state, is a point which perhaps was not very minutely weighed.

Mr. Malthus concludes his tract with one or two judicious remarks, which are meant as cautions to the landlord not to screw up his rents to the highest possible pitch. In re-letting his farms, our author observes, he is liable to fall into two errors which are almost equally prejudicial to the country and to himself.

"In the first place, he may be induced, by the immediate prospect of an exorbitant rent, offered by farmers bidding against each other, to let his land to a tenant without sufficient capital to cultivate it in the best way, and make the necessary improvements upon it. This is undoubtedly a most short-sighted policy, the bad effects of which have been strongly noticed by the most intelligent land surveyors in the evidence lately brought before Parliament; and have been particularly remarkable in Ireland, where the imprudence of the landlords in this respect, combined, perhaps, with some real difficulty of finding substantial tenants, has

has aggravated the discontents of the country, and thrown the most serious obstacles in the way of an improved system of cultivation. The consequence of this error is the certain loss of all that future source of rent to the landlord, and wealth to the country, which arises from increase of produce.

"The second error to which the landlord is liable, is that of mistaking a mere temporary rise of prices, for a rise of sufficient duration to warrant an increase of rents. It frequently happens, that a scarcity of one or two years, or an unusual demand arising from any other cause, may raise the price of raw produce to a height, at which it cannot be maintained. And the farmers, who take land under the influence of such prices, will, in the return of a mere natural state of things, probably break, and leave their farms in a ruined and exhausted state. These short periods of high price are of great importance in generating capital upon the land, if the farmers are allowed to have the advantage of them; but, if they are grasped at prematurely by the landlord, capital is destroyed, instead of being accumulated; and both the landlord and the country incur a loss, instead of gaining a benefit.

"A similar caution is necessary in raising rents, even when the rise of prices seems as if it would be permanent. In the progress of prices and rents, rent ought always to be a little behind; not only to afford the means of ascertaining whether the rise be temporary or permanent, but even in the latter case, to give a little time for the accumulation of capital on the land, of which the landholder is sure to feel the full benefit of in the end.

"Among the temporary causes of high price, which may sometimes mislead the landlord, it is necessary to notice irregularities in the currency. When they are likely to be of short duration, they must be treated by the landlord in the same manner as years of unusual demand. But when they continue so long as they have done in this country, it is impossible for the landlord to do otherwise than proportion his rent accordingly, and take the chance of being obliged to lessen it again, on the return of the currency to its natural state.

"With the cautions here noticed in letting farms, the landlord may fairly look forward to a gradual and permanent increase of rents; and, in general, not only to an increase proportioned to the rise in the *price* of produce, but to a still further increase, arising from an increase in the *quantity* of produce." P. 55.

We certainly esteem Mr. Malthus one of the wisest and most rational political economists of the present age, and are proud to say, that his opinions are ours on the most important subjects which he has discussed in his various writings; we must however confess, that this Essay on Rent has fallen far short of our expectation both as to richness of material, and perspicuity of arrangement.

ART. IV. *Guy Mannering; or, the Astrologer. By the Author of Waverley.* 3 vols. 12mo. 1l. 1s. Longman and Co. 1815.

IT is neither within our purpose nor our limits to follow the course of all those minor satellites, which derive a momentary existence from the borrowed rays of successful genius. Indeed the popularity of a publication cannot be measured by a surer effect, than by the number of trifling imitations, which obtrude themselves upon the world under some faint semblance of the original, and at an humble distance "pursue the triumph and partake the gale." Upon one imitation alone in this long train of satellites we shall never congratulate a successful author, that is, upon an imitation of himself. When a man is ambitious so far to live upon his divided fame, as to draw from the portion of his first offspring, sufficient to maintain the credit of the second, he will too soon discover that there is a sort of unity as essential to reputation as to consciousness—divide it and it is lost. The brilliancy of the original is merged in the dullness of the imitation, and the success of the first effort is destroyed, without being transferred in any proportion to the second. There is not a surer sign of intellectual poverty than an author stealing from his own ideas, or like the miser in the tale, picking his own pocket. To preserve literary reputation whole and entire, is at all times more difficult than to acquire it. If no man therefore by imitation ever became great, much less can he expect by this same art to continue so. There are few spectacles in the literary world more lamentable, than to view a successful author in his second appearance before the public limping lamely after himself, and treading tediously and awkwardly in the very same round, which in his first effort he had traced with vivacity and applause.

We would not be harsh enough to say that the author of Waverley is in this predicament, but we are most unwillingly compelled to assert that the second effort falls far below the standard of the first. In Waverley there was brilliancy of genius, strength of observation, sustainment of character, and liveliness of expression: In Guy Mannering there is little else beyond the wild sallies of an original genius, the bold and irregular efforts of a powerful but an exhausted mind. Time enough has not been allowed him to recruit his resources, both of anecdote and wit; but encouraged by the credit so justly bestowed upon one of the most finished portraits ever presented to the world, he has followed up the exhibition with a careless and hurried sketch, which betrays at once the weakness and the strength of its author. Of the story, such as it is, the following is the outline.

Guy

Guy Mannering, a young Oxford student, from whom the tale derives its name, is travelling about the end of the American war in the county of Dumfries, and being bewildered in a strange country, takes refuge in the house of Mr. Bertram, Laird of Ellangowan, by whom he is hospitably received. During his visit, the Lady of the Laird is safely delivered of a son and heir, whose future destiny is calculated by Mannering, according to the laws of judicial astrology. The result of his calculation was, that at these several periods of his life the child would be exposed to peculiar hazard in his *fifth*, his *tenth*, and his *twenty-first* year. Mannering had before indulged himself in these astrological pursuits, and had discovered, that the young lady to whom he was attached, was threatened by the influence of the planets with death or imprisonment in the same year, which would prove young Bertram's twenty-first. A gipsey belonging to a clan who inhabited by a sort of prescriptive connivance, a wood belonging to Ellangowan, is discovered in her style also calculating the fortunes of the child. As this lady is of much importance in the future history, and as the description is a fine one, we shall present it to our readers.

"She sat upon a broken corner-stone in the angle of a paved apartment, part of which she had swept clean to afford a smooth space for the evolutions of her spindle. A strong sunbeam, through a lofty and narrow window, fell upon her wild dress and features, and afforded her light for her occupation; the rest of the apartment was very gloomy. Equipt in a habit which mingled the national dress of the Scottish common people with something of an eastern costume, she spun a thread, drawn from wool of three different colours, black, white, and grey, by assistance of those ancient implements of housewifery now almost banished from the land, the distaff and spindle. As she spun, she sung what seemed to be a charm. Mannering after in vain attempting to make himself master of the exact words of her song, afterwards attempted the following paraphrase of what, from a few intelligible phrases, he concluded was its purport:

"Twist ye, twine ye! even so
Mingle shades of joy and woe,
Hope, and fear, and peace, and strife,
In the thread of human life.

"While the mystic twist is spinning,
And the infant's life beginning,
Dimly seen through twilight bending,
Lo, what varied shapes attending!

"Passions wild, and follies vain,
Pleasures soon exchanged for pain;

Doubt, and jealousy, and fear,
In the magic dance appear.

"Now they wax, and now they dwindle,
Whirling with the whirling spindle.
Twist ye, twine ye! even so,
Mingle human bliss and woe.

"Ere our translator, or rather our free imitator, had arranged these stanzas in his head, and while he was yet hammering out a rhyme for *spindle*, the task of the sybil was accomplished, or her wool was expended. She took the spindle, now charged with her labours, and, undoing the thread gradually, measured it, by casting it over her elbow, and bringing each loop round between her fore finger and thumb. When she had measured it out, she muttered to herself—"A hank, but not a haill ane—the full years o' the three score and ten, but thrice broken, and thrice to *oop*, (i. e. unite); he'll be a lucky lad an he win through wi't.'

"Our hero was about to speak to the prophetess, when a voice, hoarse as the waves with which it mingled, halloo'd twice, and with increasing impatience—'Meg, Meg Merrilies!—Gypsy—hag—tousand deyvils!'

"'I am coming, I am coming, captain,' answered Meg, and in a moment or two the impatient Commander whom she addressed made his appearance from the broken part of the ruins.

"He was apparently a seafaring man, rather under the middle size, and with a countenance bronzed by a thousand conflicts with the north-east wind. His frame was prodigiously muscular, strong, and thick-set: so that it seemed as if a man of much greater height would have been an inadequate match in any close personal conflict. He was hard-favoured, and, which was worse, his face bore nothing of the *insouciance*, the careless frolicsome jollity and vacant curiosity of a sailor on shore. These qualities, perhaps, as much as any others, contribute to the high popularity of our seamen, and the general good inclination which our society expresses towards them. Their gallantry, courage, and hardihood are qualities which excite reverence, and perhaps rather humble pacific landsmen in their presence; and neither respect, nor a sense of humiliation, are feelings easily combined with a familiar fondness towards those who inspire them. But the boyish frolics, the exulting high spirits, the unreflecting mirth of a sailor when enjoying himself on shore, temper the more formidable points of his character. There was nothing like these in this man's face; on the contrary, a surly and even savage scowl appeared to darken features which would have been harsh and unpleasant under any expression or modification. 'Where are you, Mother Deyvilson?' said he, with somewhat of a foreign accent, though speaking perfectly good English. 'Donner and blitzen! we have been staying this half hour—Come, bless the good ship and the voyage, and be cursed to ye, for a hag of Satan!'" Vol. I. P. 63.

Mannering, having, delivered his calculations sealed up, with a strict injunction not to open them till after the fifth year, departs, and is for the present heard of no more. Mr. Bertram, who was before an easy good humoured man, and much beloved by the whole country, particularly by the gipseys and smugglers, by whom it was to an enormous extent infested, is, by a sudden turn in political affairs, created a justice of peace: this sudden elevation produces no less extraordinary (and we must think unnatural) change in his disposition and manners. He is converted into a most strict and active magistrate, and in that capacity he dispossesses the gipsey colony, which from time immemorial had stationed themselves in the wood of Ellangowan. The following extract will present a faithful picture of this extraordinary tribe of beings, and of the services which they rendered to the Laird in return for his connivance and protection:

"A tribe of these itinerants, to whom Meg Merrilies appertained, had long been as stationary as their habits permitted, in a glen upon the estate of Ellangowan. They had there erected a few huts, which they denominated their "city of refuge," and where, when not absent on excursions, they harboured unmolested as the crows that roosted in the old ash-trees around them. They had been such long occupants, that they were considered in some degree as proprietors of the wretched sheelings which they inhabited. This protection they were said anciently to have repaid, by service to the laird in war, or, more frequently, by infesting and plundering the lands of those neighbouring barons with whom he chanced to be at feud. Latterly, their services were of a more pacific nature. The women spun mittens for the lady, and knitted boot-hose for the laird, which were annually presented at Christmas with great form. The aged sybils blessed the bridal bed of the laird when he married, and the cradle of the heir when born. The men repaired her ladyship's cracked china, and assisted the laird in his sporting parties, wormed his dogs, and cut the ears of his terrier puppies. The children gathered nuts in the woods, and crane-berries in the moss, and mushrooms upon the pastures, for tribute to the Place. These acts of voluntary service, and acknowledgments of dependence, were rewarded by protection on some occasions, connivance upon others, and broken victuals, ale, and brandy, when circumstances called for a display of generosity; and this mutual intercourse of good offices, which had taken place for at least two centuries, rendered the inhabitants of Derncleugh a kind of privileged retainers upon the estate of Ellangowan. 'The knaves' were the Laird's 'exceeding good friends;' and he would have deemed himself very ill used, if his countenance could not now and then have borne them out against the law of the country and the local magistrate. But this friendly union was soon to be dissolved." Vol. I. P. 104.

A quarrel

A quarrel is accordingly commenced with these ancient settlers on the estate, and they are driven by main force from their native glen. As the Laird is returning from the Quarter Sessions, he meets the procession of his old tenants, and is cut to the heart by the misery of which he is the author: as he is ruminating on the event, Meg Merrilies presents herself to his view:

"She was standing upon one of those high banks, which, as we before noticed, overhung the road; so that she was placed considerably higher than Ellangowan, even though he was on horseback; and her tall figure, relieved against the clear blue sky, seemed almost of supernatural height. We have noticed, that there was in her general attire, or rather in her mode of adjusting it, somewhat of a foreign costume, artfully adopted perhaps for the purpose of adding to the effect of her spells and predictions, or perhaps from some traditional notions respecting the dress of her ancestors. On this occasion, she had a large piece of red cotton cloth rolled about her head in the form of a turban, from beneath which her dark eyes flashed with uncommon lustre. Her long and tangled black hair fell in elf locks from the folds of this singular head gear. Her attitude was that of a sybil in frenzy, and she stretched out, in her right hand, a sapling bough which seemed just pulled.

"'I'll be d——d,' said the groom, 'if she has not been cutting the young ashes in the Dukit Park.'—The Laird made no answer, but continued to look at the figure which was thus perched above his path.

"'Ride your ways,' said the gypsy, 'ride your ways, Laird of Ellangowan—ride your ways, Godfrey Bertram!—This day have ye quenched seven smoking hearths—see if the fire in your ain parlour burn the blyther for that.—Ye have riven the thack off seven cottar houses—look if your ain roof-tree stand the faster.—Ye may stable your stirks in the shealings at Derncleugh—see that the hare does not couch on the hearthstane at Ellangowan.—Ride your ways, Godfrey Bertram—what do ye glowr after our folk for?—There's thirty hearts there, that wad hae wanted bread ere ye had wanted sunkets, and spent their life-blood ere ye had scratched your finger—yes—there's thirty yonder, from the auld wife of an hundred to the babe that was born last week, that ye have turned out o'their bits o' bields, to sleep with the tod and the black cock in the muirs!—Ride your ways, Ellangowan.—Our bairns are hinging at our weary backs—look that your braw cradle at hame be the fairer spread up—not that I am wishing ill to little Harry, or to the babe that's yet to be born—God forbid—and make them kind to the poor, and better folk than their father.—And now, ride e'en your ways, for these are the last words ye'll ever hear Meg Merrilies speak, and this is the last reise that I'll ever cut in the bonny woods of Ellangowan.'

"So saying, she broke the sapling she held in her hand, and flung it into the road. Margaret of Anjou, bestowing on her triumphant foes her keen-edged malediction, could not have turned from them with a gesture more proudly contemptuous. The Laird was clearing his voice to speak, and thrusting his hand in his pocket to find half-a-crown; the gypsy waited neither for his reply nor his donation, but strode down the hill to overtake the caravan.

"Ellangowan rode pensively home; and it was remarkable that he did not mention this interview to any of his family. The groom was not so reserved: he told the story at great length to a full audience in the kitchen, and concluded by swearing, that "'if ever the devil spoke by the mouth of a woman, he had spoken by that of Meg Merrilies that blessed day.'" Vol. I. P. 122.

The smugglers also are attacked with equal virulence by their ancient friend, which leads to a still more unhappy result. Kennedy, an exciseman, and the right hand man of the Laird, is placed on the look out against any smuggling vessels which may approach the coast. A vessel is perceived, which is recognised to be Dirk Hatteraicks; it is attacked by a king's sloop, and destroyed. The informer, however, meets his death by a party of desperadoes belonging to the crew who land upon the shore, the body is found on the beach, but the Laird's little son, whom he had taken out with him, is missing, and can no where be found. Mrs. Bertram dies of grief at the loss of the son, leaving a daughter behind her, and old Bertram himself is reduced to the lowest state of decadence and misery. The history now proceeds seventeen years, when Guy, now Colonel Mannering, returns from India with a large fortune and an only daughter, and is induced to visit Scotland, and the house where he was so hospitably received. He arrives in time to witness the death of the old Laird, and the sale of the family estate and all the effects, which are seized by the creditors, at the head of whom stands Glossin, a low attorney, who had ruined the extravagant and thoughtless Laird, and now bought the estate itself with the plunder which he had amassed under its former possessor. Miss Bertram is taken under the protection of Colonel Mannering as a companion to his daughter. The Colonel himself is a widower: it appears that, whilst in India, he met a young man of the name of Brown, an officer in his troop, whose advances to his daughter were mistaken by the jealous husband, for attentions to his wife. A duel ensues, in which Brown fell by the first fire, but before the nature of the wound could be ascertained, a party of *Looties*, or native banditti, poured in upon them; Mannering after a severe conflict escaped, but Brown is left in their possession. His wife dying in a short time from the agitation produced by this and the preceding events, Mannering leaves India and returns to England.

Brown

Brown however escapes, and returning about the same time, discovers the retreat of Julia Mannering, to whom he continues his addresses; he pursues her into Scotland, and after various due evolutions, is discovered to be the lost son of the old Laird of Ellengowan, who had been seized by Dirk Hatteriack, carried over to Holland, there educated, and finally sent to seek his fortune in India. The interest in the last volume is created principally by the artifices of Glossin to remove, and afterwards to dispatch the rightful heir to the estate. He had long been connected with the Dutch smuggler, and finally falls by his hand in the county prison, to which they had both been committed; the one for the murder of Kennedy the exciseman, the other for kidnapping the child. But the principal agent in discovering young Bertram, and in restoring him to his right is Meg Merrilies, who knew both of his seizure, when a child, and of his return as a man; but had promised never to betray the secret, provided they spared his life. She had met him at an inn, and had cautioned him against any rencontre with the smuggling party. In the course of his wandering, however, he had fallen in with her again, and had witnessed a scene which is described in so admirable and so terrific a style, that we shall extract it for the reader.

"Brown first approached the place from whence the light proceeded, which seemed to be a long narrow slit or loophole, such as are usually to be found in old castles. Impelled by curiosity to reconnoitre the interior of this strange place before he entered, Brown gazed in at this aperture. A scene of greater desolation could not be well imagined. There was a fire upon the floor, the smoke of which, after circling through the apartment, escaped by a hole broken in the arch above. The walls, seen by this smoky light, had the rude and waste appearance of a ruin of three centuries old at least. A cask or two, with some broken boxes and packages, lay about the place in confusion. But the inmates chiefly occupied Brown's attention. Upon a lair composed of straw, with a blanket stretched over it, lay a figure, so still, that, except that it was not dressed in the ordinary habiliments of the grave, Brown would have concluded it to be a corpse. On a steadier view he was satisfied it was only on the point of becoming so, for he heard one or two of those low, deep, and hard-drawn sighs, that precede dissolution when the frame is tenacious of life. A female figure, dressed in a long cloak, sat, on a stone by this miserable couch; her elbows rested upon her knees, and her face, averted from the light of an iron lamp beside her, was bent upon that of the dying person. She moistened his mouth from time to time with some liquid, and between whiles sung, in a low monotonous cadence, one of those prayers, or rather spells, which, in some parts of Scotland, and the north of

of England, are used by the vulgar and ignorant to speed the passage of a parting spirit, like the tolling of the bell in catholic days. She accompanied this dismal sound with a slow rocking motion of her body to and fro, as if to keep time with her song. The words ran nearly thus:—

"Wasted, weary, wherefore stay,
Wrestling thus with earth and clay?
From the body pass away;—
Hark! the mass is singing.

"From thee doff thy mortal weed,
Mary Mother be thy speed,
Saints to help thee at thy need;—
Hark! the knell is ringing.

"Fear not snow-drift driving fast,
Sleet, or hail, or levin blast;
Soon the shroud shall lap thee fast,
And the sleep be on thee cast
That shall ne'er know waking.

"Haste thee, haste thee, to be gone,
Earth flits fast, and time draws on,—
Gasp thy gasp, and groan thy groan,
Day is near the breaking.

"The songstress paused, and was answered by one or two deep and hollow groans, that seemed to proceed from the very agony of the mortal strife—"It will not be," she muttered to herself—'He cannot pass away with that on his mind—it tethers him here—

'Heaven cannot abide it,
Earth refuses to hide it.'

"'I must open the door;' and, rising, she faced towards the door of the apartment, observing heedfully not to turn back her head, and, withdrawing a bolt or two, (for, notwithstanding the miserable appearance of the place, the door was cautiously secured) she lifted the latch,

'Open lock—end strife,
Come death, and pass life.'

"Brown, who had by this time moved from his post, stood before her as she opened the door. She stepped back a pace, and he entered, instantly recognizing, but with no comfortable sensation, the same gypsy woman whom he had met in Bewcastle. She also knew him at once, and her attitude, figure, and the anxiety of her countenance, assumed the appearance of the well-disposed ogress of a fairy tale, warning a stranger not to enter the dangerous castle of her husband. The first words she spoke holding

(holding up her hand in a reproving manner,) were, 'Said I not to ye, Make not, meddle not?—Beware of the redding straka! you are come to no house o' fair-strae death.' So saying, she raised the lamp, and turned its light on the dying man, whose rude and harsh features were now convulsed with the last agony. A roll of linen about his head was stained with blood, which had soaked also through the blankets and the straw. It was, indeed, under no natural disease that the wretch was suffering. Brown started back from this horrible object, and, turning to the gipsy, exclaimed, 'Wretched woman, who has done this?'

"'They that were permitted,' answered Meg Merrilies, while she scanned with a close and keen glance the features of the expiring man,—'He has had a sair struggle—but it's passing—I knew he would pass when you came in.—That was the death ruckle—he's dead.'—Sounds were now heard at a distance as of voices.—'They are coming,' said she to Brown, 'you are a dead man if you had as many lives as hairs.' Brown eagerly looked round for some weapon of defence. There was none near. He then rushed to the door, with the intention of plunging among the trees, and making his escape by flight, from what he now esteemed a den of murderers, but Merrilies held him with a masculine grasp. 'Here,' she said, 'here—be still and you are safe—stir not whatever you see or hear, and nothing shall befall you." Vol. II. P. 85.

It is by this same Meg Merrilies that Bertram is preserved from all the dangers which threaten him, and, by her confession, he is finally acknowledged as the son of the Laird of Ellangowan. She falls a sacrifice however to her fidelity, being shot by Dirk Hatteraick in the cavern, whither she had conducted Bertram and his friend, to seize upon this old monster of villany, and to bring him to the justice which he so amply deserved. The character of this almost *super* human creature is finely conceived, and drawn with a wildness approaching to sublimity. We cannot forbear to present our readers with the following scene which takes place, as she is conducting Bertram to the smugglers cavern, through the glen of Ellangowan which the gipsies had so long inhabited:

"They descended into the glen about the same place where Meg had formerly parted from Bertram. She paused an instant beneath the tall rock where he had witnessed the burial of a dead body, and stamped upon the ground, which, notwithstanding all the care that had been taken, shewed vestiges of having been recently moved. 'Here rests ane,' she said, 'he'll may be hae neibors sune.'

"She then moved up the brook until she came to the ruined hamlet, where, pausing with a look of peculiar and softened interest before one of the gables which was still standing, she said in a tone

a tone less abrupt, though as solemn as before, 'Do you see that blacked and broken end of a sheeling?—there my kettle boiled for forty years—there I bore twelve burdly sons and daughters—where are they now?—where are the leaves that were on that auld ash-tree at Martinmas—the west wind has made it bare—and I'm stripped too.—Do you see that saugh-tree?—it's but a blackened rotten stump now—I've sate under it mony a bonny summer afternoon when it hung its gay garlands ower the poppling water.—I've sate there, and,' elevating her voice, 'I've held you on on my knee, Henry Bertram, and sung ye sangs of the auld barons and their bloody wars—It will ne'er be green again, and Meg Merrilies will never sing blithe sangs mair. But ye'll no forget her, and ye'll gar big up the auld wa's for her sake?—and let somebody live there that's ower gude to fear them of another warld—For if ever the dead came back amang the living, I'll be seen in this glen mony a night after these crazed banes are in the mould.'

"The mixture of insanity and wild pathos with which she spoke these last words, with her right arm bare and extended, her left bent and shrouded beneath the dark red drapery of her mantle, might have been a study worthy of our Siddons herself. 'And now,' she said, resuming at once the short, stern, and hasty tone which was most ordinary to her—'let us to the wark—let us to the wark.' Vol. III. P. 274.

We are well aware that the gipsies preserved, till a very late period, in Scotland, those strong and distinguishing features of character, which have been long since worn out in the southern parts of our island; we are not therefore displeased to see them embodied in so powerful a form. The character of Dirk Hatteraick is a faithful copy from nature, it is one of those moral monsters, which make us almost ashamed of our kind. Still amidst the ruffian and murderous brutality of the smuggler, some few feelings of our common nature are thrown in with no less ingenuity than truth, to redeem even such a monster from total dæmoniacal depravity. The remainder of the personages are very little above the cast of a common lively novel: Mr. Glossin is a villain, but a villain of a very common order: Mr. Bertram is no better than the average of lovers generally are; and the hero himself, Guy Mannering, is a hero of a very dwarfish stature. The Edinburgh lawyer is perhaps the most original portrait; nor are the *saturnalia* of the Saturday evening described without humour. The Dominic is overdrawn and inconsistent; while the young ladies present nothing above *par*.

We are sorry to promise the reader so meagre a repast in many particulars, we can however assure him, that in others the entertainment will be rich. There are parts of this novel which none but one endowed with the sublimity of genius could have dictated; there are others, which any ordinary character-cobler might

might as easily have stitched together. There are sparks both of pathos and of humour even in the dullest parts, which could be elicited from none but the author of Waverley: if, indeed, we have spoken in a manner derogatory to this his latter effort, our censure arises only from its comparison with the former. Had Guy Mannering made its appearance first, we should have hailed it as the offspring of an original mind; as it has, however, succeeded one of the most perfect performances in that peculiar department of literature which we have ever witnessed, we cannot but consider it as an abortion; but it is an abortion of genius, which, in our mind, is still superior to the more regular productions of tame and matured stupidity.

We cannot however conclude this article, without remarking the absurd influence which our author unquestionably attributes to the calculations of judicial astrology. No power of chance alone could have fulfilled the joint predictions both of Guy Mannering and Meg Merrilies; we cannot suppose that the author can be endowed with sufficient folly to believe in the influence of planetary conjunctions himself, nor to have so miserable an idea of the understanding of his readers, as to suppose them capable of a similar belief. We must also remember that the time of this novel is not in the dark ages, but scarcely forty years since, no aid therefore can be derived from the general tendency of popular superstition: what the clue may be to this apparent absurdity we cannot imagine; whether the author be in jest or earnest we do not know, and we are willing in this dilemma to suppose that he does not know himself.

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ART. V. *Recreations in Mathematics and Natural Philosophy. By Charles Hutton, LL.D. F.R.S. Emeritus Professor of Mathematics in the Royal Military Academy, Woolwich.* 8vo. 4 Vols. Plates. 3l. 3s. Longman. 1814.

THERE are few persons whose credit stands higher as a teacher of the practical part of Mathematical science than Dr. HUTTON; it is with pleasure therefore that we shall present our readers with the account of four volumes which promise so much fair and rational entertainment. Although we disapprove stronglyof introducing the study of science under the garb of amusement, as a method which has a constant tendency to enervate the powers of the mind; yet we see no reason why those studies which in theory have been pursued with all that severity of application which is so essential to the attainment of success, should not afterwards be reduced into entertaining problems, and practical recreation. We need not inform our readers that there is no study, in the whole round of sciences, which requires such in-

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tense and undivided application of the intellect, as mathematical research; the abstract theory must be severely pursued, and steadily mastered, before the slightest illustration from practice can be allowed to relieve the labours of the rugged way, or to withdraw the mind from that calm and undisturbed attention which is the only guide to perfect demonstration and truth. After however the theory has been thus pursued, we conceive that no instructor will disdain to place in the hands of his pupils such books as will interest their fancy and their pleasure in the same cause, in which their labour and attention have previously been so powerfully exercised. There are very few lads who have a genius so thoroughly mathematical, as to love the study purely for the study's sake; would we therefore command the attention of the majority of our pupils, we must reward them for their dull and wearisome application, by a seasonable introduction of those amusements, which at once engage the imagination, and evince the utility and importance of their more rigid studies.

Nor in a moral point of view do we consider these volumes as less important. A very small proportion of our young students, particularly in military, naval, or commercial academies, can reasonably be expected to employ the time which is not dedicated to the lecture room, in private application. No one acquainted with human nature at that age, can be ignorant of the numerous temptations and dangers which environ the youth in those hours, which under every system of education can be employed only at his own discretion. Whatever therefore will withdraw his mind from sensual temptation, and employ it in innocent and active pursuits, is a most important subsidiary in the cause of moral education. There is nothing perhaps that will more surely attain this desirable end, than the pursuits of experimental philosophy: in every stage of it there is some practical amusement to engage the imagination, and to interest the attention; and the mind is thus powerfully fixed upon its object, without the appearance even of labour or constraint. Failure but increases its ardour in pursuit, while success presents a still increasing variety of entertainment. Most happy therefore will it be for the morals of any school or academy, when experiments in natural philosophy shall form a leading part in the amusements of the youth.

We know of no work more adapted to the accomplishment of this desirable end, than the volumes now before us; they embrace all the various departments of science, and present us with curious and amusing experiments in each. The first publication of this nature that appeared, was edited by M. Oyanam, which, though capable of correction and enlargement, was executed with much ability, and met with its proportionate success. A second work of the same nature was published by M. Montucla,

tucla, at Paris, about the year 1750, who, though he dedicated his life to works of much greater magnitude and importance, did not disdain to correct, enlarge, and improve M. Oyonam's Mathematical Recreations. The book indeed under his masterly hand assumed a new appearance, and may fairly be considered, from the many alterations and additions he made in it, to be his own. This may be esteemed as the basis of Dr. Hutton's publication, who has in some measure performed the same duty to M. Montucla, that he performed to M. Oyonam.

The first volume contains a very amusing account of the various systems and kinds of Arithmetic, of the short method of performing multiplication, and division, by Napier's rods, &c. of palpable arithmetic, properties of numbers, &c. All the experiments which can be made with combinations, permutations, &c. are given; with various amusing and useful cases, chances, annuities, &c. &c. with tables of the probable extent of human life; at the conclusion of the volume, the subject of geometry is entered upon in the same manner, to which many useful tables of weights and measures, both ancient and modern, are subjoined.

With the second volume commences the more strictly *experimental* part of the work. The theories of mechanics, hydrostatics, and optics, are reduced into practice, and a multiplicity of problems are proposed, which cannot fail to attract the attention and employ the time of the young reader. With these are mingled descriptions of the most extraordinary works of art, of celebrated clocks, of balloons, of telegraphs, of the steam engine, &c; as the description of the latter may prove entertaining to our readers, we shall extract it at large.

"The first part of this machine is a large boiler, to the cover of which is adapted a hollow cylinder, 2, 3, or 4 feet in diameter. A communication is formed between the boiler and the cylinder by an aperture, capable of being opened or shut. Into this cylinder is fitted a piston, the rod of which is made fast to the extremity of one of the arms of a working beam, having at the extremity of its other arm, the weight to be raised, which is generally the piston of a sucking pump, adapted to raise water from a great depth. The whole must be combined in such a manner, that when the air or steam has free access into the cylinder, which communicates with the boiler, the weight alone of the apparatus affixed to the opposite arm shall be capable of raising that piston.

"Let us now suppose the boiler filled with water to a certain height, and that it is brought to a state of complete ebullition, by a large fire kindled below the boiler. As a part of this water will continually rise in steam, when the communication between the boiler and the cylinder is opened, this vapour, which is elastic, will introduce itself into it, and raise the piston; as its force is equivalent to that of air. Let us suppose also that the piston, when it attains to a certain height, by means of some mechanism, which

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may be easily conceived, moves a certain part of the machine, which intercepts the communication between the boiler and the cylinder; and in the last place, that by the same cause a jet of cold water is thrown beneath the bottom of the piston in the cylinder, so as to fall down through the vapour in the form of rain. At that moment the steam will be condensed into water; a vacuum will be formed in the cylinder, and consequently the piston will be then charged with the weight of the atmosphere above it, or a weight equivalent to a column of water of the same base and 32 feet in height. If the piston, for example, be 52 inches in diameter, as is the case in the steam-engines of Montrelais, near Ingrande, this weight will be equal to 29450 pounds: the piston will consequently be obliged to descend with a force equal to nearly 30000 pounds, and the other arm of the working beam, if it be of the same length, will act with an equal force to overcome the resistance opposed to it. When the piston has made this first stroke, the communication between the boiler and the cylinder is restored; the steam of the boiling water again enters it, and the equilibrium between the air of the atmosphere and the inside of the cylinder being re-established, the weight of the apparatus affixed to the other end of the working beam descends, and raises the piston; the same play as before is renewed; the piston again falls, and the machine continues to produce its effect." Vol. II. p. 101.

The account of the improvements made in this gigantic machine by Mr. Watt of Glasgow, are thus described:

"The ingenious Mr. James Watt of Glasgow, perceiving the great loss of steam which was sustained in its use, in Newcomen's engine, about 1768, made a variety of experiments on this subject, and in 1770 obtained a patent for a new mode of applying it; in which the cylinder was made close both at bottom and top, and the rod which connected the piston with the lever, was made to work through a collar of hemp and tallow, so as to be perfectly air tight. The atmosphere being thus excluded from the cylinder, both the vacuum is made by the steam, and the piston is moved by it. Also the steam is not condensed by throwing cold water into the cylinder, but it is taken out by an air pump, and condensed in a separate vessel; and, in order to keep the cylinder as hot as possible, it is surrounded with steam, and covered with non-conducting substances. By this construction, the engine has been made to perform at least double the effect, with the same quantity of fuel, as the best engines on Newcomen's construction. Mr. Watt obtained an extension of his patent right in the year 1775, by an act of parliament, for 25 years, and was joined by the ingenious Mr. Bolton of Soho, near Birmingham; since which, the same principle has still been followed; but the working parts have undergone various modifications, by the joint abilities of these able mechanicians. The principle which was applied to the working of the piston, only one way, that is, by pushing it downwards, as the atmosphere

mosphere did in Newcomen's engine, has also been applied to the forcing it up; by which means, engines, where cylinders are of a given diameter, are now made to perform double the effect. This has not only saved great expence in the original construction of the engines, but has enabled them to be applied in cases where immense power has been wanted, and which could not have been performed at all by them on Newcomen's construction. By the same mode of applying the steam, it can now not only be used of the strength of the atmosphere, but as much stronger as necessity or convenience may require; which is a still farther consolidation of the power. The celerity also with which the condensation of the steam, and the discharging of the condensed steam and water, are performed, enables them to work quicker, and so to be applied to all kinds of mill work, which are used in the numerous manufactories of this country. Corn is ground by them, cotton spun, silk twisted, the immense machinery used in the new manufactories are worked, and including every kind of mill work to which water can be applied. They are also used in the various branches of the civil engineer. Thus the water is taken from the foundations of Locks, Bridges, Docks, &c. The piles are driven for the foundations, as the mortar manufactured for the building of the walls; earth taken from their canals; and docks and works have been of late performed by their means, which could not have been executed without them." Vol. II. p. 107.

One of the most entertaining parts of this volume is that which is dedicated to the various optical problems, and experiment, which are given at considerable length. From these the reader may acquaint himself with the principle of the phantasmagoria and other exhibitions, which have in their day so much interested the public. At the conclusion of the volume, a very amusing account is given of all the various echoes and their most remarkable phænomina. We can speak also in terms of approbation of Dr. Hutton's acousties, and of his account of the Grecian music; the latter part however of this section is rather too dry to be studied by any one but a professed musician.

The third volume presents us with all the elementary problems in astronomy, geography, dialling. A very interesting chapter upon navigation occurs in this work, which will prove full of practical information even to the most ignorant of the first principles of the art. To this succeeds a very clear and useful account of the mode of constructing arches and bridges; and at the conclusion of the volume, the reader is presented with all the various methods of making rockets and other fire-works, and is made acquainted with the principles upon which they are constructed. As many of our readers must be unacquainted with the cause of that rapid ascent of rockets which they have so often

often with astonishment witnessed, it will be interesting to them to know the principles by which their flight is directed.

"As this cause is nearly the same as that which produces recoil in fire-arms, it is necessary we should first explain the latter.

"When the powder is suddenly inflamed in the chamber, or at the bottom of the barrel, it necessarily exercises an action two ways at the same time; that is to say, against the breech of the piece, and against the bullet or wadding, which is placed above it. Besides this, it acts also against the sides of the chamber which it occupies; and as they oppose a resistance almost insurmountable, the whole effort of the elastic fluid, produced by the inflammation, is exerted in the two directions above mentioned. But the resistance opposed by the bullet, being much less than that opposed by the mass of the barrel or cannon, the bullet is forced out with great velocity. It is impossible, however, that the body of the piece itself should not experience a movement backwards; for if a spring is suddenly let loose, between two moveable obstacles, it will impel them both, and communicate to them velocities in the inverse ratio of their masses: the piece therefore must acquire a velocity backwards nearly in the inverse ratio of its mass to that of the bullet. We make use of the term nearly, because there are various circumstances which give to this ratio certain modifications; but it is always true that the body of the piece is driven backwards, and that if it weighs with its carriage, a thousand times more than the bullet, it acquires a velocity, which is a thousand times less, and which is soon annihilated by the friction of the wheels against the ground, &c.

"The cause of the ascent of a rocket is nearly the same. At the moment when the powder begins to inflame, its expansion produces a torrent of elastic fluid, which acts in every direction; that is, against the air which opposes its escape from the cartridge, and against the upper part of the rocket; but the resistance of the air is more considerable than the weight of the rocket, on account of the extreme rapidity with which the elastic fluid issues through the neck of the rocket to throw itself downwards, and therefore the rocket ascends by the excess of the one of these forces over the other.

"This however would not be the case, unless the rocket were pierced to a certain depth. A sufficient quantity of elastic fluid would not be produced; for the composition would inflame only in circular coats of a diameter equal to that of the rocket; and experience shows that this is not sufficient. Recourse then is had to the very ingenious idea of piercing the rocket with a conical hole, which makes the composition burn in conical strata, which have much greater surface, and therefore produce a much greater quantity of inflamed matter and fluid. This expedient was certainly not the work of a moment." P. 389.

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In the fourth volume Dr. Hutton details all those experiments which explain and illustrate the properties of fluids, with a variety of miscellaneous problems in natural philosophy, magnetism, electricity, and that most curious of all physical phenomena, the divining rod. There is a peculiar property, it would appear, residing in certain constitutions, which enables the possessor, upon taking a hazel, or some other twig, to discover a spring below the surface of the earth. Upon the arrival of the person endowed with this faculty upon a spot where water is to be found, the twig will be found to twist itself in the hand. Upon a bridge, or in a boat, no effect is perceived; the water must be under ground to produce the phenomenon. Dr. Hutton gives an account of a lady, who, in consequence of an article in a former edition of his translation of Montucla, sent a message to him, offering to shew an instance of this extraordinary faculty in her own person. This was a lady of rank, who, of course, did not choose that her name should be inserted in a publication like the present. The following is the relation of the fact, to which Dr. Hutton was a witness:—

"Accordingly, at the time appointed, the lady, with all her family, arrived at my house at Woolwich Common; when, after preparing the rods, &c. they walked out to the grounds, accompanied by the individuals of my own family and some friends, when Lady ——— showed the experiment several times, in different places, holding the rods, &c. in the manner as described in her ladyship's first letter above given. In the places where *I* had good reason to know that no water was to be found, the rod was always quiescent; but in the other places, where I knew there was water below the surface, the rods turned slowly and regularly, in the manner before described, till the twigs twisted themselves off below her fingers, which were considerably indented by so forcibly holding the rods between them. All the company present stood close round the lady, with alll eyes intently fixed on her hands and the rods, to watch if any particular motion might be made by the fingers; but in vain, nothing of the kind was perceived, and all the company could observe no cause or reason why the rods should move in the manner as they were seen to do. After the experiments were ended, every one of the company tried the rods in the same manner as they saw the lady had done, but without the least motion from any of them. And in my family, among ourselves, we have since then several times tried if we could possibly cause the rod to turn, by means of any trick or twisting of the fingers, held in the manner the lady did; but in vain, we had no power to accomplish it. The annexed figure represents the form and position of the rod, about 6 inches in length, cut off just below the joint, or junction of the two twigs

"I am

"I am sorry it is not permitted to publish the lady's name. While this edition of the book was in the press, thinking the above particulars might form no improper supplement to what had been said by M. Montulca on this subject, I addressed a few lines to Lady ———, then in a distant part of the country, to enquire if her name might be mentioned in the account I meant to give; to which I received the following answer in the negative.

"Dear Sir, Oct. 30, 1813.

"Having been from home, I did not receive the favour of your letter till yesterday, therefore take the earliest opportunity of replying to it. As I have ever had a horror of appearing in print, I had rather not have *my name* given with the account you propose of the discovering of springs; therefore, as it will be anonymous, you will judge for yourself how far you may wish to relate the circumstances with which I have acquainted you. They are known to *so many*, that I am of opinion they will obtain credit in a great degree, without a *name* being formally attached to them. I can only repeat, that every experiment I have made confirms the reality of the power, though I cannot account for it." P. 229.

To the testimony of such a man as Dr. Hutton, we can raise not the slightest objection; he could not in such a case be desirous of deceiving the world, and the evidence of his senses could not have deceived himself. We believe, however, that there are persons in sufficient number, besides the lady who exhibited the phenomenon to Dr. Hutton, who possess this power to warrant our belief. It is a faculty, as we understand, that resides chiefly in families; which would lead us to suppose that there is something in the natural construction of the frame, which produces so extraordinary an effect, although the mode in which it operates must remain unexplained. It might be with reason supposed, if we might hazard a conjecture, that it is some property existing in the nervous system: we know the agitation in which certain persons are thrown when certain objects of natural antipathy are near their persons, such as apples, cats, spiders, &c. although it is ascertained that they were wholly unconscious from their outward senses of their presence. We therefore can see no reason why the presence of a spring below the earth should not agitate in a similar manner the nervous system of certain individuals, so as to twist a hazel twig in their hand, while they are in a similar manner unconscious of its nearness to their person.

Of that part of the present volume which treats of chemistry, we cannot speak in terms of equal approbation. It is clear that Dr. H. possesses but a very confined knowledge of the subject.

The

The terms are often both confused and inaccurately applied, nor is there any thing satisfactory throughout the whole, except a few common experiments, which cannot be sufficiently enjoyed from ignorance of the principles upon which they are conducted. This is the only part of the four volumes which we could wish to see reconsidered and recast. An experienced chymist would in the same number of pages furnish a general view of the chemical science, and propose an equal number of useful and entertaining experiments, subjoining to each a rational and satisfactory explanation.

Many of Dr. Hutton's remarks upon natural phenomena are exceedingly ingenious; as a specimen of these we shall present the reader with his reason for a fact, to the existence of which we can all bear testimony.

"*What is the reason that the bottom of a vessel, which contains water in a high state of ebullition, is scarcely warm?*

"Before we attempted to enquire into the cause of this phenomenon, we thought it proper first to assure ourselves of the fact, for fear of exposing ourselves to ridicule, like those who explain in so ingenious a manner the phenomenon of the child in Silesia with the golden tooth; a phenomenon however which was only a deception, as well as that which occurred to the marquis of Vardes, explained with so much sagacity by Regis, and which however was the trick of a servant. And the case is the same with many others, which ought first to be confirmed, before we attempt to explain them. We brought water therefore to a strong state of ebullition, in an iron vessel, and having touched the bottom of it, while the water was boiling, we indeed found that it had but a very moderate heat; it did not begin to be burning hot, till the moment when the ebullition had almost ceased.

"In our opinion, this effect is produced in the following manner: we have already shown, that the ebullition is occasioned by the pellicle of water, which touches the bottom of the vessel, being continually converted into vapour. This conversion into vapour cannot take place, without the bottom always losing some of that heat, which it acquires by the contact of the coals or fire. But during the interval between the moment when the vessel is taken from the fire, and that when it is touched, as no new igneous fluid reaches it, though it still continues to boil, it is probable that the remainder of this fluid is absorbed by the water which touches the bottom, and which is converted into vapour.

"Without giving this explanation as absolutely demonstrative, we are strongly inclined to think that such is the real case; and what seems to give it more probability is, that while the bottom of the vessel, from which the boiling proceeds, is but little hot, the sides have the heat of boiling water; so that the finger would be

burnt, were it kept as long on them as it can be kept on the bottom. But no sooner has the boiling ceased, than the bottom itself receives part of the heat of the water, and the finger cannot then touch it, without being burnt.

"REMARK.—The solution of the following little problem depends, in all probability, on a similar cause.

"*To melt lead in a piece of paper.*

"Wrap up a very smooth ball of lead in a piece of paper, taking care that there be no wrinkles in it, and that it be every where in contact with the ball; if it be held, in this state, over the flame of a taper, the lead will be melted without the paper being burnt. The lead, indeed, when once fused, will not fail in a short time to pierce the paper, and to run through." Vol. IV. P. 169.

We can strongly recommend this publication to all masters and tutors of schools and academies as a most useful and entertaining production, and admirably calculated both to inform the mind in the paths of science, and to preserve it from the contagion of idleness and corruption in those hours of leisure in which the student must be his own master.

The plates are explanatory and good, and will have much effect in rendering the problems of experiments easy both to be understood and to be reduced into practice. The whole work indeed reflects much credit upon a man, who has already deserved so well of the scientific world.

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ART. VI. *The Satires of Juvenal translated into English Verse. By C. Badham, M. D.* 8vo. pp. 406. 14s. Longman. 1814.

WE scarcely know by what fatality the *Manes* of Juvenal are doomed to undergo such perpetual dislocation and dismemberment in the purgatory of translation. Most of the other celebrated poets of antiquity, after having been stretched twice or thrice upon the rack, or having first been "done," or rather squeezed into English by our pedantic forefathers, and afterwards freely paraphrased, or rather paralysed by their degenerate sons, are suffered to rest at peace in their own proper language and shelves. Juvenal alone appears to be selected as a subject for continual experiment, not only in poetry, but even in prose, in which latter form, three monsters are now to be met with in our British menagerie.

It might have been supposed that if Holyday and Stapylton had been deemed unqualified for their task, that Dryden and his colleagues would have answered every purpose for which translation could

could have been adapted. Or if these were not sufficient, Mr. Gifford might be esteemed as fully competent to supply all that could be desired. Mr. Hodgson, however, starts up a powerful rival to all that have gone before him, and now Dr. Badham appears the last of Banquo's descendants. We say nothing of a long tribe of worthies, who, with their translations, have long since slept in peace; we are of opinion however that if Dr. Badham could hold the glass in his hand, we should see a host of future translators, whom future days will bring to life.

To account in some measure for this pruriency of translation, we shall not detract in the smallest degree from the merits of those who stand distinguished in this rank of literature; we shall account for it rather from the unattainable magnificence of the original. Dryden, Gifford, and Hodgson, have each done wonders in their several works, much however still remains and ever will remain to be done. Each of these has justly thought that he has discovered some beauty which his predecessors have overlooked, that he has infused a spirit which they have suffered to evaporate. Each then in detached passages will exceed the other, yet much mayst remain for a more fortunate successor to accomplish, and thus translations may follow translations, differing from each other, perhaps, not so much in the *quantum* as in the disposition of excellence. With respect also to the laws of translation, there appears to be no general agreement even upon this first point, the difference therefore of style and manner, which each may consider as most adapted to the original, must of itself furnish an endless variety.

There is one great advantage resulting from this competition, we mean the general attention paid on this account to the great original. If the number of translations shall incline our rising youth more deeply to study the spirit, and more accurately to investigate the language of Juvenal himself, we shall hail each new translation as an auspicious event in the annals of scholarship and morality.

Of the many qualities requisite for a translator of Juvenal, Dr. Bedham appears to possess a sufficient proportion; he seems to be endowed with a stern and powerful mind, with a considerable share of sound scholarship, and occasionally with no mean poetical power. His principal deficiency may be traced in a certain want of sustainment peculiar to himslf. He seldom indeed grows flat or insipid, but often rugged and harsh; or to borrow a metaphor from the stable, he seldom flags, but often stumbles. We should imagine that poetry was in some measure a new pursuit with our author, and that he is comparatively fresh in harness; his faults are such as time and attention will correct,

and his excellencies such as will encrease with each succeeding effort.

The first satire is rendered with much spirit and general fidelity. We shall present the reader with the few last lines as a specimen of our translator's powers, adding the versions both of Gifford and of Hodgson.

> " Securus licet Æneam, Rutulumque ferocem
> Committas, nulli gravis est percussus Achilles,
> Aut multùm quæsitus Hylas, urnamque secutus
> Ense velut stricto, quoties Lucilius ardens
> Infremuit, rubet auditor, cui frigida mens est
> Criminibus, tacita sudant præcordia culpa.
> Inde iræ, et lacrymæ. Tecum prius ergo voluta
> Hæc animo ante tubas; galeatum sero duelli
> Pœnitet, experiar quid concedatur in illos
> Quorum Flaminiâ tegitur cinis atque Latinâ."

> " Steer wisely then from this too daring course,
> And match the Trojan's and Rutulian's force;
> Achilles' wound excites no friendly rage,
> None weep for Hylas in our distant age.
> But when Lucilius hurls indignant down
> His dreadful thunders on a guilty town,
> Each blushing villain feels the shock within,
> And shudd'ring sweats betray the conscious sin—
> Hot tears of anguish speak the just award,
> But deadly hate pursues the virtuous bard.
> Weigh well your strength, ere yet the trumpets sound,
> And arm'd you enter on the listed ground.
>
> JUVENAL.
>
> Since then I'm doom'd to check my vengeful gall,
> And fear to lash the living criminal,
> I'll point my satire at the noxious clay,
> Beneath the Latin and Flaminian way." Hodgson.

Mr. Gifford is rather closer than Mr. Hodgson.

> " Bring, if you will, Æneas on the stage,
> Once more the fierce Rutilian to engage;
> Make stern Achilles bleed in epic strain,
> And 'Hylas! Hylas!' fill the Shore in vain.
> Harmless, nay pleasant, shall your verse be found,
> You bare no ulcer, and you probe no wound.
> But when Lucilius, fired with virtuous rage,
> Nerves his bold arm to scourge an impious age,
> The conscious villain shudders at his sin,
> And burning blushes speak the pangs within;
> Cold drops of sweat from every member roll,
> And growing terrors harrow up his soul.

Then

Then tears of shame, and dire revenge succeed—
Say; have you ponder'd well th' adventurous deed?
Now—ere the trumpet sound—your strength debate;
The soldier once engaged repents too late.
" *J.* Yet I must write; and since these iron times,
From living knaves preclude my angry rhymes,
I point my pen against the guilty dead,
And pour its gall on each obnoxious head." Gifford.

Dr. Badham is closer still than either of his predecessors, and by his accuracy has rather preserved than diminished the spirit of the original.

" O bid the Muse to themes more harmless turn,
And tell the tale of Hylas and his urn;
Æneas, Turnus—none their quarrel harms,
None shall vow vengeance where none feel alarms.
But when Lucilius with intrepid hand,
Bares the bright terrors of his gleaming brand;
How the warm current mantles in the cheek,
And sins reveal'd in burning blushes speak!
The bosom heaves with agony supprest,
And chilling damps bedew the laboring breast;
Then comes the burst of rage!—O friend, beware,
Before you sound the trumpet for the war;
The helmet on, thou canst no more decline,
Now, be the perils of the combat thine!
" Be then *their* patience tried, whose bones decay
Beneath the Latin and Flaminian way." P. 26.

We must, however, remark that " be then their patience tried," is not a sufficiently accurate version of " quid concedatur," although we prefer a couplet rather than four lines to convey the sense of the original.

The third satire is a spirited performance, from the latter part of this also we shall extract a passage, in which in our opinion Dr. Badham fully equals either of his modern predecessors in accuracy and power.

" Ebrius ac petulans, qui nullum forte cecidit, &c."

" The fiery youth, whom yet no murders stain,
Frets, like Pelides for Patroclus slain:
Turns on his face, utters the restless moan,
Sleepless and sad until the deed be done:
There are whom brawls compose!—but he in truth,
Flush'd as he is with wine, the generous youth
Marks the long train, and glittering robes afar,
And saves his courage, for an humbler war.

He

He shuns the brazen lamp, the torches bright;
Me, whom the moon conducts, or glimmering light
Of which my hands œconomise the thread,
He marks for vengeance, unalloy'd with dread:
And thus begins the fray—(to call it so,
Where he inflicts, and I receive the blow.)
Full in my way 'stand, fellow, stand,' he bawls,
('Tis prompt obedience, when a madman calls,
And he too stronger!) 'come, sir, quickly tell
'Whose beans and vinegar within thee swell?
'Say with what cobler didst thou slice the leek,
'And eat the boil'd sheep's head?—nay, sirrah, speak.
'So! silent?—There! take that!—and that!—and now
'Perchance the mighty secret thoul't avow,
'What porch shall house thee for the night? in sooth,
'Good fellow, thou hadst better tell the truth,'—
Or face the storm, or seek inglorious flight,
In a whole skin look not to sleep to night,—
To morrow, when he hears your rival's tale,
Perhaps the prætor may accept your bail!
Behold a poor man's rights! insulted, bruis'd,
Then of the insults he endur'd, accus'd.
He must implore, that, with what teeth remain,
For once, they'll let him seek his home again!" P. 77.

The sixth satire is rendered with much delicacy, but without departing from the spirit of the original. Mr. Hodgson makes too large sacrifices to decency, while Mr. Gifford perhaps speaks out too much in the language of Juvenal; Dr. Badham steers a middle course, and sometimes with much success.

There is not perhaps a more difficult task in the whole range of translation, than to give the reader a sufficient notion both of the vices themselves, and of the spirit with which they are lashed, without offending the chaste ear, by too faithful a transfusion of the gross and disgusting terms in which the attack is carried on. Such however is the task which any one who pretends to give a version of the sixth satire undertakes; "*galeatum serò duelli pœnitet.*" Dr. Badham has not shrunk from the responsibility attached to such an undertaking; nor will he have any reason to repent of his boldness.

In the seventh and eighth satires our author is by no means unsuccessful; excepting a few errors, they present a very fair transcript of the original. In the tenth, by which the generality of his readers will judge of the merits of the whole, he labours with various degrees of success. In the opening he is clearly surpassed by Hodgson, and perhaps by Gifford; in many parts indeed he falls short of both his rivals; but in the close he comes off victorious from the contest. We shall present the version of all

all the three; that our readers may be enabled to appreciate the justice of our decision. The lines of the poet himself are too common to warrant our transcription.

"Nil ergo optabunt homines, &c."

"Say then, must man, depriv'd all power of choice,
Ne'er raise to Heaven the supplicating voice?
Not so; but to the gods his fortune trust:
Their thoughts are wise, their dispensations just.
What best may profit or delight they know,
And real good, for fancied bliss bestow;
With eyes of pity they our frailties scan;
More dear to them, than to himself, is man.
By blind desire, by headlong passion driven,
For wife, and heirs we daily weary Heaven;
Yet still 'tis Heaven's prerogative to know,
If heirs, or wife, will bring us weal or woe.
"But, that thou may'st (for still 'tis good to prove
Thy humble hope) ask something from above;
Thy pious offerings to the temples bear,
And, while the altars blaze, be this thy prayer:
"O THOU, who see'st the wants of human kind,
Grant me all health of body, health of mind;
A soul prepar'd to meet the frowns of fate,
And look undaunted on a future state;
That reckons death a blessing, yet can bear
Existence nobly, with its weight of care;
That anger and desire alike restrains,
And counts Alcides' toils and cruel pains,
Superior to the feasts, the wanton sport,
And morbid softness of the Assyrian court.
"THIS, though to give thyself may'st well suffice:—
The only path to peace through virtue lies.
O Fortune, Fortune! all thy boasted powers
Would shrink to nothing, were but prudence ours:
But man, fond man, exalts thee to the spheres,
And clothes thee in the attributes he fears!" Gifford.

We now proceed to Mr. Hodgson, who is by no means inferior to his predecessor.

"Shall man then nothing ask?"—This rule receive—
The choice of blessings to the Giver leave:
He grants us happiness, and not our will;
E'en when we hate ourselves, he loves us still.
By a blind impulse violently driv'n,
We claim a wife, a family, from Heav'n;
But Heav'n best knows how vile our wife may be,
How shameless our ungrateful family.

"Yet

" Yet to that God on whom our hopes depend,
While with deep awe, with righteous zeal we bend,
Be this our pray'r—' Oh let thy creatures find
' A healthful body, and a healthful mind;
' With a brave soul that, yielding up its breath,
' Mid nature's kindest presents places death;
' That, soaring far o'er all terrestrial cares,
' Smiles on the load of life it briefly bears;
' That temp'ring each rebellious passion's fire,
' Too firm for fear, too holy for desire,
' Prefers Herculean toils to lazy sports,
' And fields of danger to voluptuous courts.'
" This thou canst give thyself, and only this
Can lead thy footsteps to the path of bliss.
Be Virtue then, be Prudence still thy guide,
And ev'ry pow'r shall arm upon thy side;
But thy weak vows in Fortune's temple rise,
And Folly wafts their incense to the skies." P. 205.

Lastly, we come to the version of Dr. Badham, which we consider as in many points of view, superior to either of those who have gone before him.

" What then, does life supply no object, none;
Is there NO good to ask, NO ill to shun?
Nay, but do thou permit the Gods to choose,
What it is meet to grant, and what refuse,
Giving whate'er is good, they oft deny
What only seems so, to our erring eye;
Dear to himself is man, but far more dear
To them who mark how passion wins his ear;
A wife, an home, and sweet domestic peace,
These boons *he* seeks with pray'rs that never cease;
*They*, to whose altars and whose shrines he runs,
Discern the future wife, the future sons!
Yet, that thou may'st not want a ready prayer,
When the slain victim tells thy pious care,
Ask, that to health of body may be join'd,
That equal blessing, SANITY OF MIND:
'Gainst which life's various cares in vain conspire,
And strange alike to anger and desire;
Which views the close of life, from terrors free,
As a kind boon, Nature! bestow'd by thee:
Which would the soft Assyrian's down resign,
All his voluptuous nights, and all his wine,
For brave and noble darings! Mortal, learn,
The boon of bliss thyself alone can'st earn;
To tranquil life one only path invites,
Where Virtue leads her pilgrim and requites;

No more a Goddess, were thy votaries wise,
Whose fond delusion lifts thee to the skies,
Thy place in Heaven, O Fortune! we bestow,
Divine we call thee; and WE MAKE THEE SO!" P. 293.

In the thirteenth satire are to be found many spirited and excellent lines; the following perhaps may be considered as the best, nor indeed would they disgrace even Dryden himself in his best mood.

"Quondam hoc indigenæ vivebant more, &c."

"These dreams might suit the lives our rustics led
Ere Saturn doff'd the diadem and fled;
A little virgin yet when Juno ran,
And Jove himself a private gentleman;
When public dinners were in heaven unknown,
And Gods and Goddesses still din'd alone:
When yet no goblet sparkled in the hand
Of the fair youth that came from Ilium's strand,
Or her's, of Hercules the buxom dame:
With hands unwash'd ere limping Vulcan came,
From all the smoke and soot of Lipari,
And soak'd the nectar till the cup was dry.
O golden times when Gods were scarce and few,
Not such a motley crowd as now we view!
The skies a small establishment possest,
And with a lighter load was Atlas prest.
Obey'd no Monarch then the sad profound,
By his Sicilian bride no Pluto frown'd:
Wheels, furies, vultures, rocks, unheard-of things,
And the gay ghosts were strangers yet to kings! P. 336.

From the extracts we have already given, the reader will be enabled to form a sufficient judgment of the merits of the work. Dr. Badham appears to most advantage in those passages in which the keen and caustic indignation of the original demands a proportionate pungency and power in the translator. The single couplets are at times inimitable—such as

"Mors sola fatetur
Quantula sint hominum corpuscula."

"Death, death alone makes thoughtless man confess
The humbling secret of his littleness."

The exquisite description of old age in the tenth satire, is rendered with the utmost fidelity and beauty—this specimen of our translator's talents is too creditable to be omitted.

"In youth a sweet diversity we find,
And various loveliness with force combin'd;

But

But age is all alike; the limbs deny
To bear their load, the accent seems to die
Upon the faltering tongue—the scalp is bare,
And the moist nose of infancy is there!
His bread the wretch must break with boneless gum,
So grievous to his dearest friends become,
That Cossus,—with the will before his eyes—
Might with disgust be taken by surprise!—
That torpid palate can no longer taste
Or food or wine,—the banquet's joys are past!
Love's tender rites in deep oblivion lie,
Or nature, urg'd in vain, makes no reply,
And all is cold and sad sterility!
Another organ fails—now sing who may
Or strike the chord, he hears no more the lay." P. 281.

That there occurs too often an awkward and an inharmonious couplet we cannot in justice deny, nor that the meaning of the poet is sometimes oddly enough mistaken; but these mistakes, even when raked together with all the malignity of rivalry are at last but few; and when compared with the beauties with which the work abounds, will scarcely be worthy of consideration.

Dr. Badham has been publicly accused, and most unfairly we conceive, of plagiarism from a living translator. Now all the instances which the keenness of contemporary criticism could collect together amount to no more than this—that out of some thousands, a few couplets are to be found with the same rhymes, and about some dozen lines with the same, and those sufficiently common, expressions. Now this cannot, even according to the severest judgment, be construed into plagiarism. The public will judge from the comparative extracts we have given how far the complaint is just. We could wish that the charge had never been made.

We are not translators of Juvenal; we can therefore appreciate his merits with fidelity, and his faults with candour. If his translation be not equal as a whole to Mr. Gifford's in elegant sustainment, or to Mr. Hodgson's in dignified harmony, yet in parts it surpasses either, and in those very features which so strongly mark the original, in the keenness of conception, in language of caustic and powerful indignation. Brevity and closeness has been the aim of Dr. Badham throughout; in many instances he has most happily embodied the spirit of his author in a corresponding number of lines in the translation; in some his desire of conciseness has led him into ruggedness of rhyme and apparent error of expression.

With all its faults however, and they have been sufficiently magnified in other places, this translation has strong claims to notice and approbation. We could with satisfaction entrust it

in

in the hands of a youth who is entering upon the study of Juvenal, as a book which in many cases would approximate to his mind the meaning and spirit of his author, and place them in a stronger point of view, than what might be deemed a more finished and faultless translation.

The notes will be found useful in general to the student; and will occasionally present the scholar with much curious and interesting information. Dr. Badham has read much out of the common course, and has read with effect. We trust that he will proceed in his literary pursuits; and could we venture to present him with a prudential admonition, we should advise him, in his next effort, to enter upon some translation, where he will not interfere with any living rival.

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# BRITISH CATALOGUE,

## DIVINITY.

ART. VII. *Four Discourses on the Collects for the four Sundays in Advent. By the Rev. Sir A. Gordon, Bart.* pp. 76. 2s. 6d. Stockdale. 1814.

These are four pious and rational discourses upon that most awful event, to which our holy Church in the season of Advent directs our attention. The various points which present themselves to the consideration of the preacher, are discussed with sobriety and good sense. The doctrine of a general and eternal judgment is insisted upon with fervency, and defended with effect. The following passage near the conclusion of the last sermon appears to be written in the truest views of Christian Theology.

"It further concerns us to consider, that the *measures* of the sentence to be *then* pronounced, will be according to the *nature* and quality of the *actions* themselves.—*The wicked shall go into everlasting punishment, but the righteous into life eternal:* so that the rewards and punishments of the next life, shall bear a proportion to the good or evil done in this. Nothing can be more clear than what the scriptures express on this matter, as to the degrees of men's good or bad actions, as well as the nature and qualities of them. "*For to whomsoever much is given, of him, shall much be required.—He that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap bountifully.*"— And nothing can be more positive than what our Blessed Lord most

most plainly teaches in the parable of the Talents, that men are rewarded according to the improvements which they make; he that had gained *ten* talents was made ruler over ten cities; and he that had gained five talents over *five* cities. And He further tells us,—that, in the day of judgment, the condition of *Tyre and Sidon*, wicked nations which had *not* received the blessings of the gospel, shall be more tolerable than that of *impenitent* sinners, *under* the Gospel,—which is perfectly agreeable to the justice of God's providence, and the reason of the thing, since nothing can afford a greater encouragement to piety, than the consideration that the *least* service shall not lose its reward; for the *better* any man becomes, the more qualified he will be for the enjoyment of heaven; and on the contrary, the more hardened he is in wickedness, the more sensible he will be of torment, and treasuring up greater measures of wrath against the day of wrath.

In proportion to the magnitude of this subject, it concerns us to attend to the prefixed *time* of our Saviour's coming to judgment. This is a secret reserved by God to HIMSELF.—"*Of that day and hour knoweth no man, no not the angels that are in heaven, neither the Son, but the Father.*" Now here we are to observe, Christ is speaking of himself, as in his *human* nature, and as to his human understanding, in which He does not profess to know all things; though, doubtless, *now* in his *glorified* state, and as possessing the nature of which, He partakes with the Father, He *does* know all things.—We all know enough of it, to acknowledge the wisdom of *preparing* for it; because the time of our *death* will determine the trial we are *now* undergoing for it: and our condition after our removal from the body, may, in some degree, be compared to that of a suspected criminal, confined in prison till the day of trial: if guilty, of which his own conscience will not fail to upbraid him, he will live in dreadful *expectation* of being condemned and executed:—if innocent, his mind will continue tranquil, under the joyful prospect of being pronounced clear of the crime laid to his charge, and the pleasure of being acquitted by a just and impartial judge, in the presence of all who might have entertained apprehensions of his being guilty,—and to the confusion of his enemies and accusers. In the mean time, it behoves us to *watch*, lest we should be surprised by the awful *call*, since we are told that the day of the Lord shall come as a thief in the night—suddenly and without warning; and the manner and circumstances of it, are also revealed in such terrifying language, that the hearts of all men must quake with fear, that are not supported by the power of Divine Grace." P. 72

The whole of these sermons may be read by the Christian with much advantage and effect.

ART. VIII. *Reflections on the Education of the Poor, submitted particularly to the Consideration of the Landholders and principal Manufacturers.* 8vo. 52 pp. 2s. Lloyd. 1815.

The great cause which, under the blessing of Providence, our NATIONAL SOCIETY have so successfully taken in hand, re-

quires no less animation and zeal in perpetuating than in commencing its operations. On this account we notice with satisfaction those publications which appear from time to time, and point the attention of the country to those parts of the system, which a partial view of this vast machine may not have yet discovered, or carelessness may have suffered to pass into neglect.

The pamphlet before us is a very able exposition of the general principles, both Christian and moral, upon which we proceed to the holy labour of educating our poor in the paths of religion and virtue, and in the discipline and communion of our Established Church. The part, however, to which we would particular draw the attention of the reader, is to the following extract, which will furnish a most useful hint respecting the application of Dr. Bell's system to schools in great manufacturing towns.

"In effecting this great object, the chief difficulty with which they will have to struggle, is not the establishment of Schools upon the vast scale, and to the full number required; for, if the indigent pupils are numerous, so also are their opulent employers: and the very largest Schools, constituted upon the new principle, are conducted at an expense comparatively small. The chief obstacle will be the cupidity of the parents, who will grudge to be deprived of the earnings of their children, however scanty.

"It might then be worth the consideration of the head manufacturers, whether it would not be advisable to continue the same wages to them; and, at the same time, allow them perhaps two hours a-day to be taken from their work, and spent in receiving education. Short though the time be, yet from the rapid progress which children at such schools universally make, it would be in a great degree sufficient. By due arrangements throughout the different manufactories, a fresh set of scholars might succeed each other at the same School, every two hours; thus rendering a much smaller number of schools and schoolmasters necessary, than would otherwise be wanted; and, if the principal manufacturers not only permitted, but encouraged and insisted on this plan being adopted, instruction would soon become so general, that it would be accounted a disgrace not to be educated: and they would then begin to reap the fruits which, as has already been shewn, are sure to follow at the last. Their workmen would gradually recover some idea of what they have now generally lost, (and a grievous loss it is)—a value for character. They would be, in some measure, brought back to the influence of knowledge, and restored to the guidance of reason and principle. Early driven by inevitable circumstances from the parental roof, and cast abroad upon "a world that lieth in wickedness," they would not go unaccompanied by that heavenly Guide, whose warning voice would reprove their errors, and whose pure precepts could alone preserve them from the taint of corruption.

"They

"They would moreover acquire (what in the end must be of essential advantage to their employer) that health and strength which, when destroyed in youth, cannot be recovered in their maturer years,—if, indeed, they ever reach maturity. For many of them early sink under the effects of confinement, amidst foul air or unwholesome vapours, and under a length of application unsuited to their tender age.—Thus is all the experience which they have acquired lost to the manufacturer as well as to their country, before they have replaced to it the expense of their early subsistence. But, were their daily toil relieved by that rest of body and exertion of mind which School would supply, the mischief would be in a great measure prevented. Instead of meeting every where among them those pale, emaciated and sickly forms, we should find a race of active, robust and healthy tradesmen;—capable of much more effectually serving their employer in health, and less likely to burden him and the parish for support, under frequent illness or confirmed disease.

"What is now therefore recommended to the principal Manufacturers, appears to be a duty which they owe to the workmen by whom they are enriched, to the country by which they are protected, to their own best interests well understood." P. 45.

We trust that this good advice will not be lost, but that some method may speedily be devised of a Christian education to those who are employed in the drudgery of our great manufactures; and that, by some happy arrangement, sufficient time may be allowed to teach the children the first principles of our holy Religion, without any diminution of their earnings. It would be well if those who stand at the head of these vast concerns would expend some thought upon this most desirable object.

ART. IX. *The Baptism of John, was it from Heaven, or of Men? A Norrisian Prize. By J. C. Franks, Scholar of Trinity College, Cambridge.* 8vo. pp. 86. 2s. 6d. Longman. 1814.

This is an essay which is peculiarly creditable both to the industry and the attainments of so young a man as Mr. Franks. It is a production, of which a student much more advanced in age and dignity need not be ashamed. The subject is an important one, and is treated with much regularity and order. The peculiar character in which John appeared is considered at length, and the external and internal evidence for the divinity of his mission, are stated with accuracy and strength. Under the former head Mr. Franks considers the miraculous circumstances of his birth, and ably defends the authenticity of the first chapters of St. Luke against ungrounded and absurd attempts of the modern Unitarians.

The

The nature of the baptismal rite, as administered by John, is lastly considered, and compared with that afterwards administered by Christ himself. The observations of Mr. Franks upon this part of the subject are ingenious, but in his desire to exalt the baptism of John to an equality with that administered by our Saviour and his disciples, he appears to forget that the Christian baptism is a sacrament, and therefore a means of grace—and not only a means of grace, but an entrance into the Christian covenant, and a participation of that state of *justification*, in which, as members of Christ, we are placed before God. We could say much more upon this point, but we shall be contented with these hints only, as we are assured that when Mr. Franks proceeds, in the course of his theological studies, to consider the Christian baptism in all its important bearings, he will be the first to correct any error of this nature into which the ardency of a young mind in the pursuit of a favourite subject may have involved him.

The conclusion of the essay, and the recapitulation of his arguments is both clear and strong.

"Here let us close the discussion. It was the object of this Essay to establish the grand truth, that *the baptism of John* was *from heaven*, rather than to adjust the disputes of contending parties on subjects of this nature. Having arrived, therefore, at the desired haven, we shall avoid embroiling ourselves with the storms of controversy. We may conclude with a well-grounded conviction of the truth of that express declaration which our Saviour delivered; "Among them that are born of women, there hath not arisen a greater prophet than John the Baptist*." And estimating in this manner the lustre and dignity of his character and office, we shall be prepared duly to appreciate the value of those encouraging words which Christ subjoined: "Notwithstanding, he that is least in the kingdom of heaven is greater than he." The meanest follower of Christ lives under the full display of the divine dispensation. He is blessed with a more complete knowledge of the Saviour, with a more clear and comprehensive view of the truths and privileges of the Gospel, than was ever enjoyed by him who was "called the prophet of the Highest, and went before the face of the Lord, to prepare his way."

"In taking leave of the subject, a remark is naturally suggested by the satisfactory result of our inquiries, which ought to excite the most feeling admiration of the wonderful structure of the Gospel-scheme; and the fullest conviction, that the Divine Wisdom has afforded to every one, who is really in search of

* Matt. xi. 11.

truth,

truth, the most ample materials on which to build a solid and rational faith. God, about to communicate to mankind the great revelation of his will, confirmed it by many infallible proofs. He did not even intrust the establishment of the dispensation to the ministry only of one, but caused the Messiah to be preceded by a forerunner, "that in the mouth of two witnesses every word might be established." Now they were not permitted so to discharge their respective functions, as to make their missions independent, which the connexion between the offices of both in fact rendered impossible; but so express was the testimeny given by each to the other, that the credit due to the pretensions of either, depended as much upon the evidence for the authority of his colleague, as on that which established his own. The divine authority of John and that of Jesus, must therefore stand or fall together. If the prophetic character of either could be impugned, the other, having given testimony to him, forfeits at once his own pretensions. But since both can be shewn to have had a divine commission, our holy Religion does indeed rest on a sure foundation. Imposture never was, never can be so supported." P. 83.

We cannot take our leave of Mr. Franks without declaring our opinion of his fair promise as a future theologian, and we trust that we shall hereafter number him among the active defenders of Christianity and the zealous sons of our Holy Church.

ART. X. *Sermons on Practical Subjects. By J. Vincent, A.B. Chaplain at Calcutta.* 8vo. pp. 294. 8s. Rivingtons. 1814.

This volume contains seventeen discourses upon various subjects, which are by no means devoid of ability. We have no doubt that they proved useful to those before whom they were delivered, and it is not improbable but that a similar advantage may be derived by those who may read them. They contain indeed nothing that is new, nothing that is recondite, but they are neither without simplicity nor elegance. The principles which they inculcate appear to be good, and the doctrines which they exhibit are those of pure and unaffected Christianity. Perhaps the best sermons in the volume are those upon a good and an evil conscience; from the latter we shall give an extract, which may be highly useful to those who neglect the still small voice of conscience in trifling offences, till they are gradually steeled against its reproaches in more dangerous errors.

"Fatally strengthening ourselves in our prejudices and our errors by a partial and imperfect survey of our fellow-creatures, we are too easily led to limit and confine the office of an accusing conscience to the grosser and more notorious offenders of our species. If

If a secret disquietude should sometimes agitate our breast at what we are pleased to term lighter and more venial transgressions, we are unwilling to allow this to be the voice of conscience, since we persuade ourselves that it is not allowed to be so in a similar instance, by the rest of mankind. The robber or the murderer, indeed, we can admit to be obnoxious to its severest rebukes. But is it to these, is it indeed to any, whatever be the nature or the measure of their offences, that we confine its nature and its office?

"Disguise it, or misname it as they will, it is no stranger to the breasts of the more decent and circumspect part of mankind: nay, it is familiar with those, who wish to be considered, and are, justly perhaps according to our ideas, considered more amiable and attractive. It is familiar with those whose youth, whose talents, whose harmless gaiety, and comparative freedom from vice, extort our applause, and win our affections. To these conscience gives many a just rebuke, for offences both of omission and commission, for neglect of duties towards God and towards man. Happy for them were it, did they not misprize and misconstrue these rebukes, like the imprudent traveller, who sees not in the distant and harmless coruscations of the lightning that fierce and terrible stroke which is destined to pierce him. Happy for them, would they persuade themselves, or would they be persuaded by others, to cherish, and not to estrange from them, those livelier perceptions, those more animated feelings of vice and virtue, which arise in young and unadulterated minds—would they remember their Creator, and cultivate an acquaintance with his just and wise laws, in the days of their youth, when the evil days come not, nor the years draw nigh, when they shall say, "'I have no pleasure in them.'" P. 60.

## POETRY.

ART. XI. *The Bower of Bliss; with other Amatory Poems; including the Loves of Abelard and Heloisa.* 8vo. pp. 258. Wilson. 1814.

At the present period amatory writers are almost as numerous as insects in a season of blight, and many of them are, beyond all comparison, more prejudicial to society. Insignificant indeed is the physical blight which destroys our fruit and our corn, compared with that moral blight which undermines and withers the virtues and honourable feelings. The great aim of these versifiers on love, or, more correctly speaking, on lust, seems to be to excite a contempt of duties, to stimulate the passions, and to strip the communion of the sexes of all that can ennoble it. Their doctrines, in short, directly tend to make all men rogues, and all women prostitutes. Here is an offender of this class,

who, apparently with this laudable purpose, has published a handsome wire-woven, hot-pressed octavo. His taste is execrably bad, and his morals are still more so. As the latter part of our charge is of a serious nature, we will substantiate it by proof. The leading poem in the book is "The Bower of Bliss, or the Loves of Alonzo and Angioline." Had it no other fault than being wholly composed of "filmy, gauzy, gossamery lines," we should not notice it; but it has a far worse fault. The hero, Mr. Alonzo, is a

> "Sad youth, whom woe had press'd
> With madness to her aching breast,
> Was known, and slighted, far and near,
> And still to many a heart was dear,
> Who knew him in his happier day—"

This sad youth, who is at once slighted and dear, has been deprived of his Angioline; and, accordingly, as in duty bound, has become as mad as a March hare, and now roams

> "With the bedlam, pale Despair,
> Whose haggard eye, and streaming hair,
> And incoherent gait,
> Strike terror wheresoe'er she go,
> Making each willing friend her foe,
> And turning love to hate."

All this is told in language well worthy of the subject, and which might easily be believed to be a faithful transcript from some whitened wall, scrawled with desperate charcoal. It affords, however, a fine opportunity for an attack on flinty-hearted fathers, who do not like to let their children run away with the first man that makes the proposal. Somehow or other, Angioline gets back, from her "tyrant" in Norway, and immediately, with her "soft guitar" in her hand, begins to search for her insane adorer.

> "On roam'd the MAID, (?) and as she went
> Breath'd forth her soul in languishment."

While she is in this dangerously languishing state, she fortunately pops upon the object of her wishes, who, with a "bleached face," is sleeping in "a dark and ivy-circled grot," upon "a couch of straw," lighted by a something, the author does not say whether a candle or a lamp, on a "marble tablet." She wakes him, he recovers his wits, and a scene takes place, over which delicacy commands *us* to draw the curtain. The moral, we should say anti-moral, is printed in italicks, and is, that

> "Freedom is the soul of love."

That

That no doubt may remain, as to his principles, the author, in another place, speaks out plainly. Addressing a Miss Eliza, (for he pretends to have as many misses as Jupiter of old,) he exclaims, with a rapture which proves as fatal to rhyme and to common sense as to decency:—

> "Some frigid nymph may say we err,
> (Sweet error!) and our taste reprove,
> But nature, dear! would still *prefer*
> To all that wealth and fame *confer*,
> One thrill of *pure illicit* love."

After this, he can excite no wonder, when he talks of "rigid moralists, who hate the softer pleasures of life, only because they are past the enjoyment of them," and declares that he "shall never cease to regard Heloisa as an amiable and exemplary portrait of innocence!"

In his epistle from Heloisa to Abelard, it must, nevertheless, be owned, that no gross violation of propriety is to be found. The merit, however, of this attention to decorum, does not, we fear, belong to himself. He tells us honestly, that, "at the solicitation of those whom he considered competent to judge of his production, many striking passages have been withheld." What was the tenor of these "striking passages" may easily be imagined. Some parts of this poem are not bad: but we cannot without a smile observe the sort of rivalship into which the author enters with Pope, whom he familiarly terms his "predecessor." His language reminds us of "how we apples swim!" Nor can we feel other than contempt for the judgment of a person who prates about "the tenderness, and feminine character, of the writings of Pope."

Of his amatory compositions, the best are certainly this Epistle, Philander to Leanthe, and a translation of Metastasio's La Libertà; in the last of which he has, in a few instances, mistaken the sense of the original.

In his miscellaneous poems there is a profusion of tawdry ornament, and a plentiful lack of ideas. It is laughable enough to see such a writer gravely observe, that "it is astonishing to remark the redundance of fine phraseology adopted by the minor poets of the day."

Sometimes this gentleman works himself into a phrenzy, and he then pours forth such rhapsodies as madness itself never uttered at the full of the moon. Witness the following lines, from a thing ycleped "The Enthusiast, a Soliloquy." We tried to find a meaning in them, but did not succeed;—we doubt if our readers will have better luck with them.

" Fix'd on the whirlwind's dizzy height,
List! Milton spreads the mandate far,
While Shakespeare, doubtful of the fight,
Drives thro' the clouds his flaming car;
And, as he goes, with thund'ring voice
Collects his trusty warriors round;
Who, flush'd with victory, rejoice,
Swift rushing through the gloom profound:
Rapt at the scene, the adverse chief pursues,
And now the fight at ev'ry point ensues.

" With opake shield of horrid gleam,
And lance of pestilential pow'r,
Milton, hurrying down the stream,
Views the star of Fortune low'r;
For wrapp'd in robes of hue sublime,
Bright Ariel wields the potent spear!
Throughout the hollow vaults of time,
His voice, like music to the ear,
Calls forth the slumb'ring myriads to the plain,
Where corses smoke, and slaughter'd souls complain."

To our ears, this sounds exceedingly like those admirable specimens which Persius has given of Nero's verses; with this exception in favour of the tyrant, that something like meaning may be discovered in *his* verses.

In one instance the author endeavours to be satirical, and he accomplishes his purpose so far as to produce a bitter satire on himself. In a note to his Satire, he praises Campbell, and bespatters Walter Scott. The works of the latter he is pleased to denominate " non-entities." What will this would-be satirist and critical wiseacre say, when we tell him, and tell him with a knowledge of the fact, that Campbell, who merits all the praise he can receive, regards Walter Scott as the first of modern British poets?

In conclusion, we submit to the friends of this gentleman the propriety, we might say the necessity, of rigorously restraining him from the use of pen, ink, and paper, for at least a twelvemonth to come; so that he may, at all events, cease to write, and, if possible, learn to think. This volume is not, unless we are much mistaken, his first offence in print: we shall feel repaid for our labour, if any thing we have said should contribute to make it his last.

ART. XII. *Paddy Hew; a Poem, from the brain of Timothy Tarpaulin. Whistled by a Sea Lark.* Small 8vo. 217 pp. Whittingham and Arliss.

A sea lark, as this volume has thoroughly convinced us, has not the slightest resemblance to that kind of lark which " at Heaven's

Heaven's gate sings. We are led to conclude that it rather bears a likeness to that species which is denominated a mud lark; and we are quite sure that its note is more calculated for the lower regions than for the upper. If our readers should ask us what is the purport of this mud—we beg pardon, this sea-lark's whistlings, we must reply that we cannot inform them. The book contains four or five thousand handsomely printed lines, about Paddy Hew, and Ironside, and Shinossy, and Sally Wattle; but further we cannot say. It must be classed under the head of "incomprehensible." We suspect, indeed, that the writer means to be satirical, but we can very seldom discover the object of his satire; we almost imagine that he intends to be witty, but we have not been fortunate enough to find any thing that merits the name of wit; and we believe that he considers his production as being in rhyme, after the manner of Butler; though, from the frequent glaring dissimilarity of sound in the terminations of his lines, we have often been tempted to entertain an idea that he has been labouring to invent a sort of hudibrastic blank verse. One piece of wit, which as, with little variation, he uses it three times, the author probably deems a choice one, we will quote. It is—"I'm off again, my name is Walker."

As a specimen of his *poetry*, we will give his motto, which is really a favourable specimen, inasmuch as it contains fewer faults than any equal number of lines in the poem itself. Whether, however, its beauty will attract many purchasers, may reasonably be doubted. It has one merit—that of containing some truth.

> "I'll try the temper of the times
> By manufacturing of rhymes,
> Such as never were submitted,
> To critical animadversion,
> Or ignorant aspersion,
> To be cut up perhaps, and spitted
> By daggers, tomahawks, and skewers,
> Of knowing codgers—call'd reviewers."

If, nevertheless, in spite of the caution which we have given them, any persons resolve to peruse this half-guinea book, we shall be greatly astonished if they should not speedily be disposed to answer with a surly negative the author's question of—

> "I rhyme so quick, so free and easy,
> Pray gentle reader do I please ye?"—

and to exclaim, when they come to the last two lines, (should their curiosity and patience carry them so far,)—

> "The gentle reader will not grieve
> If here Tarpaulin takes his leave."

ART.

## DRAMATIC.

ART. XIII. *Ina, a Tragedy, by Mrs. Wilmot.* 8vo. 80 pp. 3s. Murray. 1815.

Although an appeal will ever be open to a dramatic writer from the voice of the public to the judgment of the closet, yet it will rarely happen that the sentence of condemnation pronounced by the crowd below will be reversed at the bar of cool and dispassionate criticism above. Beauties indeed, and those of no ordinary nature, which have passed unnoticed and unheard amidst the yells of a dramatic execution, have often been rescued by a judicious critic from a mass of absurdity too great even for the depravity of modern taste to tolerate; while in a piece, the representation of which has been sanctioned by the unanimous voice of public approbation, scarcely a spark of genius can be found by the reader to redeem it from utter contempt.

The tragedy before us has had a fair trial, the issue of which is sufficiently notorious. With the plot our readers are too well acquainted, from the newspaper details, to require a second account at our hands. The leading deficiency throughout is the general absence of that interest in the fates and fortunes of the characters, which can alone command the attention of a reader, or the favour of an audience. There is little in any of the personages, INA alone excepted, to raise compassion, or to excite detestation, nor is there conduct enough in the management of the plot, or fertility in the invention of incidents, to recommend even that little.

The language is generally good, the sentiments often warm and animated, and the transitions marked with that elegance and beauty, which would naturally flow from so cultivated a mind as Mrs. Wilmot is universally acknowledged to possess. As an example of this, when Egbert is pressed to cast Ina from him, as their marriage was not sanctioned by the consent of the sovereign, and the laws of the kingdom, he replies:

> "*Egb.* Can human laws o'ermaster the divine?
> Tear from a mother's breast her infant joy,
> And bid a father's heart not own his child?
> Can a king's breath annul the thing that is?
> "*Ina.* Be calm, my Egbert! oh! it is not thus
> By eager words of fruitless controversy
> We can avert the ill, or find the means
> To reconcile our duty and our love.
> I will retire, and leave thee with our friend:
> Yes, my lov'd lord! true friendship has more skill

To

To work our good than our self-blinded judgment.
It knows not passion—for it takes the soul
Out of the earthy mould where passion lurks,
To watch,—a guardian spirit,—o'er the weal
Of its true object: as the sun it shines
For others' good!—still giving, without thought
Of like return! so high! so pure! so bounteous!
Oh! I do think kind angels lend to friendship
Some touch of their divinity, to raise
Th' aspiring thought to heavenly harmony!" P. 10.

The following passage is finely conceived, and expressed in language the most energetic.

"*Egb.* King! there are ties of nature stronger far
Than even those convention has stampt sacred
'Twixt man and man, by social compact bound.
The rudest savage, howling amid deserts,
That tears his vanquish'd foe, devours his flesh,
And quaffs his smoking blood, does yet defend
His mate, the mother of his babes, with wild
And desperate love; and meekest things that creep,
Or wing the air, in nature's dearest cause
Will brave destruction from the spoiler's rage.
I am a husband, king! I am a father!" P. 18.

There is something both spirited and original in the speech of Ina, who, when summoned before her judges, and accused by Baldred, appears to sink, and is therefore charged with softness and timidity.

"*Ina.* Mock not, my lord, what nature's various hand
Stampt on the weaker sex to set off yours.
The finer texture of our nerves will thrill
At horrid sounds: the changeful cheek will blanch,
Though not with fear; or glow with crimson hue,
Though not a thought less pure have stained the mind:
And, though I tremble, lords, nor can support me—
Nor can distinctly mark this awful presence
(For in amazement swims my troubled vision);
Yet does this frame, so fragile, bear a soul
More constant than ye think, where youthful pride
Both knows to *make* the choice which virtue prompts,
And by that choice *abide*. 'Tis death, my lords;
Dishonour,—never!" P. 50.

The scene between Ina and her father-in-law Cenulph, whom she approaches in his closet at midnight, is worked up with much power of pathos. She presents herself to him with the child of his son, to implore his forgiveness.

"*Cen.*

" *Cen. (with terror.)* Protect me, heaven!
Ha! is it past? Avaunt! terrific vision!
Com'st thou to charge me with thy blood?
" *Ina.* No, king!
I come to bow me at thy honour'd foot,
And plead for *thee*, that thou wilt spare thyself.
Oh! spare thy age, nor rob it of its staff,
The blameless conscience! Of its graceful honours,
Posterity! and children's children's blessings!
" *Cen.* Thou! thou dost bar me from the joys thou nam'st.
They will be mine when thou art in the grave.
How did'st thou gain admittance at this hour?
Who aided thee in this!—his life shall pay—
" *Ina.* 'Twas *He*, to whom thou did'st pour forth the prayer.
*He* gave to innocence unwonted courage,
And lent my suit the winning grace it needed.
He, whose voice heaves the sea, and stills the storm—
Bade every cruel passion to subside;
And, as I pass'd, fashion'd each heart to pity.
The gentle hand, unconscious of its act,
Put back the pond'rous bolt!—With noiseless sweep
The portal open'd, to admit a mother
Bearing her orphan'd little one, to place him
Beneath a grandsire's care. [*presenting the child.*
Protect this child!
The heir of Wessex' throne!
" *Cen.* I will not look on't.
Away, and take it hence!—It dies with thee.
" *Ina.* Oh! say not so! Murder the rosy babe
That smiles on thee? Thy age's stay and hope!
*Thou*, who not yet in wantonness of power,
Hast rioted in blood! Not yet hast mock'd
At nature's ties!—and at thy first essay
To crimson thy hard hand with this! thy own!
Nay, tremble, tyrant! tremble in thy turn
Before a frantic mother!—*Thou* a father!
Oh, yes! thou art, and father of a son,
Whose infancy was dear as is this babe's,
Then save my child, and let my life suffice. [*Clinging to him.*
" *Cen.* Away! nor hang on me. Prepare for death!
" *Ina.* I *am* prepar'd to meet death as becomes me;
Although 'tis hard to die, so young, so lov'd!
Thy Egbert, too, will find it hard to part.
" *Cen.* The short-liv'd pang will be forgotten soon.
" *Ina.* And was the pang so soon forgot by thee,
To lose thy virtuous queen, my gracious mistress,
Though 'twas by nature's hand matur'd for heav'n
By a long life of happiness and love!
Not torn from thee, as must be Egbert's wife,
In spring of bliss, but gently summon'd hence.

" *Cen.*

" *Cen.* No more of this. Fair Edelfleda's charms,
With whom he weds—
" *Ina.* Oh! never, never, king!
He will not long survive.—Thus Edelfleda
Will be appeas'd, and peace once more restor'd.
Then will this child—Oh, look on him, King Cenulph!
Then will this child remind thee of thy son.
Fear not to look:—he but resembles Egbert.—
He bears no feature of his wretched mother.
His looks will waken none but grateful thoughts
Of all that once was thine in Egbert's worth,
Nor e'er remind thee of the deed of blood
That stain'd thy long reign's close.
" *Cen.* I charge thee, hence!
Was't I who will'd thy death!
" *Ina.* It was myself!
And I am firm to die with honour, rather
Than live with fame attainted. Sigiswold,
My father, died with honour.
" *Cen. (starting at the name.)* Sigiswold!
" *Ina.* I am his daughter! and like him I die
For thee, and for thy people.—If his blood,
His faithful blood, that at thy feet flow'd forth,
While thronging subjects hail'd thy rescu'd life
Have any claim upon a royal heart,
(But, haply, nurs'd in soft prosperity,
A king is not a man that he should pity!)
Oh! in my father's name—to thee—my father!
My Egbert's father, therefore mine, I sue.
" *Cen.* Away, thou syren! I have sworn thy death.
" *Ina.* And I will die content—indeed I will,
If thou wilt hear thy victim's dying prayer.
Grant, grant, that I once more behold my husband!
Oh! let thy Egbert once more see his child!
And bless him, once, once more! Oh! let me see him,
And parting, speak as holy wedded love,
So rudely sever'd in its youthful prime,
May prompt. This last, this sad, this little comfort,
Canst thou refuse to her whose father sav'd thee?
A mother! and a wife! whose throbbing breast
Thy hand so soon will still for ever?
" *Cen. (groans.)* Oh!
" *Ina.* Merciful God! thou dost wipe off a tear!
Spite of thyself thou hast a father's heart!
[*Eagerly pressing the child towards him.*
Look on thy Egbert's child, and let me hear,
Ere yet, at day-break, I lay down my life,
A grandsire's blessing pour'd upon his head!
[CENULPH *snatches the child to his bosom.*
INA *contemplates them with rapture, then with trembling anxiety and hope.*
Father!

" *Cen. (with terror.)* Protect me, heaven!
Ha! is it past? Avaunt! terrific vision!
Com'st thou to charge me with thy blood?
" *Ina.* No, king!
I come to bow me at thy honour'd foot,
And plead for *thee*, that thou wilt sp
Oh! spare thy age, nor rob it of it
The blameless conscience! Of its
Posterity! and children's childre
" *Cen.* Thou! thou dost bar
They will be mine when thou
How did'st thou gain admi
Who aided thee in this!
" *Ina.* 'Twas *He*, to
*He* gave to innocence
And lent my suit th
He, whose voice h
Bade every cru
And, as I pas
The gentle
Put back
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effect, which is so essential to a fortunate representation, we
doubt not but that a second effort would be attended with all
the success that either herself, or her friends, could desire.

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out experienced dramatic writers can attain.

ill success of our authoress will not discourage

attempt, as her powers are certainly beyond

level. If she will select a story with more inte-

plot with more art, and endow her dialogue with

animation, not forgetting that moderate attention to stage

## NOVELS.

ART. XIV. *Christabelle, the Maid of Rouen. A Novel, founded on Facts. By Mrs. Hanway, Author of "Ellinor," "Andrew Stuart," and "Falconbridge Abbey."* 12mo. 4 vols. pp. 1228. Longman. 1814.

There are, we believe, few readers who are quite aware of the severity of the labour which we reviewers undergo in their service; and fewer still who feel a proper degree of gratitude for the beneficial consequences which result to them from that labour. Yet, to a very large portion of their gratitude we think ourselves fairly entitled. What numerous drains do we not every month prevent from being made on their pockets, time, patience, and temper! Benevolently acting as their tasters, we run the risk of being poisoned ourselves, to save them from the risk of being so. Henceforth, then, we hope, that a more correct estimate will be formed of our merits, and that we shall be considered as public benefactors, and not merely as literary tomahawkers and butchers.

In

present instance, we expect that novel-reading ladies
abundance of thanks, for saving them from the dis-
which they would, perhaps, have experienced, had
ken the serious task of reviewing Mrs. Hanway's
To Miss Caroline, or Miss Fanny, confined at
pany on a rainy afternoon, and who has con-
he hope of a rich treat from the last new
been dispatched to procure, it must as-
ng to find, that the anxiously-expected
'upid" that she cannot get through it;
resource than to strum over again her
alf a rose, or a bit of a tree, or add a score
piece of netting, which is now taken up for the
fiftieth time. It is to avert from the fair such a
evil as this, that we encounter Christabelle. Forewarned,
earmed, says the old adage.

In the first place, we must inform all those whom it may concern, that Mrs. Hanway has a high-souled contempt of the rules which have been established by such musty fellows as Lindley Murray, and others of his dogmatical and overbearing class. She disdains to be trammelled by the tyrannical laws of grammar. Accordingly she indulges in a most revolutionary licence, with respect to persons, moods, and tenses, and to the construction of her sentences. In fact, some of her sentences look as if they had been composed from fragments shaken in a bag, and written down, as they were drawn out by chance. The following passage, which occurs in her dedication to the Duke of Sussex, will afford but a feeble idea of her peculiar style. It is far outdone by numberless passages in the novel itself.

"Your Royal Highness, humane, equitable, and just, whose ear is ever open to a tale of woe, and your hand always ready to relieve distress, from your exalted sphere you descend with benignity to commiserate the sufferings of the poor. You are always to be found in the Senate, pleading with energetic, powerful oratory, the cause of humanity, desirous to behold restored to freedom Afric's sable sons, to see them enfranchised from their galling chains, their unjust thraldom, their enforced slavery! You have also zealously endeavoured to emancipate from restrictions no longer deemed necessary, in this enlightened era of Britain, which were imposed in turbulent and factious times, upon our Catholic brethren; men who, with ourselves, acknowledge the same God, whom they worship in spirit, faith, and truth!"

With language she takes the same liberties as she does with grammar. She tells us of "the omniscient voice of truth," of "thoughts which soared into the great emporium," of "a bosom always

always talking against persons," of a natural child, the produce of "disgraceful contumacy," of "that attenuating thread which unites the parent and offspring throughout the spacious universe," and of "an encumbrance that had long hung like a loadstone round a man's neck." But her choicest effort in this way is perhaps that which follows: "Jeannette and Marianne obeyed the summons; but Catherine and myself sat watching the *lurid* atmosphere, and admiring the *brilliant* light it shed on the surrounding scenery."

In the figurative and rhetorical style she is singularly excellent. What can be finer than such sentences as these?—"The finest face grows familiar by being constantly contemplated, and is too frequently turned from, if not with disgust, with apathetic indifference, to behold some newer constellation, whose beams have not palled on the sense by repetition, whose features are not grown callous by worldly usages, who retains that timid modesty, that retiring bashfulness that blushes at the rude stare, the insolent remark, and bold manners of men of fashion."—"From those combustible spirits springs the germ of revolution, a tree that flourishes in troubled waters, branching out into those ramifications that generate ingratitude, revenge, robbery, cruelty, lust, and murder."—"Sir Everard might be typified as an electric machine that emits brilliant sparks, whose corruscations vivify and enlighten the world, but, overcharged with fluid, it bursts; and the inflammable materials, by repercussion, destroy his best intentions, and wound himself!"—We have occasioned that mystery which arose from imperious circumstances, to vanish by a touch from the all powerful talisman of truth; thus enabling them to unravel the puzzled skein wove by the fatal sisters!

For some words Mrs. Hanway seems to feel a peculiar affection, and she crowds them into her pages as frequently as she can. All hard hearts are "petrescent," and all cold ones "apathetic;" every thing foreseen or foreboded, is "vaticinated," every thing increased, is "exacerbated," every thing that is called forth is "elicited," and every thing that is urged forward is "propelled." "Poverty," says she, "intenerates the heart, while riches render it petrescent." Entendered, or intendered, is, however, her usual expression for "softened." Sometimes she finds the English language too poor to supply her wants, and she then coins a few such words as "to obdurate," "to oblivionise," "unaliened," "stroamers," and "adulated," the last of which, it is necessary to say, stands for beloved, admired, adored. We trust that Mr. Todd will not forget to insert these valuable words in his new edition of Johnson's Dictionary.

We also recommend to the future editors of Shakespeare and Milton, the following judicious readings of Mrs. Hanway: for Shakespeare's

Shakespeare's "full of sound and fury, signifying nothing," read "full of fire and fury," &c.; and for Milton's "the mind is its own place," read "the mind is its own palace." It cannot fail to be observed, what an advantage is obtained, on the side of grandeur, by substituting "palace" in the stead of "place."

Over matter of fact, and even over time and space, Mrs. Hanway exercises a despotic controul. She confounds persons and things, and perverts circumstances and dates, with all imaginable facility. One rather ludicrous example of her talent in this way may not be unamusing. That National Convention which trampled on Christianity, and decreed that death as an eternal sleep, she represents as trying her heroine, for having insulted religion! But her master-stroke of conjuration must be placed under the head of geography. By one flourish of her magical pen, she has contrived to open a communication between the Bristol Channel and the Lake of Geneva; and, of course, to introduce British vessels on that Lake. To this feat she was doubtless excited by a laudable desire of emulating the old romancers and playwrights, who never suffered any natural obstacles to stand in the way of the movements of their characters.

We must now take our leave of Mrs. Hanway; and we shall do it without casting a single "longing, lingering look behind," even though our acquaintance may never be renewed. "Many years," she says, "were bestowed in composing and arranging The Maid of Rouen:" and, therefore, if she always write thus slowly, we shall at least have a long respite. She will probably consider our strictures on her volumes as "the unjust castigation of hypercriticism"; but our readers will, we flatter ourselves, acknowledge that she stands fully convicted on her own evidence. As a proof that, for what she has inflicted on us, we harbour no malice against her, we will give her at parting a word or two of friendly counsel. We earnestly recommend to her, to procure, without delay, a grammar and a dictionary of her native language; and not, on any account or pretence, to write another line, before she has made herself mistress of the contents of those valuable books.

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THE

# BRITISH CRITIC,

## FOR MAY, 1815.

ART. I. *The Excursion; being Part of the Recluse, a Poem. By William Wordsworth.* 4to. 447. pp. 2l. 2s. Longman and Co. 1814.

THE name of metaphysical, by which Johnson has distinguished the poetry of Donne, Cowley, and their imitators, might perhaps as justly, though somewhat in a different sense, be applied, in our own days, to that class of writers, in which Mr. Wordsworth holds so distinguished a place. It is not meant that there exists any striking resemblance in their modes of thinking and writing, any farther than as they are both careless how far they wander from common associations of thought and language. Not content, as most imitators of nature have been, with embodying the brighter hues which play on the surfaces of things, both these schools have searched deeply into their hidden workings and mutual attractions: but as their objects were very different, so they did not collect the same materials, nor make the same use of them. The metaphysical poets of the seventeenth century, seem to have sought out for nothing but remote resemblances in things apparently the most unlike: they assemble at will brilliant images from all quarters, and their delight is to shew what rapid, dexterous, and manifold permutations and combinations may be made of them: we are thus perpetually amused by the spirit and luxuriance of the author, but are ready enough to lay down the book for any other gaudy or glittering amusement. For what reason, except that in all this there is nothing to melt or ennoble or calm the spirit? nothing which can be brought to our minds by our daily and hourly occupations and feelings, which comes home "to our business" and "bosom," mixing itself with our goings out and our comings in, our fireside talk and our nightly reveries? The defect will be more distinctly felt, if we look to the result of a different sort of meta-

physical observation, as exemplified in the writings of our author and of others his partners in friendship and in fame. These also are metaphysicians, but they have analysed mind and matter, not with a purpose of cold and barren speculation, nor of glittering and useless comparison, like their predecessors just mentioned: but considering that the end of poetry is to instruct through the imagination and the passions, they have regarded every thing naturally felt or imagined by man as being, so far, a proper subject for them; and they have used their abstract knowledge, not to provide playthings for the fancy, but to furnish a clue to the windings of the heart. The consequence is, that their poetry is every where deeply and highly tinctured with feeling: it may be often obscure, sometimes trivial, but it can never be unimpassioned. Peculiar as it seems in its principles, and refined in its operations, we must not expect that it should ever be universally popular, but it will meet with few moderate partizans: where it is admired, it will be beloved and idolized.

Of Mr. Wordsworth this is more especially true, because he has deviated farthest and most avowedly from the ordinary track, and is constantly professing and enforcing his peculiar notions; which, if they be not truely poetical, and such as to furnish not thought only, but materials for thinking, impressions deep and lasting as well as strong impulses, they cannot but afford more disgust than the common frailties of authors, inasmuch as they are more obvious and obtrusive. He owes it therefore to his own fair fame distinctly to set forth the principles, on which rests a practice so repugnant in many instances to his readers' habits of judging. Since his poetry is the shadow of his philosophy, the result of intense reflection and a peculiar way of combining and abstracting, its interest depends in a great measure on a right understanding of the process which formed it. But there are few who have music enough in their souls to unravel for themselves his abstruser harmonies: only let him sound the key-note, and the apparent confusion will vanish: let him make his tones well understood, and they will be to every ear delightful, to every soul elevating: till then they can delight and improve those only, who have fancy enough to transport themselves into the poet's circumstances and mood of mind, and leisure enough to work out with him the speculations and feelings consequent thereupon. In default, however, of time or inclination on his own part, may it be allowed to us, who admire him on principle, to state, more fully than under common circumstances, that conception of his writings, whether rightly or wrongly formed, on which we ground our admiration: discharging thereby, as far as in us lies, our debt of gratitude to the poet, and shewing, perhaps, to some who have paid less attention

tention to the subject, how they may improve themselves by the poem, and unlock all its treasures of noble and benevolent emotions.

The principles, then, which seem to us to shine like a glory round every page of true poetry, and which the present work seems principally intended to enforce, are these; that whatsoever material or temporary exists before our senses, is capable of being associated, in our minds, with something spiritual and eternal; that such associations tend to ennoble and purify the heart; lastly, that the end of descriptive verse is to make them habitual to our minds, and its business, to unfold and exemplify them; to teach men to

> "Find tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing."

Or, as one hath sung yet more divinely,

> "Man is the world's high-priest, and doth present
> The sacrifice for all, while they below
> Unto the service mutter an assent,
> Such as springs use that fall, and winds that blow."

Whosoever shall act up to these words in their full import, as Mr. Wordsworth has done, must of course expect to be laughed down by those whose imaginations are too dull to perceive, and whose hearts are too hard to feel aught beyond the hurry and the bustle of the world around them; by those, who can perceive no joy in communing with themselves, or with the works of nature; who like Fleet-street as well as Valcluse, and the Canal in St. James's Park better than Windermere; whose minds are set upon intrigues and fees, business and bustle, places and preferments, and all the toilsome varieties of digging and delving, which "the least erected spirit that fell" exacts of his votaries. To such as these the retired poet cannot speak: they have not learned the alphabet of his language; but there are many of better and more honest feelings, delighted according to rule by scenery and verse, who are yet so startled by the new and abtruse combinations which this principle has produced, that they throw the book aside in disgust, pronouncing the author puerile or unintelligible; whom, if they had met with earlier in life, before their habits of criticism were formed, they would readily have excused and admired him. These are the men to whom we would fain speak a good word for Mr. Wordsworth and his theory; and, as among them one argument from authority is worth two from speculation, we will refer them in the first place to the direct testimony and example of some of the brightest luminaries of the land. Bishop Hall shall be the first, who, in his Proeme to Occasionall Meditations, thus in few words delivers the rule in question:

"Our active soul can no more forbear to think, than the eye can chuse but see when it is open. To doe well, no object should pass us without use; every thing that we see reads us new lectures of wisdom and piety. It is a shame for a man to be ignorant or godless under so many teachers. For me, I would not wish to live longer than I shall be the better for my eyes: and have thought it thankworthy thus to teach weak minds to improve their thoughts upon all like occasions."

But the great teacher as well as exemplar of this branch of Christian discipline was Robert Boyle, whose preface to his Occasional Reflections is as sound in philosophy, as the work itself is rich in poetry and devotion. He has there shewn at large the good effects of the habit on the mind and heart, comprehending all in one word, "heavenly mindedness." There he has taught us to make the whole world a school of wisdom, to transmute every pebble that lies in our way into a precious jewel, every chance breath of air into a whisper from heaven. The exclusion of proud and impure thoughts from the imagination is the least advantage which we might thus ensure to ourselves. The heart also would be partaker of the benefit; for the influence of these two is always reciprocal, and with whatsoever we engage our fancy long, that is sure to become, if within our reach, an object of our hopes or fears. Moreover, by considering all things sensible with respect to some higher power, we are more likely to get an insight into final causes, and all the wonderful ways of Providence; and, above all, it tends to give an habitual sense of the presence of God.

"In a word, when the devout soul is come to make that true use of the creatures, as to look upon them as men do upon water, that the sun gilds with his beams; that is, not so much for itself as for the reflective virtue it has to represent a more glorious object: and when she has, by long practice, accustomed herself to spiritualize all the objects and accidents that occur to her, I see not why that practice may not be one of the most effectual means for making good that magnificent assertion of the apostle, 'That all things work together for good to them that love God:' a devout occasional meditation, from how low a theme soever it takes its rise, being like Jacob's ladder, whereof though the foot leaned on the earth, the top reached up to heaven *."

The poetical use of this habit is no less obvious than its religious and moral application. Such as may be willing with us to believe, that poetry has for its object the teaching man truth through the fancy and the affections, or, as the same hath been

* Boyle's Works, vol. ii. p. 161. folio.

far

far better expressed, that its essence is "impassioned imaginative reason:" these will be at no loss to discern how needful it is that the poet should form such associations, before the description of natural objects can form any part of his work. It is bringing fire from heaven to mix up with the clay, ere the Promethean rod can give it life and motion. In proportion as it is successfully practised, all things material become invested with the splendours of mind: till in the end not a form, not a colour, not a motion in the boundless landscape of nature, animate and inanimate, but is waited on by some feeling of the heart, or some shadow bodied forth by the imagination. And whereas the external or historical delineation of each object can be but one, the treasures of poetical description, thus conducted, are as various and inexhaustible as the workings of the mind of man. But even waving what may be paradoxical in this doctrine, and avoiding any discussion which may call up that question with a thousand answers, What is poetry? it may be enough to consider, that in painting with words, no less than with colours, those artists are always considered as the best, who make us feel as well as see their work, and excite sympathy as well as admiration.

It would be a very engaging task to trace the progress of descriptive poetry with a view to this principle, to mark how the great hierophants of nature have instinctively used it as the true key to her high mysteries, and how among her inferior ministers it has had more or less influence according to circumstances of age, nation, and character. Ancient Greece, the land of fair forms, delicious airs, and leisurely contemplative habits, availed herself of it both in her poetry and her mythology to the utter most that her corrupt religion would allow.

> "In that fair clime the lonely herdsman, stretch'd
> On the soft grass through half a summer's day
> With music lull'd his indolent repose:
> And, in some fit of weariness, if he,
> When his own breath was silent, chanc'd to hear
> A distant strain, far sweeter than the sounds
> Which his poor skill could make, his fancy fetch'd,
> Even from the blazing chariot of the sun,
> A beardless youth, who touch'd a golden lute,
> And fill'd th' illumin'd groves with ravishment.
> The nightly hunter, lifting up his eyes
> Towards the crescent moon, with grateful heart
> Call'd on the lovely wanderer who bestow'd
> That timely light, to share his joyous sport:
> And hence, a beaming goddess with her nymphs,
> Across the lawn and through the darksome grove,
> (Not unaccompanied with tuneful notes

By echo multiplied from rock or cave)
Swept in the storm of chase, as moon and stars
Glance rapidly along the clouded heavens,
When winds are blowing strong. The traveller slaked
His thirst from rill or gushing fount, and thank'd
The naiad. Sunbeams upon distant hills
Gliding apace, with shadows in their train,
Might, with small help from fancy, be transform'd
Into fleet Oreads sporting visibly, &c." P. 179.

The Romans were too busy in governing the world; their skies were less serene, and their religion more civil and less imaginative than the Greek. Accordingly, we find the descriptions of their minor poets in general less touching.

" The woods and shores are forsaken of their nymphs;
From haunted spring, and dale
Edg'd with poplar pale,
The parting genius is with sighing sent."

The influence of the sister art is too apparent: the work is beautiful in its kind, but it lies lifeless before us. This is too often the case in all the Latin poets that we know, except the two mighty enchanters, Virgil and Lucretius, whose descriptions each in their kind possess absolute sway over us, the one by his sweetness captivating the heart; the other by his awfulness thrilling and overpowering the imagination.

When poetry revived in modern Europe, superstition had again been at work, peopling the landscape with a new set of shadows, and, in copying the visible and external forms of things, it was not possible to leave out the airy drapery of sympathies and fancies, wherewith she had invested them. One principal reason, why the descriptions of the Italians and of our own best and oldest bards do so thoroughly enthrall the mind, may be this; that when they wrote, the impressions of chivalrous and monastic enthusiasm were not quite worn out of the surface of nature, and every tree and every spring was haunted by remembrances of love and piety. At the same time, the spirit of the age exercising them in free enquiry, they were ever striking out new combinations, and searching all the depths of analogy; whence it came to pass that they were at once the most imaginative and the most philosophical of all observers; and if ever the archetype of perfect descriptive poetry was present in man's mind, it was extracted from the pages of the poets in the days of Elizabeth, and he who framed it for himself was Milton.

But the blaze of that day was too bright to last: in the next generation, aided by artificial manners and a satirical, heartless

spirit

spirit of criticism, the form of poetry begun to encroach on its substance, and scenes were described for the mere sake of describing them, on the same principle that versification was turned into a game of battledore and shuttlecock; the reader's desire of amusement at the least possible expence of thought, producing, in the writer, an effort to make the pleasure derivable from his work as near to that of mere animal sensation as might be. Yet many men of sense and spirit were reconciled to the couplet style, by the strong lines which it occasionally produced, forgetting (the exclusive admirers of Dryden especially) that mere condensation of thought is not poetry, and that the true Pierian spring flows bright and pure, as well as deep.

The shackles however were burst by Thomson and Collins and Akenside, and, since their day, the works of nature have not wanted observers able and willing to deduce from them lessons, which Providence, if we may speak it without presumption, intended them to convey. But none have ever entered so profoundly into this theory of their art as those commonly known by the name of the Lake Poets, particularly Mr. Wordsworth, who being by nature endowed with feelings of exquisite delicacy, by fortune placed in the very palace of solitude and contemplation, by education and habit taught to love what is lovely, and revere what is sacred, has made it his daily and hourly business to spiritualize all sensible objects; and hath not been afraid or ashamed of reflecting seriously and deeply (for there is surely room for deep and serious reflection) on the humblest and most trivial accidents of scenery and character.

What he has thus felt, he has made known with too little respect for "the age of sophists, œconomists, and calculators;" and often, we must in earnest allow, with too manifest a disregard of the common notions of men on poetical subjects. Still, that he is not so thoroughly heretical as many suppose; that where he is wrong, he is wrong by the misapplication of right principles, not by the wilful adoption of erroneous ones, and that where he excels, he excels in the highest kind, even in the walks of Milton and Spenser, and all those who have immortalized the perishable things which they described, by joining them with the eternal things which all hope or imagine; these are positions which we find forcing themselves more and more on our minds, the more diligently we study his works, and compare them with the remains of those mighty masters.

We have thought proper to preface our remarks on the Excursion with a statement of this principle, which seems to us the key to most of its intricacies and many of its highest beauties. But let us take the author's own exposition of it.

"Trust

" Trust me, that for th' instructed time will come
When they shall meet no object but may teach
Some acceptable lesson to their minds
Of human suffering, or of human joy.
For them shall all things speak of man: they read
Their duties in all forms; and general laws,
And local accidents, shall tend alike
To rouse, to urge, and with the will confer
Th' ability to spread the blessings wide
Of true philanthropy. The light of love
Not failing, perseverance from their steps
Departing not, they shall at length obtain
The glorious habit by which sense is made
Subservient still to moral purposes,
Auxiliar to divine. That change shall clothe
The naked spirit, ceasing to deplore
The burthen of existence."

Mr. Wordsworth has embodied this among other favourite speculations in a long Poem, to be called the Recluse, " as having for its principal subject the sensations and opinions of a poet living in retirement." And he has selected this, the second of three parts whereof the whole work is to consist, because " having more reference to passing events and an existing state of things than the others, greater progress was naturally made in it;" nor is it so connected with them as to be hurt by separate publication: for it is in itself nothing like a fragment, but a complete body of thought and imagery, having for its general scope to teach by description, and by simple narrative in form of description, that lesson paramount to all others, which, as we have seen, Boyle drew from the same source, " That all things work together for good to them who love God and man."

" ——— One adequate support
For the calamities of mortal life
Exists, one only:—an assur'd belief
That the procession of our fate, howe'er
Sad or disturb'd, is order'd by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.
The darts of anguish fix not where the seat
Of suffering hath been thoroughly fortified
By acquiescence in the Will Supreme
For time and for eternity; by faith,
Faith absolute in God, including hope,
And the defence that lies in boundless love
Of his perfections; with habitual dread
Of aught unworthily conceived, endured

Impa-

Impatiently; ill done, or left undone,
To the dishonour of his holy name.
Soul of our souls, and safeguard of the world,
Sustain, Thou only canst, the sick of heart!
Restore their languid spirits, and recall
Their lost affections unto Thee, and Thine!" P. 141.

This is the lesson and the prayer to the teaching of which Mr. Wordsworth has turned the conversation and incidents of a two days' ramble among the mountains of Cumberland. The first book, which is entitled "The Wanderer," represents the meeting of the poet with an old friend, one of the chief speakers in the moral dialogues which follow; and gives an account of his education, and habits of life and thought. This man is a sort of philosophical Burns, born in a shepherd's hut, trained among mountains and torrents at a Scottish village school, and by his solitary occupation exercised in reflection and poetry.

"O then what soul was his, when on the tops
Of the high mountains, he beheld the sun
Rise up, and bathe the world in light! He look'd—
Ocean and earth, the solid frame of earth
And ocean's liquid mass, beneath him lay
In gladness and deep joy. The clouds were touch'd,
And in their silent faces did he read
Unutterable love. Sound needed none,
Nor any voice of joy; his spirit drank
The spectacle; sensation, soul, and form
All melted unto him; they swallow'd up
His animal being: in them did he live,
And by them did he die: they were his life.
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not: in enjoyment it expired.
No thanks he breath'd, he proffer'd no request;
Rapt into still communion that transcends
Th' imperfect offices of prayer and praise,
His mind was a thanksgiving to the power
That made him: it was blessedness and love." P. 13.

We could almost wish, not for our own pleasure, but to avoid scandalizing such as feel by rule, that our author had given a being thus educated some higher employment than that of

"A vagrant merchant bent beneath his load."

Instinctively, as it may seem, he apologizes for it himself.

"Yet do such travellers find their own delight,
And their hard service, deem'd debasing now,
Gain'd merited respect in simpler times,

When

When squire and priest, and they who round them dwelt
In rustic sequestration, all, dependent
Upon the pedlar's toil, supplied their wants
Or pleas'd their fancies, with the wares he brought."

And certainly, they who feel no delight in the sublimities of this man's song, and the devout and affecting feelings which he utters, merely because he is called a pedlar, must needs be the slaves of names to an extraordinary degree, and that is a kind of service not very manly nor very philosophical.

With this "grey-haired wanderer," the poet surveys a ruined cottage with its garden, and hears from him the tale of its last inhabitant. It is "an ordinary sorrow of man's life," yet he has made it singularly affecting. A wedded pair, earning their bread in comfort and industry, are smitten first by famine, then by sickness, then by want of employment.

"A sad reverse it was for him who long
Had fill'd with plenty, and possess'd in peace
That lonely cottage. At his door he stood,
And whistled many a snatch of merry tunes
That had no mirth in them; or with his knife
Carv'd uncouth figures on the heads of sticks.
Then, not less idly, sought, through every nook
In house or garden, any casual work
Of use or ornament, and with a strange,
Amusing, yet uneasy novelty,
He blended, where he might, the various tasks
Of summer, autumn, winter, and of spring.
But this endured not: his good humour soon
Became a weight in which no pleasure was,
And poverty brought on a petted mood
And a sore temper: day by day he droop'd,
And he would leave his work, and to the town,
Without an errand there, direct his steps,
Or wander here and there among the fields.
One while he would speak lightly of his babes,
And with a cruel tongue: at other times
He toss'd them with a false unnatural joy:
And 'twas a rueful thing to see the looks
Of the poor innocent children. 'Every smile,'
Said Margaret to me, here beneath these trees,
'Made my heart bleed.'" P. 30.

Finally he is driven to become a soldier: he quits his home without a farewell, and no more is heard of him. The gradual decay of his wife is traced through the different visits of the pedlar, as by one who knows and pities human miseries. The story, besides its inherent beauty, gives great interest to the progress

progress of the poem, by the developement which it affords of the pedlar's character, and his way of drawing comfort from the observation of things natural.

> " Be wise and chearful, and no longer read
> The forms of things with an unworthy eye—
> She sleeps in the calm earth, and peace is here.
> I well remember that those very plumes,
> Those weeds, and the high spear-grass on that wall,
> By mist and silent rain-drops silver'd o'er,
> As once I pass'd, did to my heart convey
> So still an image of tranquillity,
> So calm and still, and look'd so beautiful
> Amid th' uneasy thoughts which fill'd my mind,
> That what we feel of sorrow and despair,
> From ruin and from change, and all the grief
> The passing shews of being leave behind,
> Appear'd an idle dream, that could not live
> Where meditation was. I turned away,
> And walk'd along my road in happiness." P. 47.

The second book introduces us to a new character, and the third makes us thoroughly acquainted with him. This is a retired man, once a school-mate of the Wanderer, who having no sound principles, had been first dissipated, then happy in domestic life; but having lost the stay of that happiness, had sunk in despair. Whether his bliss or his despondency be more feelingly described is hard to say.

> " My demerits did not sue in vain
> To one, on whose mild radiance many gazed
> With hope, and all, with pleasure. This fair bride—
> In the devotedness of youthful love,
> Preferring me to parents, and the choir
> Of gay companions, to the natal roof,
> And all known places and familiar sights,
> (Resigned with sadness gently weighing down
> Her trembling expectations, but no more
> Than did to her due honour, and to me
> Yielded, that day, a confidence sublime
> In what I had to build upon)—this bride,
> Young, modest, meek and beautiful, I led
> To a low cottage in a sunny bay,
> Where the salt sea innocuously breaks,
> And the sea breeze as innocently breathes,
> On Devon's leafy shore: a shelter'd hold,
> In a soft clime encouraging the soil
> To a luxuriant bounty.
> Wild were the walks upon those lonely downs,
> Track leading into track, how mark'd, how worn

Into

Into bright verdure, among fern and gorse
Winding away its never ending line,
On their smooth surface, evidence was none;
But, there, lay open to our daily haunt,
A range of unappropriated earth,
Where youth's ambitious feet might move at large;
Whence, unmolested Wanderers, we beheld
The shining giver of the day diffuse
His brightness, o'er a tract of sea and land
Gay as our spirits, free as our desires,
As our enjoyments boundless. From these heights
We dropp'd, at pleasure, into sylvan combs,
Where arbours of impenetrable shade
And mossy seats detained us side by side,
With hearts at ease, and knowledge in our hearts
'That all the grove and all the day was ours.'" P. 118.

After her death,

"What followed cannot be review'd in thought,
Much less retrac'd in words. If she, of life
Blameless, so intimate with love and joy,
And all the tender motions of the soul,
Had been supplanted, could I hope to stand?
Infirm, dependent, and how destitute!
I call'd on dreams and visions, to disclose
That which is veil'd from waking thought; conjur'd
Eternity, as men constrain a ghost
To appear and answer; to the grave I spake
Imploringly; look'd up, and ask'd the heavens
If Angels travers'd their cœrulean floors,
If fix'd or wandering star could tidings yield
Of the departed spirit: what abode
It occupies, what consciousness retains
Of former loves and interests? Then my soul
Turn'd inward, to examine of what stuff
Time's fetters are compos'd, and life was put
To inquisition long and profitless.
By pain of heart, now check'd, and now impell'd,
The intellectual Power, through words and things,
Went sounding on, a dim and perilous way." P. 126.

He was awakened from his trance of sorrows by the French Revolution, and for a time felt all the zeal of a reformer; till being gradually undeceived and disappointed, he retires to that utter solitude in which he is here found, little satisfied with himself, and mistrusting both God and man. Into this man's mouth the Poet has put with great force and probability the usual arguments of sceptics and despondents against a superintending Providence,

vidence, and the final prevalence of good over evil. And he has answered them by the mouth of the Wanderer in the fourth Book, which is inscribed, "Despondency Corrected." Our extracts are becoming too large, but we cannot grudge our readers the delight and improvement to be found in the following passage.

"Then, as we issued from that covert nook,
He thus continued, lifting up his eyes
To Heaven. 'How beautiful this dome of sky,
And the vast hills, in fluctuation fix'd
At thy command, how awful! Shall the soul,
Human and rational, report of thee
Even less than these? Be mute who will, who can,
Yet I will praise thee with empassion'd voice;
My lips, that may forget thee in the crowd,
Cannot forget thee here; where thou hast built
For thy own glory, in the wilderness!
Me didst thou constitute a Priest of thine,
In such a Temple as we now behold
Rear'd for thy presence; therefore am I bound
To worship, here and every where, as one
Not doom'd to ignorance, though forc'd to tread,
From childhood up, the ways of Poverty;
From unreflecting ignorance preserv'd,
And from debasement rescu'd. By thy grace
The particle divine remain'd unquench'd,
And, mid the wild weeds of a rugged soil,
Thy bounty caus'd to flourish deathless flowers,
From Paradise transplanted. Wintry age
Impends: the frost will gather round my heart;
And, if they wither, I am worse than dead!
Come, Labour, when the worn-out fame requires
Perpetual sabbath; come disease and want;
And sad exclusion through decay of sense,
But leave me unabated trust in Thee,
And let thy favour, to the end of life,
Inspire me with ability to seek
Repose and hope among eternal things,
Father of heaven and earth! and I am rich,
And will possess my portion in content." P. 142.

He then points out resoures against Despondency, in the contemplation of truth and nature, in a right estimate of our own insufficiency, in the study of natural history, in rural amusements, in rural legends; this affords scope for a noble digression on the origin of mythology, and for an animated assertion of the right which the will and affections, as well as the reasoning faculty, have to be considered in the training of man's mind. In conclusion,

sion, the rule of associating things material with things spiritual is enforced, and its effects thus energetically summed up.

> "So build we up the being that we are.
> Thus, deeply drinking in the soul of things,
> We shall be wise perforce: and while inspir'd
> By choice, and conscious that the will is free,
> Unswerving shall we move, as if impell'd
> By strict necessity, along the path
> Of order and of good. Whate'er we see,
> Whate'er we feel, by agency direct
> Or indirect shall tend to feed and nurse
> Our faculties, shall fix in calmer seats
> Of moral strength, and raise to loftier heights
> Of love divine, our intellectual soul." P. 197.

In the Fifth Book, "the Pastor," the doctrines begin to be exemplified. The Solitary has left his cottage to accompany his friends on a part of their ramble, and coming to a church-yard, they are led to consider how far the simple mountaineers, who tenant most of those graves, were concerned with the evils and consolations which they have been speaking of. In good time the Village Pastor appears, and is requested to give an account of his dead flock. This he agrees to, repeating first the arguments of the Wanderer, only with more distinctness in his profession of Christianity. "Life," he says,

> "——— is energy of love,
> Divine or human, exercis'd in pain,
> In strife and tribulation, and ordained
> If so approved and sanctified, to pass
> Through shades and silent rest, to endless joy."

This theme is followed up in the sixth and seventh books, called, "The Church-yard among the mountains;" in which a great number of characters, such as might be supposed gathered together within the precincts of a Cumberland burying ground, are sketched with all the truth of Crabbe's descriptive pencil, and with all the delicacy of Goldsmith's, interspersed with many touches such as none but Wordsworth could throw in. Every one of these has its beauty, some sterner and some lighter: but the longest and most interesting is that of Ellen, the forsaken penitent. Perhaps all poetry might be fairly challenged to produce a passage of sweeter and simpler beauty than the following:

> "It was the season sweet, of budding leaves,
> Of days advancing tow'rds their utmost length,
> And small birds singing to their happy mates.
> Wild is the music of th' autumnal wind

Among

Among the faded woods ; but these blithe notes
Strike the deserted to the heart—I speak
Of what I know, and what we feel within.
—Beside the cottage in which Ellen dwelt,
Stands a tall ash-tree, to whose topmost twig
A thrush resorts, and annually chants,
At morn and evening, from that naked perch,
While all the undergrove is thick with leaves,
A time-beguiling ditty, for delight
Of his fond partner, silent in the nest.
—'Ah why,' said Ellen, sighing to herself,
'Why do not words, and kiss, and solemn pledge,
And nature that is kind in woman's breast,
And reason that in man is wise and good,
And fear of him who is a righteous Judge,
Why do not these prevail for human life
To keep two hearts together, that began
Their spring-time with one love, and that have need
Of mutual pity and forgiveness, sweet
To grant, or be received ; while that poor bird—
Oh, come and hear him, thou who hast to me
Been faithless, hear him, though a lowly creature,
One of God's simple children that yet know not
The universal Parent ; how he sings,
As if he wished the firmament of heaven
Should listen, and give back to him the voice
Of his triumphant constancy and love ;
The proclamation that he makes, how far
His darkness doth transcend our fickle light ?" P. 288.

In the eighth book we are conducted to the parsonage, and in the ninth make an afternoon's voyage over a neighbouring lake, with the return from which the poem closes, the effect upon the solitary being good, but not complete enough to be called conversion. These two books furnish scenes well calculated to come in aid of those arguments of hope and comfort which fill those before them. A happy family, and a fine summer's evening, are sights of themselves well-nigh sufficient to cure despondence. In this part of the work we find some political digression ; the eighth book contains a dissertation on manufactures, and their baneful result on the souls and bodies of their slaves: And in the ninth, the sight of two free-hearted and joyous children draws from the wanderer a discourse on the natural activity, and consequent freedom of mind : whence he gathers it to be the duty of a nation in no wise to consider her children as mere instruments for making money, but to give them as far as may be an equality of that moral and religious instruction, whereon the true liberty depends, and for the sake of which alone outward freedom is to be valued.

We

We close our extracts with the pastor's thanksgiving, regretting only that we cannot insert the whole of that high-minded prayer of which it forms the conclusion.

" ——— O ye who come
To kneel devoutly in yon reverend pile,
Call'd to such office by the peaceful sound
Of Sabbath bells; and ye, who sleep in earth,
All cares forgotten, round its hallow'd walls!
For you, in presence of this little band
Gather'd together on the green hill-side,
Your pastor is embolden'd to prefer
Vocal thanksgivings to th' eternal king:
Whose love, whose counsel, whose commands have made
Your very poorest rich in peace of thought
And in good works: and him, who is endow'd
With scantiest knowledge, master of all truth
Which the salvation of his soul requires.
Conscious of that abundant favour showered
On you, the children of my humble care;—
On your abodes, and this beloved land,
Our birth-place, home, and country, while on earth
We sojourn,—loudly do I utter thanks
With earnest joy, that will not be suppress'd.
These barren rocks, your stern inheritance;
These fertile fields, that recompence your pains;
The shadowy vale, the sunny mountain-top;
Woods waving in the wind their lofty heads,
Or hush'd; the roaring waters, or the still;
They see the offering of my lifted hands,
They hear my lips present their sacrifice,
They know if I be silent, morn or even:
For, though in whispers speaking, the full heart
Will find a vent; and thought is praise to Him,
Audible praise, to thee, omniscient mind,
From whom all gifts descend, all blessings flow." P. 419.

It will naturally be asked, by those who are strangers to the work, how it is that we despair of the popularity of a poem so noble in design, and so rich in the best ingredients of beauty as these passages, and countless more, prove the Excursion to be. One word may account for our fears: the author is too intent on his system. Looking exclusively to the sacred lesson which he had to teach, he has been too careless on the one hand as to his manner of teaching it, too refined on the other in forcing it on all occasions into notice. To the former cause may be ascribed many prosaic lines, and some whole paragraphs, chiefly of description, which, though they succeed in placing the scenes described full in the attentive reader's eye, and in preparing

paring him, if he be at all used to such reflections, for the moral or religious discussion which is to follow, must needs be wearisome to the mass of those, whose judgment makes the fashion of the day in these matters. For example:

> "Upon a semicirque of turf-clad ground
> The hidden nook discovered to our view
> A mass of rock, resembling, as it lay
> Right at the foot of that moist precipice,
> A stranded ship, with keel upturn'd, that rests
> Fearless of winds and waves. Three several stones
> Stood near, of smaller size, and not unlike
> To monumental pillars: and, from these
> Some little space disjoin'd, a pair were seen,
> That with united shoulders bore aloft
> A fragment, like an altar, flat and smooth. &c." P. 97.

But the crying sin of Mr. Wordsworth is too much refinement in the application of spiritual associations to natural objects. Agreeing with him to the full in considering this as the essence of Descriptive Poetry, we yet feel and lament that he has not sufficiently distinguished between the common feelings of mankind and the wanderings of his own solitary spirit. He is too familiar with his art to see where the beginner finds difficulty. He listens to a lamb bleating, or gazes on the flight of a bird, and the visionary associations which spring up within him he takes for the ordinary stirrings of the heart, which all men who have leisure to feel at all, must feel as well as himself at the like objects. He passes abruptly from the picture to the result of the reverie it produced, and makes his writings obscure and fantastical for want of a little care in unravelling a thread of ideas so familiar to himself that he deems it easy to all mankind. This was to be expected from a man of strong imagination, living in the shadow of mountains, amidst the roar of winds and waters, and talking daily with Nature about the secret things of Providence. If Mr. Wordsworth had reflected enough on this tendency of a life like his, he would probably have smoothed off many allusions which now come so abrupt and unexpected as to startle even his more experienced readers; and by so doing he would have come nearer the end of poetry; which is not perfected, until to every man according to his measure the cup of delight and instruction be full.

His occasional lapses into childish and trivial allusion may be accounted for, from the same tendency. He is obscure, when he leaves out links in the chain of association, which the reader cannot easily supply: he is puerile, when he sets before us some object commonly accounted low or uninteresting, and leaves us to use it for ourselves to the same purpose of fancy or

feeling, unto which it hath become in his own mind habitually instrumental. In his descriptions of children this is particularly the case, because of his firm belief in a doctrine, more poetical, perhaps, than either philosophical or christian, that

Heaven lies about us in our infancy.

Though the tenderness and beauty resulting from this opinion be to us a rich overpayment for the occasional strainings and refinements of sentiment to which it has given birth, it has yet often served to make the author ridiculous in common eyes, in that it has led him to state his own fairy dreams as the true interpretation and import of the looks and movements of children, as being even really in their minds.

Such are the faults of composition, into which the habit of associating what we see and hear with what we believe and hope will be most apt to betray a mind, that can think and feel intensely. But there is an error in conduct to which it often leads, which it may be pardonable to mention here, because it is closely connected with the course and object of this work. That root of bitterness which lies soo deeply imbedded in our nature, putting forth its shoots to lay hold of every wholesome plant, and poison it in return for its support—our original corruption—hath not failed to mingle itself even with our habits of pure and devout meditation, enticing us to rest satisfied with ourselves, if we have formed holy imaginations, and longed after heavenly things, though we have not embodied our feelings in active zeal and charity. This is the sin which most easily besets the fervid and melancholy mind, smitten with the love of scenery and poetical meditation: and if not duly checked by a strong practical sense of duty, its effects are but the more lamentable for the nobleness of the heart in which it abides. At once restless and indolent, ever turning giddily round in a maze of his own making, without advancing a single step in the race of glory and benevolence; if ever human mind became pitiable in the eyes of men and angels, it is that man's, who spends his life in beating the air with the strength of right principles habitually separate from his practice. The Excursion, however, though its subject be so dangerous, is so far from deserving any censure in this kind, that all its tendencies are strong in encouragement of real, industrious, social virtue. The two men of sentiment, the Pastor and the Wanderer, are both represented as doing good to all within their sphere. And in the following passage the exercise of duty is recommended to the solitary as the chief and only comfort of the sick soul.

"———— What then remains?—To seek
Those helps, for his occasions ever near,
Who lacks not will to use them: vows, renew'd

On

On the first motion of a holy thought;
Vigils of contemplation; praise; and prayer,
A stream, which, from the fountain of the heart
Issuing, however feebly, no where flows
Without access of unexpected strength.
But, above all, the victory is most sure
To him, who seeking faith by virtue, strives
To yield entire submission to the law
Of conscience; conscience reverenc'd and obey'd,
As God's most intimate presence in the soul,
And his most perfect image in the world.
Endeavour thus to live; these rules regard,
These helps solicit; and a steadfast seat
Shall then be yours among the happy few
Who dwell onearth yet breathe empyreal air,
Sons of the morning. For your nobler part,
Ere disencumber'd of her mortal chains,
Doubt shall be quell'd and trouble chas'd away;
With only such degree of sadness left
As may support longings of pure desire,
And strengthen love, rejoicing secretly
In the sublime attractions of the grave." P. 151.

Who can estimate the advantage which would result to mankind, if all men endowed with Mr. Wordsworth's talents would devote them to the expression, by their life and writings, of sentiments pure and ennobling like these? Is it indeed for purposes of vanity or applause, or to be the plaything of an idle hour, that Poetry was sent into the world? that a few are gifted above their fellows with eyes that can see deep into their own minds, and wide around them on the operations of Nature and Providence: with a tongue that can wield all the powers of language for gracefulness or terror; with the port and march almost of superior beings, bowing all hearts to receive their words as it were an oracle? Are all these things for our amusement, or are they talents, for the use of which we shall be called to a severer account, in proportion as they are more rare and precious than those even of the monarch or conqueror. These are awful questions, and it nearly concerns every man of poetical genius to ask them of his own heart, and to act conscientiously up to the answer he receives: that the noblest faculties of our nature may be employed to the noblest ends, and the reason, the fancy, and the affections concur in doing good to mankind, and giving glory to God.

ART. II. *The Physiognomical System of Drs. Gall and Spurzheim, founded on an anatomical and physiological Examination of the Nervous System in general, and of the Brain in particular; and indicating the Dispositions and Manifestations of the Mind. By J. G. Spurzheim, M.D.* 8vo. Plates. pp. 567. 1l. 10s. Baldwin, Cradock, and Joy. 1815.

SOME months ago, when Cranology first became a subject of general interest, we were desirous therefore, from the several publications which were sanctioned either by the names or by the authority of Drs. Gall and Spurzheim, to inform our readers concerning the nature of their doctrines. From the perusal of these works, we were enabled to collect a short history of the authors and their labours, to give a general view of their system, to state the kind of reasoning which they adopted, and the facts which they employed in maintaining it, and to refute those objections, which *a priori* might be raised against the system. To this we afterwards added their discoveries respecting the anatomy of the brain, both because these are admitted by the best anatomists in this country and on the continent, and because they served to illustrate certain phenomena, hitherto unexplained, which occur in several diseases of that organ; and because they were thought by Drs. Gall and Spurzheim not to contradict, and perhaps to confirm the new Physiology. Upon the whole, we saw nothing so egregiously absurd in the system as to justify us in condemning and rejecting it without examination. We were convinced, and we endeavoured to convince our readers, that it led to no conclusion really hostile to religion, or subversive of good morals. In short we allowed, that the Physiology of Drs. Gall and Spurzheim, which divides the brain into a number of organs, each having a separate office in the production of a particular faculty, was by no means irrational, and that it might possibly be true; and that the doctrine of Cranology, which divines the moral and intellectual capacity of man from the external figure of the skull, might perhaps be a verifiable theory, but that a infinity of facts and observations were required for its confirmation.

Concerning the actual existence of the particular faculties, and the external marks by which they are indicated, we have hitherto purposely abstained from making any observation, intending to make this part, which is indeed the material and essential part of the whole, the subject of a separate Article. It remains therefore, that we at present confine ourselves to that which

which is called the Organology, of which we propose to give as faithful and ample a detail as our limits will allow.

The work of Dr. Spurzheim, which has lately appeared, must of course be considered by its author to contain the most complete summary of facts and observations in confirmation of the Physiognomical System. We have prefixed its title to the head of this Article, and to it we have confided for the information, by which we form our estimate of the doctrines which it professes to teach.

Drs. Gall and Spurzheim maintain, that the brain is the instrument of the moral and intellectual faculties; and that it consists of as many organs as there are different faculties; moreover that the faculties possess an energy each according to the size of its appropriate organ, and that the external surface of the head indicates the degree of developement which belongs to the brain in general, and to its particular parts, and consequently indicates the energy of the faculties. Let it first be enquired how the cranium affords a faithful representation of the brain.

It is a law of the animal economy, that hard parts follow the form and direction of those which are soft, when the latter are inclosed by the former. Thus the brain determines the form of the skull; for immediately after conception, it is found to exist covered by its membranes, but without any investment from the bony case, which afterwards envelopes it. Soon, however, points of ossification are formed on a cartilaginous membrane, which extend in a radiant direction, and by their assemblage constitute the bones of the skull. After birth the skull increases in proportion as the brain expands, not the whole simultaneously, but different parts at different periods, according to the partial developement of the cerebral organs. At first the forehead is narrow and flat, but becomes wider and prominent from the age of three months to that of eight or ten years. After this period, the middle part of the forehead is less developed in proportion to other parts. The neck of children is very small, because the cerebellum is not yet expanded. The diseased state of the brain contributes to prove the position relative to the form of the skull. In monsters born without brain, the cranium is wanting. The ideot's brain, which is preternaturally small, and that of the hydrocephatic patient, which is preternaturally distended, exhibit correspondent varieties in the conformation of the skull. In old age too, the cranium follows the changes, which the brain is said naturally to undergo at that period of life. The fact however of the brain losing its accustomed firmness in advanced life, and sinking below its ordinary level

level, and that the internal table of the skull follows its depression, has escaped the notice of anatomists in general.

It is maintained, that the size of the brain may be distinguished by the size of the skull, from birth to the period when its convolutions begin to sink. Hence Cranology confines its observation to the young and middle-aged, and regards the old as unfit subjects of speculation. But although the internal table of the skull sinks in proportion as the brain's surface is depressed, yet the external table, losing neither its form nor its situation, but remaining in every respect the same, the Cranologist ought to determine, even in an old man, what had been his moral and intellectual capacity in earlier life. It is said of chronic, maniacal disorders, that they occasion a diminution of the volume of the brain, and cause the correspondent changes in the lower table of the skull, by which the diploic matter interposed between the two tables is increased, and the whole cranium is augmented in density and weight, a circumstance which subjects cranological researches to some uncertainty. Our own observation, however, is far from confirming the universality of the fact. In cases of insanity consequent upon blows and injuries of the head, it is not unusual to find a thickened and altered state of the cranium, which is the natural consequence of inflammatory action, but such changes are by no means uniformly seen in cases of spontaneous madness. Upon the whole, however, it must be admitted, that, with a few exceptions, the size and figure of the brain is faithfully represented by the external surface of the skull.

Now the figure of the brain is determined by the degree of prominence which belongs to its convolutions; and these are considered by our author to be the exterior terminations of particular organs, which are appropriated to the production of separate mental faculties. The size of the organ is thought to indicate the energy of the function: and thus from the external cranium, according as it is more or less elevated in particular parts, is inferred the degree to which certain organs are developed, and the extent to which they are capable of exercising their functions. Hence the configuration of the skull becomes the index of moral and intellectual capacity.

Before it is shewn how our author distributes the functions of the brain into feelings and propensities, into faculties of knowledge and faculties of reflection, and their subdivisions, and how he assigns a particular organ for the production of each, we shall first enquire the reasons why he rejects the former divisions of philosophers, and why he does not investigate the seat of perception, memory, judgement, and imagination, or explore the source of the passions and affections.

He

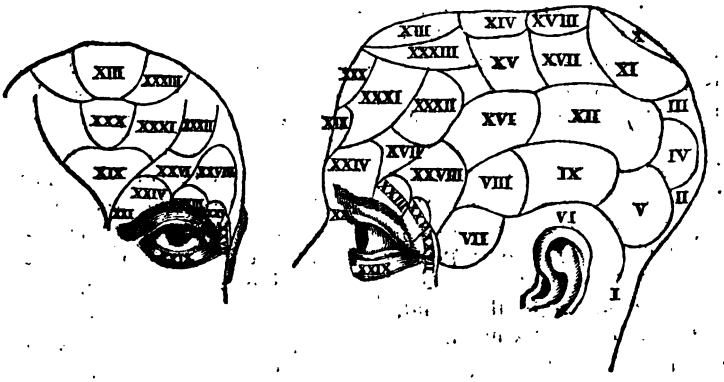
He argues, that there is an obvious distinction between the general and special qualities of things; the first are ascertained by a superficial examination of the object, the latter only by the most intimate research. The general qualities of matter are gravity, density, attraction, &c.; but the vague notions which they present are only sufficient to satisfy common enquiry, without conveying any knowledge of the nature of substances. In order to lead him to the distinctions which he requires, the naturalist seeks in each the modifications of the general properties, which are the special qualities. It is thus in physiology, that all the senses may be reduced to sensation, a term conveying no information concerning each particular sense, which can only be obtained by investigating the structure of the particular organs, by which each is produced. Thus too, perception, memory, judgment, and imagination, passion, and affection, are general qualities of the mind, which are included in the special faculties, for they can only be contemplated in their relation to the special faculties, expressing as they do only the mode and degree of their activity. Hence, when the seat and organ of a particular faculty is discovered, as of language, wit, or music, we need not seek further for the perception, the memory, judgment, or imagination, &c. which belong to these faculties, for they are necessarily included in the same organ. Thus it is not difficult to assign the reason, why philosophers have sought in vain to discover the organs appropriated to the production of the common faculties of the mind.

The speculations of our author on this part of his subject are exceedingly ingenious: but foreseeing the length to which this article will carry us, we are obliged to resist the temptation of dwelling any longer upon that which appears the most sensible portion of the work. We hasten to the consideration of the special faculties and their organs.

ORDER

## ORDER I.

### GENUS I.—*Propensities.*




1. *Organ of Amativeness,* (Physical Love.)—Dr. Spurzheim considers that a greater number of facts never conspired to the demonstration of a natural truth, than those which determine the cerebellum to be the organ of physical love. We are of course precluded from entering into any detail upon this point; but it will be sufficient then to state generally, that of the facts which are adduced to fix the locality of the organ, some are so far satisfactory as to induce us to believe that some truth may possibly belong to the opinion of our author respecting it, although we cannot allow that its functions are absolutely determined.

"In order accurately to observe and substantiate the organs in general, it is necessary to know their places. This particular organ is situated in the neck. Discover the mastoid process behind the ear, and the protuberance of the occipital spine above the middle of the neck, the space between these two elevations indicates the extent of this organ. Consider then its size in all dimensions, and compare its developement and the propensity to erotic actions." P. 358.

2. *Organ of Philoprogenitiveness,* (Love of Progeny.)—The protuberance which is situated immediately above that which is thought to indicate physical love, corresponds with the "Organ of Philoprogenitiveness." This organ has various degrees of developement, which distinguish nations, species, sexes, and individuals. Negroes are observed to have a general elevation of the occiput, in whom the corresponding propensity is

eminently displayed; and monkies, which have the same peculiarity of organization, are observed to have a singular attachment to their young. Throughout nature, the love of the female for her offspring is more passionate and lasting than that of the male, and their different organziation is said to be perfectly accordant with the various degree of their propensity. Individuals of the same sex and species are doubtless distinguished by greater or less attachment to their young: and in these our author maintains, that the organ is proportionably more and less prominent. The observation of Drs. Gall and Spurzheim has enabled them to record the opposite effects which have resulted from the excessive developement and diminute size of the philoprogenitive organ.

"Gall possesses the skull of a woman, who, being sick, had the confirmed notion of being pregnant with five children. The corresponding organ in her is extremely developed."

Again:

"We have examined the shape of the head in twenty-nine women, who were infanticides. Twenty-five of them had the organ of philoprogenitiveness very small. The want of this organ does not excite a mother to destroy her child, but a mother destitute of this propensity is less able to resist those external circumstances which provoke her to commit this crime."

Now without any intention of doubting the fact, or of questioning the accuracy of our author's observation, we should wish to be relieved from the suspicion, that Dr. Gall or Dr. Spurzheim might possibly have become acquainted with these ladies among the Hindoos, if their travels have been so extensive. A blind superstition has hitherto been accused as a cause sufficiently powerful to account for their unnatural barbarity. We must no longer call it unnatural, but accuse the original flatness of their skulls at the posterior part.

Dr. Spurzheim takes occasion to mention the well-known fact, that in certain species of animals, both male and female are alike regardless of their progeny, and adduces the cuckoo as an example. But he has omitted to inform us whether the organ be absent as well as the propensity. We are told too, that the fox, unlike the dog, is attached to its female for life, and if accident befall her, he seeks food for his young, that "these differences are constant;" and "that, even on the slightest consideration, they seem to require a peculiar organization." With this persuasion, if it were too difficult a task to point out wherein the brain of the cuckoo differ from that of other birds, the doctor might at least have informed us concerning some well

well-marked distinction between the dog and the fox in respect to the form of the cranium.

3. *Organ of Inhabitiveness.*—Concerning this organ, and the propensity which belongs to it, Drs. Gall and Spurzheim are rather ludicrously at issue.

"Dr. Gall observed in animals which have a great propensity to elevated stations, as in the chamois and wild goat, a protuberance which he identifies with the organ that in mankind produces pride and haughtiness. I think that the instinct to assume physical height, and the sentiment of self-love, cannot be ascribed to the same organ. First, it is certain and must be conceded, that animals which dwell upon mountains, or which are fond of high regions, have one part of their brain more developed than the varieties of the same kinds which live in low countries or in plains. This difference is sensible, for instance, in roes, hares, rats &c. One variety of rat lives in canals, cellars, and the lower parts of houses; another dwells in corn-lofts, and in the higher parts of the houses. The difference of their organization is very sensible. But it seems to me that this does not authorize the supposition that this faculty, which leads animals to elevated stations, is essentially the same with that which makes man proud and haughty." P. 364.

We suspect that common sense is not the test by which any part of the cranological system can be tried, otherwise we should conceive, that in the present matter of dispute, judgment ought to be given in favour of Dr. Spurzheim. After multiplying the particulars of dispute with his learned coadjutor, and at length striking the balance in favour of his own negation, our author proceeds to his own positive conclusions concerning the organ in question, which he affirms to have nothing to do in determining the rat's particular preference for lying in a ditch, or the king's for dwelling in a palace; but that it supplies to all animals the propensity, by which they are impelled to seek for themselves a certain dwelling, and to fix their habitation in air, or earth, or sea. There may be such a propensity. But why the organ appropriated to its production should be placed where it is, the smallest semblance of a reason is not vouchsafed.

4. *Organ of Adhesiveness.*—This faculty comprehends friendship within the sphere of its activity. It is thought however to extend much farther, and to give us attachment "to all around us, to inanimate beings, plants, animals, and man." We perfectly coincide with Drs. Gall and Spurzheim, that their "observations are not multiplied enough to enable them to decide positively on this organ;" for we find only one instance adduced to fix its locality.

"He

"He (Gall) examined the head of a woman at Vienna, who was known as a model of friendship. She suffered different changes of fortune, she became alternately rich and poor, but was always attached to her former friends. Gall found the part of her head situated upward and outward, from the organ of philoprogenitiveness, very prominent, and called it the organ of friendship."

5. *Organ of Combativeness.*

"Dr. Gall having called together boys from the streets, made them fight each other: there were some who liked it much, and others who, on the contrary, were peaceable and timid. In the former, that part of the head which corresponds to the posterior inferior angle of the parietal bone, behind the mastoid process was prominent, and in the latter the same place was flat or depressed. The prominence was also found in the heads of brave and valiant officers, of quarrelsome students, of duellists, and of those whose greatest pleasure consisted in fighting and making themselves feared." P. 374.

To this Dr. Spurzheim adds the result of his own observation.

"The courageous animals have the head between and behind the ears very large. This is an unfailing sign to distinguish or recognize, if a horse be shy and timid, or bold and sure. The same difference is observed in game cocks and game hens, in comparison with the domestic cock. Horse-jockies, and those who are fond of fighting cocks, long ago made the same observation." P. 375.

6. *Organ of Destructiveness.*—In order to judge aright concerning the sphere of action which belongs to any faculty, it is necessary perpetually to bear in mind, that according to Dr. Spurzheim, all the innate faculties of man are essential to his existence; that none is of itself bad, or leads necessarily to evil; but that each is liable to abuse, and that moral evil is derived from an infringement of the just subordination of the faculties one to another, which constitutes moral perfection. Gall, on the contrary, admitted the original existence of wicked propensities, and maintained that man must submit to the laws of creation, in respect to moral as well as physical evil, since both belong to the plan of the Creator. Hence he gave names to organs derived from an abuse of their faculties. The "organ of destructiveness," he called the "organ of murder;" but, according to Dr. Spurzheim, murder results from the abuse of a faculty, of which the well-regulated employment is, like that of all other faculties, essential to life.

"Sometimes it is necessary to destroy what is useless in order to replace it by what is useful; and there are many things which are

are relatively hurtful, which we are provoked to destroy. In this sense it is permitted to destroy others in order to save one's self; in this sense destruction is not only permitted and exercised by justice, but it is even rewarded and considered as a virtue. On the contrary, whenever this faculty destroys what ought not to be destroyed some abuse takes place; for example, in murdering and assassinating man, or in setting fire to houses, &c.

"This faculty then produces the propensity to destroy, in geral, without determining the object to be destroyed, or the manner of destroying it." P. 389.

The seat of this organ is on the side of the head immediately above the ears.

7. *Organ of Constructiveness.*

"Gall observed that those who had a particular disposition to mechanical arts presented a face of somewhat parallel form, that is, a face as large at the temples as the cheeks; consequently that a greater disposition to mechanical arts is indicated by the developement of the brain at the temples. He found this sign in great mechanicians, architects, sculptors, and designers. The skulls of animals which build, and those of others which do not build, present a remarkable difference at the place where this organ is situated; for instance, the skulls of rabbits and of hares. It is known that rabbits build burrows, while hares, which in general resemble rabbits, lie in the field. In the beaver, marmot, field-mouse &c. this organ is distinctly expressed.

"A certain skull is preserved at Rome which is said to be the skull of Raphael. There exists some doubt of its reality. Professor Schell, of Copenhagen, brought a cast of it in plaster to Gall, and asked him his opinion relative to this skull. Gall answered that three organs were very considerable: that the organ of mechanical arts was more developed than he had ever seen it before, and that the organ of imitation, and that of physical love, were very large. Gall possesses the skull of a milliner of Vienna, who had a good taste, and understood perfectly to change the forms of her merchandises. In this skull the organ in question is prominent.

"Adversaries of our doctrine may ridicule a comparison between Raphael, a milliner, and a field-mouse. They may laugh at a doctrine which, as they conclude, attributes to a similar organ the sublime conceptions of Raphael, the pretty productions of a milliner, and the inartificial habitation of a field-mouse. But does not the sloth creep by means of organs similar to those by means of which the horse can gallop or the roe run? Does not the ass cry by the organs by means of which a Catalani sings? It is indeed true that this faculty alone does not produce the sublime conceptions of Raphael, but it was essential to the execution of their objects." P. 390.

It

It seems then that this faculty extends the sphere of its activity to the performance of every act to which the term construction is capable of being applied, from the excavation of a rabbit's burrow to the most exquisite specimen of mechanism that Bolton ever displayed.

3. *Organ of Covetiveness.*—Dr. Spurzheim says,

"According to all that I have observed, in comparing animals and man with respect to the functions of this faculty, it seems to me, that the special faculty of this organ is the propensity to gather and acquire—to covet—without determining the object to be acquired or the manner of acquiring it. This faculty gives a desire for all that pleases: money, property, animals, servants, land, cattle, or any thing upon the earth. This faculty produces egotism and selfishness. Persons endowed with this faculty in a very high degree will never forget themselves. But the objects they desire, and their manner of acquiring, whether by gaming, commerce, industry, or stealing, depend on the influence of all the other faculties." P. 400.

There is a wonderful coincidence of argument between Dr. Spurzheim and the "Capitaine Rolando," when the latter is desirous of emancipating Gil Blas from his former prejudices, and to accommodate his conscience to the scenes which he beholds in the cavern of the robbers.

"Tu vas, mon enfant, poursuivit il, mener ici une vie bien agréable; car je ne te crois pas assez sot pour te faire une peine d'être avec des voleurs. He! voit-on d'autres gens dans le monde? Non, mon ami, tous les hommes aiment s'approprier le bien d'autrui. C'est un sentiment général. La maniere seule en est differente. Les conquérans, par exemple, s'emparent des etats de leurs voisins. Les personnes de qualité empruntent, et ne rendent point. Les Banquiers, Les Trésoriérs, Agens de change commis, et tous les marchands tant gros que petits, ne sont pas fort scrupuleux."

This organ then is that which, under due control, disposes a man to make necessary provision, and to acquire objects of lawful gain. The abuse of the same propensity constitutes theft. No fact however is adduced to justify the locality which is given to the organ. Among many instances of a passionate propensity for thieving, which have been collected by our author, in confirmation of his opinion, that the faculty is innate, there are two more extraordinary than the rest.

A certain thief, "whose propensity to steal was so energetic, that even when dying he stretched out his hand in order to steal the snuff-box of his confessor."—"The chaplain of a regiment in Prussia, a man of great intelligence and ability, could not avoid stealing handkerchiefs from the officers on parade. The commanding

ing officer esteemed him much; but as soon as the chaplain made his appearance, all cabinets, presses, and cupboards were shut up; for he had carried off handkerchiefs, towels, shirts, and even women's stockings."

This organ is said to be situated "at the temples, on the anterior inferior angle of the parietal bone."

9. *Organ of Secretiveness.*—The observations upon this organ are of such a nature as to be below legitimate criticism.

GENUS 2.—*Sentiments.*

The Organs of the sentiments are divided into those which are common to man and animals, and into those which are peculiar to humanity.

10. Organ of Self Love.

11. Organ of Approbation.

12. Organ of Cautiousness.

13. Organ of Benevolence in Man and of Meekness in Animals.

Concerning these four organs, which are said to produce the sentiments common to man and animals, we shall make no observation, and content ourselves with referring our readers to the plate, which marks their locality upon the skull.

SENTIMENTS PECULIAR TO MAN.

14. *Organ of Veneration.*—It seems that when Dr. Gall goes to church, he, like many others, cannot abstract his mind from its favourite subject of speculation; nay, he even confesses that he goes to church for no other purpose than that of observing people's heads while they are occupied in the act of saying their prayers. Hence he discovered a peculiar conformation of head in those who manifested the greatest fervour of devotion, viz. an elevation of the middle and upper part of the cranium. We are told that the "pictures of the saints show the very configuration of those pious men whom Gall had first observed," and "that the head of Christ is always represented as very elevated." These coincidencies are very extraordinary.

15. *Organ of Hope and Faith.*—The supposed identity of religious hope and faith has induced our author to appropriate one and the same organ for their production. To our apprehensions however faith is often conversant about objects to which hope has no possible application. Faith, as it respects past events, whether they be of a religious nature or otherwise, is a simple assent of the mind, arising from the sufficiency of the evidence by which they are maintained. Faith, as it respects future events, may be attended by hope or otherwise, according as we

we ourselves are interested in their completion. Whoever believes in Revelation must have the same degree of faith in the promises of eternal happiness, and in the threatenings of eternal misery. In the latter case hope has certainly no participation, and in the former it is the result and consequence of faith, without being in any way identified with it. In the mind of the Calvinist, who believed himself one of the reprobate, no man will contend for the identity of faith and hope.

16. *Organ of Ideality.*—By ideality our author means the common faculty of poets.

17. *Organ of Righteousness.*—This organ produces,

"The sentiment of justice without determining what is just. Particular determinations as to justice depend upon the other faculties with which this sentiment is combined. A person who combines righteousness with some propensity of the lower order, calls just, what another person who possesses righteousness, combined with goodness or veneration, calls unjust."

18. *Organ of Determinateness.*—This organ is productive of firmness and constancy of character, a faculty which respects no particular object, and possesses no determinate and independent power of action, but contributes "to maintain the activity of the other faculties."

## ORDER II.—Understanding or Intellect.

### Genus 1.—*Knowing Faculties.*

19. *Organ of Individuality.*—Here it may be well to quote our author at some length for fear of misrepresenting what we do not entirely understand.

"Persons endowed with this faculty in a high degree are attentive to all that happens around them, to every object, to every phenomenon, to every fact; hence also to motions. This faculty neither learns the qualities of objects, nor the detail of facts; it knows only their existence. The qualities of the objects, and the particularities of the phenomena, are known by the assistance of other organs. Besides, this faculty has knowledge of all internal faculties, and acts upon them. It wishes to know all by experience, consequently it puts every other organ in action; it wishes to hear, see, smell, taste and touch, to know all arts and sciences; it is fond of instruction, collects facts, and leads to practical knowledge.

"I call this faculty that of *Individuality*, because it knows not only the external world in general, but also each object in its individual capacity. This organ is early developed in children, because they are obliged to acquire knowledge of the external world. By this faculty, children are attentive to every object and fact,

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and in a short time they make an immense number of observations." P. 480.

20. Organ of Form.
21. Organ of Size.
22. Organ of Weight.

In these organs certain faculties are supposed to reside, which are auxiliary to the senses of touch and vision, and whose office it is to perfect the impressions made upon them by external objects. Dr. Spurzheim, having maintained that the ideas of form, and size, and weight, are obviously distinct, and that the faculties by which they are discriminated are different, and require separate organs for their production, proceeds, without a shadow of reason, to place the organ of form in the inner angle of the orbit, and *supposes* that the organs of size and weight must be situated in the same neighbourhood.

23. *Organ of Colour.*—The faculty of this organ is auxiliary to the sense of vision. They who possess it are capable of being agreeably or disagreeably affected by the harmony or discord of colours. Without doubt there is such a faculty, which does not reside in the eye, and which bears no proportion to the perfection of the external sense, yet we require more proof than that vouchsafed by our author to convince us that its organ is seated in that portion of the brain which corresponds to the mid space of the arch of the eyebrows.

24. *Organ of Space.*—This faculty is one of immense comprehension; it

"Makes the traveller, geographer, landscape-painter; it recollects localities, judges of symmetry; it measures space and distance, and gives notions of perspective: it is the faculty of space in general. As soon as we have the conception of the existence of any body, and its qualities, it is necessary that it should occupy a place. This faculty conceives the places occupied by the external bodies. The pictures and busts of great astronomers, navigators, and geographers, as of Newton, Cooke, Columbus, &c. present a great developement of this organ."

In plate xvi. at the end of the volume, we are presented with the head of Captain Cook, in which "the organ of space" will be found somewhat caricatured, when compared with an original painting in the possession of Sir Joseph Banks. Animals are said to be endowed with the same faculty, and it is supposed to be by its influence that dogs traverse immense tracts of country back to the home of their master, and that birds of passage emigrate and return at certain periods. Dr. Spurzheim however has forgot to inform us, whether the animals in which he thinks this faculty so remarkable possess any external mark of the organ appropriated

propriated for its production. Among many statements somewhat difficult of belief in this chapter, that is not the least incredible, from which we are left to collect, that Newton owes his immortality to a faculty which he possessed in common with a dog.

25. Organ of Order.
26. Organ of Time.
27. Organ of Number.

The mind being supposed to employ different faculties in the contemplation of external objects, their qualities and the places they occupy is thought to require another specific faculty to lead it to a knowledge of their arrangement with relation to each other. This is the faculty of order. Again, because periods of time constitute a succession which has no regard to order and number, it becomes necessary that there should be an organ of time, and a chronological faculty. Where these organs are placed, our readers will see by reference to the plate. Respecting the organ of number, there are so many notorious examples of individuals possessing powers of calculation which have appeared almost miraculous, and there is something so peculiar in the faculty itself, that if in the authentic busts of all that have been, and on the heads of all that are celebrated calculators, we uniformly found the external mark indicating the organ of number we should certainly abate somewhat of our distrust in the cranological science. Dr. Spurzheim assures us that Newton, Euler, Kaestner, Jedediah Buxton, and Pitt, all possessed this organ. We may add that the American boy, who has lately been an object of curiosity and wonder in this country, possesses a considerable protuberance at the external angle of the eye.

The following enquiry, whether animals are endowed with this faculty, may perhaps afford some amusement to our readers.

"It is said that a bitch perceives if one of its puppies be taken away; but it is not evident that she counts her young ones. She may perceive by the faculties of individuality and form, that this individual is wanting. George le Roi has observed, that magpies count three; for if we construct a hut in the neighbourhood of a tree, upon which a magpie has placed its nest, and if three persons enter into this hut the magpie is not deceived; it does not come to its nest before the three persons have left the hut; but if more than three persons enter, it can no more reckon their number, and cannot compare the number of those who are gone in, with that of those who are gone out. Dupont de Nemours, however, thinks that magpies can count nine." P. 443.

28. *Organ of Tune.*—It is the office of this organ to perfect the impressions made upon the external ear, which of itself has

no recollection or judgment of tones. Gluck, Hadyn, Mozart, Viotti, Zumstey, Dussek, and Crescentini possessed the external marks indicative of this organ.

"The heads and skulls of birds which sing, and of those which do not sing, and the heads of the different individuals of the same kind which have a greater or less disposition to sing, present a great difference at the place where this organ is situated. The heads of males, for instance, and those of females of the same kind of singing-birds, are easily distinguished by the different developement of this organ." P. 144.

29. *Organ of Language.*—There is a natural and there is an artificial or arbitrary language. Natural language consists in certain outward signs and gesticulations, which express chiefly the sentiments and propensities, and in a less degree the conceptions of the understanding. It is common to animals and man, who, as far as they are endowed with the same faculties, manifest their activity in the same manner. Artificial or arbitrary language results from the superior intellectual faculties, and is the prerogative of mankind.

"In order to communicate his sensations and ideas to others, man makes more use of the artificial language than of the natural, though natural language always and involuntarily accompanies the artificial."

Our author does not attribute to the "organ of language," the faculty of producing the arbitary signs which constitute language. They are produced by the superior intellectual organs, and the "organ of language" supplies the faculty, whereby they are learnt, when produced. Thus the faculty which learns is different from those which produce the arbitrary signs. Animals, because they are destitute of the superior faculties, cannot invent an artificial language, yet they understand and obey certain arbitary signs of their masters.

"Certain children who are half idiots do not speak, though they do many things like reasonable persons, and manifest sometimes a great deal of cunning. Their parents, relations, and even physicians, cannot believe in their partial imbecility. Though such children be not deaf, though they can pronounce various words, yet they do not speak. Physicians often look for the cause of this in the organs of voice, as in the tongue, amygdaloid glands, palate &c.; but these parts are never the cause of the want of language. It is true that the organs of voice produce sounds, but they are not the origin or the cause of vocal language. Certain persons deprived of the tongue have yet continued to speak*. It is evident

* Bartholin speaks of this in a boy who lost his tongue by suppuration, produced from the small pox:—Huxham saw the same in

that their pronunciation could not be so distinct as that of other persons, they could not pronounce certain letters; but they felt the necessity of speaking, or of communicating their sensations and ideas, and they actually spoke. On the contrary, these half idiots pronounce single words very well, but they cannot maintain any discourse; they cannot keep up their attention, nor combine their expressions. These children are destitute of the faculty of learning arbitrary signs, as well as of the intellectual faculty of inventing them." P. 454.

But, after all, sufficient evidence is not adduced to prove either the existence or locality of an "organ of language."

GENUS—*Reflecting Faculties.*

30. *Organ of Comparison.*

"Dr. Gall observed various persons, who, in every conversation, had recourse to examples, similitudes, and analogies, in order to convince others; and seldom to reasoning and philosophical arguments. In them he found, in the midst of the superior part of the forehead, an elevation which presented the form of a reversed pyramid, and he named this organ according to its functions, organ of analogy. This organ is developed in all popular preachers beloved by the crowd, who speak of examples and parables, and who choose their similitudes from facts which are generally known. Gall possesses the skulls of two Jesuits who had this faculty in a high degree." P. 457.

31. *Organ of Causality.*

"The faculty of individuality makes us acquainted with objects and facts; the faculty of comparison points out their identity, analogy, and difference; and this faculty (of casuality) desires to know the causes of all events. Consequently, these three faculties together, form systems, draw conclusions, inductions or corollaries, point out principles and laws, and constitute the true philosophical understanding."

We have the authority of Dr. Gall that persons, who are addicted to metaphysical studies, have "the superior part of the forehead much developed and prominent in a hemispherical form."

32. *Organ of Wit.*

"Persons who are called witty, who write like Sterne, Voltaire, Piron, John Paul &c. have the superior external parts of the fore-

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in a girl;—Scheak, Tulpius, Ritcher &c speak of similar facts. There is also a dissertation by Aurran, De Feminæ Elinguis Loquela, Argentor. 1766."

head elevated. Jest, raillery, mockery, ridicule, irony &c. belong to this faculty. It is asserted that wit consists in comparing the resemblance and dissemblance of objects; but the two preceding faculties compare also; and comparing in a philosophical way is quite different from comparing in the witty manner. Thus the essence of this faculty consists in its peculiar manner of comparing, which always excites gaiety and laughter." P. 460.

It is remarkable that the portrait of Sterne represents him with the finger resting upon the "organ of wit."

33. *Organ of Imitation.*—We can only refer our readers to the plate for the locality of this organ.

Thus we have given as ample a view of that part of the work, which we proposed to examine, as our limits will allow; and sufficient, we think, to justify us in the opinion which we are constrained to express, viz. that no organ *is proved* by sufficient evidence to have a separate existence, and that no external marks are satisfactorily demonstrated to be indicative of mental faculties. We may perhaps be accused of tergiversation and of apostacy from the cause which we once espoused: but a reference to our former articles on the same subject will discover no pledge of allegiance on our part to Drs. Gall and Spurzheim, and no acceptance of their doctrines. We saw indeed, with regret, the prejudices which seemed to operate too strongly upon the irritable and susceptible morality of some men's minds, and we endeavoured to give full force to the reasonings which were calculated to expose their absurdity. We could not but allow to our authors some extent of comprehension, and some acquaintance with natural knowledge, when they sought to illustrate and ennoble their system by analogies drawn from every part of creation, and to identify it with the scheme of the universe. We could not refrain from lofty expectations, where two quartos could only contain the matter which was prefatory and introductory to the main design. We could not withhold our admiration, if they still protacted the publication of their craniology, while they were occupied in multiplying the extent of their observations and facts, in order to give to their system a completeness worthy of the subject, and were traversing the world, that all mankind might be made subservient to the confirmation of its truth *.

But from the professed scrupulousness of our authors, and from the supposed magnitude of their intended work, its appearance could not have been anticipated at a very early period. It

* We are told that Drs. Gall and Spurzheim have undertaken their foreign travels in order to confirm their doctrine by observation of the skulls of different nations.

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is not therefore without surprise that we find a volume presented to the world by Dr. Spurzheim, of which a very meagre portion is appropriated to what is called the organology, the rest being occupied nearly by the same materials which are contained in the two quartos in French.

Why is not the whole of Dr. Spurzheim's volume dedicated exclusively to a plain exposition and simple detail of the facts which are necessary to establish his philosophy? It was not again necessary to deprecate the prejudices, or conciliate the favour of mankind. We had already been told, and told in a better manner, that religion and morality had nothing to fear, and that ample benefits might be anticipated from the science of cranology.

If Dr. Spurzheim's volume had not appeared, we should have referred our readers to the "Analyse d'un cours du Dr. Gall," to assist them in forming their notions of cranology; a work which, though it is miserably deficient on the points concerning which we wish principally to be informed, cannot be mentioned either with praise or blame, inasmuch as it can scarcely be considered to proceed from our authors. The opportunity which Dr. Spurzheim affords of drinking fresh from the fountain, does not gratify any anticipations of pleasure which we may have cherished. For the illustrious coadjutor of Dr. Gall exhibits a deplorable poverty of facts which, far from enforcing conviction, can scarcely entertain simple curiosity.

Dr. Spurzheim, indeed, appears to consider himself absolved from the obligation of maintaining his principles and propositions by positive evidence. This, in our opinion, is no slight objection to the volume before us; for instance, without condescending to a particular enumeration, he states, in one place, that "we have an infinity of observations upon this organ, and consider it as proved;" and in another, that "this organ has been proved by many thousand facts;" he may find some who will request an explanation rather more at large.

Dr. Spurzheim, however, may rest his defence against this charge upon the insufficiency of that very evidence which we demand. Had he indeed enlarged, to an immense extent, the facts which he would adduce as proofs of the truth of his principles, it must be remembered that, from the nature of the subject, those very facts must rest as much upon his own *ipse dixit*, as the principles themselves. Dr. Spurzheim might have enumerated even by name various persons who, with a mild and benevolent disposition, had the organ of benevolence considerably developed; if, however, we had no opportunity of observing the appearance of the organ in these very persons, the evidence of so interested a person as Dr. Spurzheim as to its existence,

could have very little weight in convincing the mind of a sceptic. In such cases our own senses must be the only real criterions of the truth or falsehood of a system, which is to be universal in its application. But notwithstanding this, the volume would have been infinitely more amusing, had a greater number of facts been brought forward in every case, as supports of the principles laid down. and though the evidence itself might have been liable to strong objections, yet it would in no small degree have engaged the attention and removed the prejudices of those, who are not in the habit of examining much for themselves.

It would be desirable to know whether Dr. Spurzheim had consulted his associate Dr. Gall, upon the propriety of committing his work to the press. It must be presumed, *not*, from the liberty which the former assumes of controverting the positions of the latter, and the wide dissent of opinion that visibly exists between the two, upon many of the most important parts of their doctrine. Indeed, so often and so materially are they at variance, that the disciple of the one is no more a disciple of the other, than if he were a perfect infidel. With which of the two then are we to coincide, that we may obtain the praise of an orthodox belief, and avoid the imputation of heresy? Great are the difficulties which raise themselves as obstacles to a just decision. Drs. Gall and Spurzheim having dedicated their lives to the theory they profess, have collected observations numerous beyond the possibility of quotation, and "no one," say they "can have personal or individual conviction before he has made the same observations." It follows, therefore, that a fair estimate cannot be made of their doctrines, unless all mankind shall consent for a time to forego their ordinary pursuits and betake themselves to the study of cranology.

Such then is the state of the question. *A priori*, we conceive, that no valid objection can be raised against the system, as tending in the smallest degree either to materialism or to infidelity. Experience and observation alone can furnish those facts upon which its truth must depend. Of these facts Dr. Spurzheim has given us but a meagre catalogue. Had he indeed enlarged their ostensible number, we must still have taken them upon his word, which would not have satisfied our mind in a much higher degree, as the word of no individual is sufficient to verify so extraordinary a theory as the present. Every man must, for the present at least, trust to his own observation, as the criterion of its truth or falsehood; and *that* observation in the case before us is attended with no ordinary difficulties. The touch and the sight of but very few are sufficiently accurate to enable them to form any, but a very general, judgment respecting the existence

once of the organs in question, or to distinguish any, except a very extraordinary, developement. Much controversy still remains behind, should the science of cranology be advanced in its progress, as to the position of the organs themselves. There is much, in short, to amuse the fancy and to captivate the imagination in the study, but we fear that after the first burst of novelty much also will be found to be intricate and obscure. We are not very sanguine in our expectations of the future advances which will be made in this science; experience, indeed, and observation, if conducted with judgment and recorded with caution, may do much; but much remains to be done. For the present we shall take our leave of Drs. Gall and Spurzheim, with all due respect for the ingenuity, the novelty, and the research displayed throughout their system, and shall conclude with expressing our opinion of the whole science in the words of a celebrated Cambridge mathematician, who, after having at an advanced period of life read Milton throughout for the first time, drily observed "that there was nothing proved from beginning to end."

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ART. III. *An Historical Account of the Episcopal See and Cathedral Church of Salisbury, illustrated with Engravings. By William Dodsworth.* 4l. 4s. pp. 240. Brodie and Dowding, Salisbury; Cadell and Davies, London.

THE relics of antiquity in many instances contribute to illustrate both the moral and the religious history of mankind. The works of art which survive the lapse of centuries, and those massive structures, the monuments of the pride or piety of the ruder ages, which length of time has assailed without effect, distinctly inform us that nations have attained to greatness whose fame and fortune are no longer remembered, and whose names are scarcely known. Their stately edifices and their solemn temples remain to make us acquainted with their habits and their nobler qualities: they remain to gratify the taste, to check the presumption, and perhaps to stimulate the virtue of a better instructed generation.

The study of antiquities and particularly of antient architecture, is directed to its most useful object when applied in aid of history, when it marks the course and the decline of civilization in the nations which have relapsed into barbarism, and discloses the condition and character of mankind before letters were

were invented. In that noble pursuit, while taste and science are established, history is verified, and the facts which revelation and the narrative of the inspired writers alone record, are sometimes made clear and demonstrated. This study more than any other, has proved the remarkable coincidence which subsists between the antient idolatry and the primeval religion of the world, and affords no mean presumption that in the greatest corruptions of faith, the original truth disclosed to our first parents though obscured by innumerable vanities and inventions, has never been entirerely obliterated. The stupendous walls of Babylon, the pyramids of Egypt, the lengthened aqueducts which directed the waters of the Nile to fertilize so many provinces, the spacious temples and the prodigious caverns raised and excavated at very remote periods for religious purposes, and the other vast relics of antiquity, contain strong confirmations of history both sacred and profane. They remain not only as the examples of art either in its rudeness or in its perfection, but are calculated to excite our moral sympathies, and to call forth pious reflections. That heart which in the contemplation of those melancholy monuments, is not impressed with the fragility of all human purposes, and with reverential awe towards the patriarchal nations which once flourished and exist no more, is unqualified for the most enviable attainments of the scholar or the philosopher; "that man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."

The study of the Gothic architecture takes no weaker hold upon the mind, for it connects itself with the progress of the subsisting nations of Europe, from the simplicity of savage life to their present high civilization; from the worship of unknown deities, whose obscure orgies they celebrated in the recesses of a wood, "et cui certis diebus, humanis quoque hostiis liture fas habent," to the establishment of an ennobling and perfect faith, without sacrifices, in the proud structures which we dedicate to christianity. It will trace the progress of that elaborate art which shines conspicuously in those temples, even from the shapeless masses of Stonehenge, and the uncouth structures which were raised when the power of architecture was not perceived.

With much satisfaction we observe, that while one class of scientific men are labouring to exalt both themselves and the present generation which they aspire to rule, above all that ancient usage and long prejudice have considered as venerable, there are a greater number, who directed by purer principles, search after taste and wisdom in that which is sanctified by antiquity. The connection between taste and morality is more intimate

intimate than might be imagined by the hasty observer. Those who deduce their principles from no established rules, who reject authority in the arbitration of human affairs, and make their own untaught assumptions paramount to prescription and experience, are those who deride the institutions of their forefathers, and violate the sanctuaries of ancient days. The schismatical reformers of two centuries ago, and the philosophers of the present day, are those who ravaged and still continue to ravage the consecrated places. But we hold it impossible that any one

> "Should love the high embowed roof,
> With antic pillars massy proof,
> And storied windows richly dight,
> Casting a dim religious light."

and that such an one should not cherish the principles which the solemn edifice was intended to perpetuate.

The study of Grecian and Italian architecture after the revival of letters, succeeded to that style which we now denominate the Gothic. That architecture was brought to its perfection in the pagan temples, the ruins of which remain the most beautiful models of classical propriety. Perfect in proportion and ornamented with graceful chastity of decoration, they are calculated to delight the eye of taste, but not to inspire the mind with religious awe. Like the religion to which they were adapted, they never touch the heart. To delight the eye rather than to call the moral feelings into action was the object of that architecture, and being brought to its perfection by a people the most ingenious and the most refined of all civilized nations, it excites no wonder that the merit of after ages in that line consists in successful imitation of their examples, in a faithful observance of the rules which are established by their authority, and in proscribing every species of innovation.

As the character and object of the pagan nations and of those less civilized in which Christianity first flourished were respectively very different, there is no resemblance between the temples of Greece and Rome, and the piles which were reared by the northern nations for Christian worship. The Christian Churches of the darker ages were massive and unadorned. Beauty and disposition of the parts were at first entirely neglected. The builders sought for no decorations; in their ignorance of the mechanical powers, they adopted extravagant disproportions, and were chiefly anxious about the solidity of the walls and the rude magnificence of their great design, suitable to the solemnity of the services to which it was applicable. Improvement

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was at length imagined, and though very slow it was yet progressive. The pointed arch gave facility to its course. This was probably an ingenious contrivance to preserve an equality in the height with semicircular arches of a wider span. It was at first used very rarely and only where that necessity appeared, and principally in the vaulted ceilings; whether invented in Italy, in France, or in England, the place and time of its invention are obscure; but its superior strength and beauty gradually led to its general adoption. The construction of three stories which appear in all our cathedrals, and the fasciculated columns seem to have been introduced immediately after the crusades, and to have been borrowed from the Church of the Holy Sepulchre at Jerusalem. Gradually the heavy Saxon style, the circular arches, and the massive columns were wholly disused; a lighter and more delicate manner succeeded which is the pure and unmixed Gothic.

Whatever changes were introduced in the Gothic style of architecture, the original principle of its first founders was never abandoned. In magnitude most of the temples of Greece and Rome bear no comparison with our cathedrals. The temple of Diana at Ephesus, reputed among the wonders of the world, was less in its dimensions than most of them. The tripled stories rising over each other, the succession of pillars apparently innumerable, the narrow pointed windows casting imperfect light, the deep shadows of the columns, and the bold perspective of the roof proceeding and terminating in arches of great magnificence, devote the mind to contemplation, exalt it above the vulgar and the mean, and naturally exclude those impure imaginations which were allied to the pagan ceremonies.

The ornaments and mouldings so finely wrought which distinguish the last æra of the Gothic style, the statuary which filled the niches and the inimitable tints which were introduced into the windows of every part, producing great bodies of discoloured light, were the embellishments of a judicious and scientific age, which brought the art to its perfection without renouncing any of its principles: it is remarkable, that such perfection was no sooner attained, than the style itself was abandoned. The reformation was not conducive to the improvement or the exercise of taste. When the fopperies of popery were rejected, the grandeur of its worship and the majesty with which it invested the character of religion, fell into undue disrepute. The lengthened aisles were no longer wanted in the less pompous services; simplicity was sought for by the reformers, and it often degenerated into coarseness. The most zealous of them regarded the churches as the temples of the superstition which they had renounced

nounced, and destroyed them with almost sacrilegious wantonness. *

The Grecian orders came into favour and were adopted in the very few churches which were afterwards erected. This taste had been already established in Italy, where the finest models of antiquity yet existed, and were imitated by the great masters which flourished at that period under the patronage of the Medicean popes and their successors. Such is the capriciousness of taste that the antient orders were soon exclusively commended by all who pretended to science; the Gothic buildings not only ceased to be imitated, but they were regarded as the cumbersome works of unlettered barbarians without rule or principle, and were soon generally despised.

It was not till lately that a more free judgement in these matters has arisen among us. Thomas Warton in a note on the fourth book of Spenser's Fairy Queen, first awakened the public attention to the principles and history of Gothic architecture. Since his time, Bentham, Milner, Hawkins, Whittington, and several ingenious artists who contribute to the Gentleman's Magazine, and many others of great taste and science, have developed its rules and disclosed its beauties. Buckler and Nash, by whose pencil the work before us is beautifully illustrated, and other skilful draughtsmen have actually pourtrayed its finest specimens. The society of Antiquaries, and the learned contributors to the Archæologia, have restored it to merited celebrity. The late Mr. Wyatt did much for its practical restoration. In this revival of the English school, many of the antient cathedrals have been renovated. That noble specimen of its elaborate perfection, the chapel of King Henry VII. is in a course of complete renovation at the expence of the nation. If there should be occasion in this great metropolis to raise another magnificent edifice in honour of our national religion, we may hope that the style of our forefathers will be preferred, and London be enriched with a grand modern instance of the gothic architecture.

Much as we admire the Grecian orders which command our attention not only for their beautiful proportions,

" For the ornaments with which they are embellished, for the magnificence with which they are executed, for the purposes of elegance they were intended to serve, and the scenes of grandeur they were destined to adorn, but because they derive their origin

* It was the justification of Knox, for the violences which he recommended from his pulpit, that if one would drive away the rooks, the rookeries must be pulled down.

from

from those times, and were the ornaments of those countries which are hallowed in our imaginations, and it is difficult for us to see them even in our modern copies without feeling them operate upon our minds as relics of those polished nations where they first arose, and of that greater people by whom they were afterwards borrowed." *

Much more may we boast of those elaborate specimens of what we fondly term our English architecture with which our island is enriched, and with which our earlier kings decorated their continental states. These too are sanctified by their antiquity. We behold in them also, magnificence of design, sublimity of imagination, ornaments profusely but judiciously disposed in subserviency to the general plan, and the whole intended for those solemn purposes which possess the mind most fully with the awful and the grand. They are moreover the works of our forefathers, of those who raised the system of our national pre-eminence and our English church. We cherish a reverential admiration of their works and actions as the main-spring of our civic duties.

With this sentiment we congratulate the public on every new literary production calculated to enlighten and direct their judgement on this favourite subject. The work under our consideration is an historical account of the Church of Salisbury, the first and only instance in England of the pure and unmixed Gothic, which never was defaced by any intermixture with an earlier or later style than that selected in the chaste and elegant conception of the original founder.

This work as well for the industry and talent with which it is compiled, the simplicity and correctness of its language, and the beauty of its typography, as for the fine engravings with which it is decorated, and which really present the whole and every part of the noble fabric to the eye of the amateur is in every respect worthy of its subject. It will be esteemed a treasure by the lovers of the English architecture.

The author commences his narrative by a concise biographical account of all the Bishops of the See, those of Sherborne, of Wilton, of old Sarum, and of the present Cathedral, down to the venerable Prelate who now presides in that Diocese. These sketches of personal history, when not protracted to unreasonable bulk, are exceedingly entertaining, and very often contribute to elucidate the abstruser points of more general history. In this brief collection, we may distinguish the lives of Asser, Bishop of Sherborne; of Osmund, who translated the See to Old Sarum; of Roger, his successor, who asserted against King Ste-

* Allison on Taste.

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phen, the perfect independence of his order; of Joceline, who supported the royal prerogative against Thomas a Becket in the next reign; of Jewel, pre-eminent for learning and piety, under Queen Elizabeth, a successful labourer in the great work of the Reformation; of Gilbert Burnet, a favourite of King William; and lastly, of that ornament to the literature of the present reign, and a mighty defender of religious truth against the modern unbelievers, the late John Douglas, the immediate predecessor of the present Bishop.

The account of the undertaking, and the progress of the Cathedral, and of the new city which arose around it, in the valley not far distant from the deserted fortress of Old Sarum, is highly interesting. It is drawn from authentic documents, and contains the history of that transaction by William de Wandu, now first published. This part of the work imparts to the classical mind the anxious feelings of the Trojan princes, when they surveyed the wonders of the rising Carthage.

> "Jamque ascendebant collem qui plurimus urbi
> Imminet, adversasque aspectat desuper arces."

The author has communicated to us, in his third chapter, a very curious illustration of a religious custom of our ancestors, and of the prodigious influence on the Clergy in the times of Popery. After surmounting many difficulties, it had been determined by all the Chapter to obtain the papal sanction for the canonization of Osmund, the founder of the new Cathedral.

"This created a general and lively interest, as is evident from the applications which were immediately made by personages of high rank to be admitted into what was called the confraternity of the Church. In December 1389, John of Gaunt, Duke of Lancaster, came to Salisbury; and with Constance, his wife, Henry, Earl of Derby, their son, afterwards King Henry the fourth, and many of their noble attendants, obtained this privilege. In March 1395, Edward, Earl of Rutland, was fraternised in a full Chapter. In 1404, the same favour was conferred on Louis, the Pope's nuncio. In 1406, on John, Earl of Somerset. In 1408, on Henry, Prince of Wales, afterwards King Henry the fifth, his brother, Duke Humphrey, and several of their followers. In 1410, on Joanna, the Queen, of Henry the fourth, with many of her ladies and gentlemen. In 1413, on Walter Hungerford, Knight; on Joanna, Countess of Westmoreland, Richard Neville, her son, and Alicia Montague, his wife. In 1417, on the Lady Matilda Lovell. In 1418, on Thomas, Duke of Exeter. In 1421, on Henry, Bishop of Winchester. In 1424, on Eleanor, Countess of Saint Amand. In 1427, on Thomas Montacute, Earl of Salisbury. In 1430, on John Stourton, Knight; and doubtless on many more, whose names are now lost. The advantages which this privilege

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was supposed to convey, may be estimated from the forms of admission. The candidate, or some person accredited in his behalf, appeared in the Chapter-house, and preferred his demand prostrate. Admission being given by a regular vote, the suppliant was addressed in the following words by the Dean, or received the formulary engrossed on parchment. *In the name of God. Amen. We the Dean and Chapter of the Cathedral Church of Sarum, with the assent and consent of our brotherhood, receive you into our Confraternity. We will and grant that you participate, as well in life as in death, in all the masses, prayers, preaching, vigils, and every other meritorious work which may be performed by us and our brotherhood, the Canons, Vicars, and other members of this Church and its dependences.* The candidate then rose, returned thanks, and respectfully saluted the Dean and Canons."

We do not recollect any notice of this custom and ceremony in any previous work of ecclesiastical history. It is an additional proof of the mummeries practised in the corrupt state of the Roman Catholic Church. We deprecate the vanity and illusion which led to such prostration of the laity before the altars of superstition; but we cannot suppress our wishes, that in these times, when the Church is weeded of its follies, and is under the government of the temporal sovereign, but is still assailed on every side by powerful adversaries, our great men would fraternize with her ministers, and perceive that their honour and interests are identical.

We venture to recommend this publication to those who collect splendid books, with rich and valuable decorations: to the lovers of ecclesiastical antiquities: to the patrons of the fine arts; and to those who are pleased with topographical histories, in which much curious matter is involved. In the execution of the work, there is much most unequivocally to commend, and nothing to offend the most fastidious critic.

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ART. IV. *Comparative View of the Churches of England and Rome. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity in the University of Cambridge.* 8vo. pp. 250. 7s 6d. Cambridge, Deighton. London, Rivingtons. 1814.

IT is scarcely credible to how many monstrous positions that spirit of religious amalgamation which under the specious name of *liberality,* deludes the present age, has given birth. Among other modest declarations of the same nature, it has been gravely

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asserted, that between the Churches of England and of Rome, no material character of distinction exists; or in other words, that no reason can be drawn from the internal structure of the two, why they should not be united as the joint religion of the state. Still more incredible it is, with how much complacency this position has been admitted by those, who by the united suffrages both of themselves and of their admirers, are ranked as the *illuminati* and oracles of the day. That those who feel a decided repugnance to all religions in general, should be unwilling to enter upon the doctrinal distinctions of any in particular is by no means extraordinary; but that those who profess themselves calculators and œconomists upon these points, should overlook the political consequences which history has uniformly shewn to have resulted from such distinctions, can be attributed only to ignorance or to fraud. They have either from a long indulgence in the abstractions of political theories deluded their own senses; or from a consciousness of the powers of such a spell, they have practised it upon the credulity of others. Some attempts have also been made upon the part of the more moderate clergy among the English Catholics to conceal those differences which they know to exist, and to throw a temporary ambiguity over that barrier line, which must for ever separate the confines of the two churches, and above all by general professions of personal moderation to withdraw from a particular review the intolerant dogmas of their church. Now even allowing, as we are in candour disposed to allow, that such individuals are sincere in their personal and private charity, we cannot suppose them to assert, either that they speak the language of their brethren, or that their declarations are in conformity with the canons of that Church which they are *ex professo* bound to obey.

Not an iota of her primary and discriminating principles has been abandoned, no canon of her councils has been abrogated, no feature, even among the sternest lineaments of her despotism, has been effaced. The few opportunities which the transient calm of the past year afforded to the Pontiff of replacing his power upon its ancient foundation, were seized with an avidity, which confounded even the staunchest advocates of the supposed mitigation and change in the genius of the Catholic religion. The united voice both of the clergy and of the laity in Ireland have proclaimed it unchangeable and unchanged; and by such a declaration have afforded the best answer to the fallacies of those, who would argue from their own personal feelings to the spirit both in principle and practice of the whole Romish Church.

Under the present disinclination to examine into the consti-

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tution of any church, and particularly those of England and of Rome, under the general desire to throw a cloud of ambiguity over the grand and leading points of distinction which exists between them, we rejoice to find that the subject has been taken up in all its important bearings by one, whose very name must ever command the attention of the public, whose opinions have been often the object of controversy, but never of neglect. No man perhaps in the present age is so eminently qualified for the discussion of the present question as Dr. Marsh; there is in all his writings that comprehensive power of investigation, that mathematical precision of statement, and that logical accuracy of induction which suffers no ambiguity to remain unresolved, no obscurity unenlightened, and no difficulty unremoved. There is no one who is more happy in clearing away all the rubbish with which controversial questions are generally loaded, and in presenting the whole argument unembarrassed with groundless assumptions, needless personalities, and such sort of incumbrances, in a masterly, perspicuous, and decisive point of view. Though little ambitious of ornament, and seldom affecting eloquence, his style is ever animated and clear, and never fails even on the most complicated questions to preserve the attention unimpaired to the close.

In the first chapter of the work before us, the fundamental difference between the Churches of England and of Rome in respect to articles of faith, forms the first object of consideration. The two Churches are represented as differing not in only a single article of faith, but as deriving these articles from two distinct sources. One of these sources, THE BIBLE, is common to both, while the second TRADITION, is acknowledged only by the Church of Rome. For the opinions held by the Romanists upon this point, Dr. Marsh appeals first to Bellarmine, whom he considers as one of the most acute and most candid controversialists of the Romish Church; and secondly to the theological lectures now given in the College of Maynooth, which, when they agree, as they do on the subject of tradition, he justly considers as expressing the general sentiments of the Church. These however he only quotes as stating and explaining the question; for the authority, he makes an appeal in a subsequent chapter to the decrees and canons of the Council of Trent, as the official declaration of the tenets of the Church of Rome. Traditions, or the *verbum Dei* non *scriptum*, is divided by Bellarmine into three kinds. I. Divine tradition; which relates to the doctrines taught by Christ to the apostles, and taught also by the apostles, but still unrecorded. II. Apostolical tradition; which relates to doctrines taught by the apostles

apostles not from the instructions of Christ, but from the dictates of the Holy Spirit. These two constitute the *unwritten* word of God, which in all respects is considered by the Church of Rome of the same authority with the *written*. III. Ecclesiastical tradition; which differs from the two others both in origin and in quality, and relates only to customs, ceremonies, &c., and is confessedly derived from a *human* source, having originated partly in the practice of the Bishops, and partly in the practice of the people, and by tacit consent having acquired the force of a law. This is the tradition alluded to in our thirty-fourth article, which is entitled "Of the traditions of the Church." The two first therefore are to be considered as rules of faith, and to be armed with an authority both independent of Scripture, and in all respects equal to it. The difference between the two Churches with respect to this authority is thus stated by Bellarmine himself.

"Nos asserimus in Scripturis non contineri expresse totam doctrinam necessariam, sive de fide, sive de moribus; et proinde præter verbum Dei scriptum, requiri etiam verbum Dei non scriptum, id est, divinas et apostolicas traditiones at ipsi (sc. *Protestantes*) docent in scripturis omnia contineri ad fidem et mores necessaria, et proinde non esse opus ullo verbo non scripto."

Such then is the primary differences between the two Churches in this respect. In the second chapter Dr. Marsh shews that what Bellarmine and other more modern writers have said of Scripture and Tradition in respect to their equality and independence as rules of faith, is confirmed by the canons and decrees of the Council of Trent. A long quotation is given from the decrees of that council, which places the matter in the clearest point of view, declaring that the Church omnes libros tam veteris quam novi Testamenti, nec non traditiones ipsas pari pietatis affectu et reverentiâ suscipet et veneratur.

The influence of this tradition as a rule of faith upon the doctrines of the Romish Church next passes under review. In many decrees of this same council appeal is made to the joint authority of Scripture and Tradition, as for instance, with respect to Penance, and Extreme Unction.

"Now for *both* of *these* doctrines appeal is made, as well to *Scripture*, as to *Tradition*. But, we have here, a proof of that *tutelage*, or rather *vassalage*, described at the end of the preceding Chapter.—Something *like* the Doctrine to be proved, or some supposed *obscure intimation* of it, is sought in the words of *Scripture*. And then, through the light of *Tradition*, this obscure intimation becomes at once a clear, and comprehensive account of the doctrine to be proved. Thus, in favour of *Extreme Unction*

appeal is made to the fifth Chapter of the Epistle of St. James, where *something* being said about anointing with oil in the name of the Lord, the Decree says, of the words used by St. James, 'quibus verbis (ut ex *Apostolicâ traditione* per manus acceptâ Ecclesia didicit) docet *materiam*, *formam*, *proprium ministrum* et *effectum* hujus salutaris Sacramenti *.' Hence the oil is explained, as oil blessed by a *Bishop*; the *form* to be used is explained to be, '*Per istam unctionem' &c.*—Now of this *commentary* thus imposed by *Tradition*, there it not a *trace* in the text: and we here see in what manner the text of Scripture is put to the torture, and made to *speak* whatever it may appear good, that Tradition should *make* it speak." P. 30.

But in the decrees respecting both indulgences and the relics of saints, no attempt is made to press Scripture into the service, upon tradition alone the doctrines are founded. The chapter concludes with some acute and pertinent observations upon the authority of the council itself, the doctrinal parts of which are universally received as infallible, even by those who have opposed their own rights, the decrees which relate to discipline, as may be instanced in the Gallican Church.

In the third chapter the same mode of examination is adopted with respect to the authority on which the doctrines are founded. An appeal is made to the sixth article of our Church, which expressly declares, that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor can be proved thereby, is not to be required of any man," that it should be believed as an article of faith, or be thought requisite or necessary to salvation. Thus, then, as the Council of Trent acknowledges two equal and independent authorities, so our Church recognizes but one. The same will appear from the examination of our Liturgy and our Homilies. Dr. Marsh again reasons from causes to effects. As in the preceding chapter he had taken a review of the doctrines admitted by the Church of Rome, in consequence of its acknowledgment of tradition as a rule of faith, so now he shews, that the rejection of these same doctrines follows from discarding the authority on which they are founded. The remarks of Dr. Marsh upon the subject of Free Will are admirable, guarding that nice and difficult doctrine from the errors of the Romanists on the one hand, who declare, that man's free will was not so far lost by Adam, as to prevent him from turning to God by his natural strength, unassisted by grace; and from the absurdities of the fanatics on the other, who deny the necessity of the co-operation of human effort in the great work of salvation. On the doctrine of Justification by faith

"* See p. xcvi."

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alone, which is the distinguishing feature of Protestantism, the remarks of Dr. Marsh display all that acuteness and perspicuity which are the characteristics of his mind. The Romish Church denies, in the strongest terms, Justification by faith alone, the Church of England asserts it in language equally express. But as the Church of Rome, on the other hand, does not assert justification by *works* alone, and as our eleventh and twelfth articles consider works as necessary adjuncts to faith, it has been asserted by the Romanists that the doctrines of the two Churches, though founded on principles directly opposite, meet each other half-way, and are in the end virtually the same. As a complete specimen of Dr. Marsh's argumentative powers.

"Says the Romanist to the Protestant, 'When you contend, that we are *at variance* on the doctrine of Justification, either your distinctions are merely *nominal*, or you are Solifidians and Antinomians.—No (says the Protestant) we are neither Solifidians nor Antinomians. For, when we say, that men are justified by *Faith*, we do not mean a *dead* Faith, or a Faith unproductive of *good works*. No! the Faith, which *justifies*, is a *lively* Faith: and a lively Faith is known by its *works*, as a tree is known by its *fruits*.—Well then (says the Romanist) if your justifying Faith is *known* by its Works, and consequently, *without* Works, is not a *justifying* Faith, then Works, by your *own* account, have a necessary *connexion* with justifying Faith, and therefore with Justification itself. Further (says the Romanist) though we maintain the necessity of *good works*, for Justification, yet we as positively maintain the necessity of *Faith*. Since then (proceeds the Romanist) *we* assert, that Works are not *justifying* Works, unless they are done on a *principle of Faith*, while *you* assert, that Faith is not a *justifying* Faith, unless that Faith is *productive of works*, does not Justification, in *either* case, result from the *joint* operation of Faith *and* Works? Where then (concludes the Romanist) is the mighty difference between us, even in *this* Article, which you are accustomed to regard as a *distinguishing feature* of the Protestant cause?

"Now this argument can be confuted by no other means, than by *denying* what was *conceded* about justifying Faith. For, as soon as we admit, that *justifying* Faith is a *lively* Faith, the inference above-deduced cannot possibly be evaded. Good works are the *natural* fruits of Faith; and therefore its *necessary* fruits, when Faith is become a *lively* or *productive* Faith. In *this* state, we have the same union of Faith and Works, which the *Romanist* requires for Justification. But it is a *mistake*, that, according to the tenets of our Church, *justifying* Faith is a *lively* Faith. According to the tenets of our Church, it neither is, nor *can be*, such. And it is the want of *distinction* between *justifying* Faith and *lively* Faith, to which we may entirely ascribe the numerous inconsistencies and contradictions, in which the Doctrine of Justi-

fication has, within these few years, been involved. When our twelfth Article asserts, that "a *lively* Faith may be as evidently known, as a tree is discerned by the *fruit*,' the Article alludes to works, which, as there stated, "follow *after* Justification," and consequently had no share in the *causes* of Justification. Indeed the thirteenth article denies even the *possibility* of good works, *before* Justification. The Faith therefore, which had *previously justified*, cannot have been a *lively* or *productive* Faith. For then it would have been a Faith, accompanied with good works, which *before* Justification, cannot even *exist*. The Doctrine of Justification therefore as maintained by the Church of *England*, is decidedly at variance with the Doctrine of the Church of *Rome*.

"If it be objected, that this vindication of the Church of England from the charge of similarity with the Church of Rome, exposes the former to the charge of Antinomianism, I answer, that, although *Justification* in the sense of our Articles, (the same also of St. Paul) does not require for its attainment the performance of good works, they are indispensably necessary for the attainment of *final and everlasting Salvation*. The distinction between *Justification*, and final or everlasting *Salvation* is declared in the very *Exordium* of our first Homily; where it is said, that Holy Scripture contains all necessary instruction 'for our Justification *and* everlasting Salvation.' Indeed our final and everlasting Salvation is our happiness in a *future state*,—in *that* state, where our Saviour *himself* has declared, that he will 'reward every man according to his *Works* *.' But our Justification takes place in the *present* life; it takes place at our *admission* to the Christian Covenant, for which nothing more is required, than Repentance, whereby we forsake sin, and Faith, whereby we stedfastly believe *the promises of God*. On forsaking *sin* therefore, we are justified by Faith, even *before* it is a lively Faith, or before it has produced works *positively good*. But though the Faith, which is sufficient to *justify*, is not a lively Faith, we must take care that it *becomes* so, when we *are* justified: or our justification will be of no avail. And we must guard against the fatal error, that justifying Faith leads *of necessity* to good works. Good works are indeed its *natural* fruits; but they are not its *necessary* fruits, till Faith is become a *lively*, or *productive* Faith. And, as a *tree* may wither before it has produced its *fruits*, so *Faith* may wither before it has produced *good works*. But if it *does* wither, and good works are *not* produced, the Faith, which had *admitted* us to the Christian Covenant, will fail of its intended purpose; and we shall lose *everlasting salvation*—In this manner is the Church of England vindicated, on the one hand, from the charge of Antinomianism, while it is shewn on the other hand to differ from the Church of Rome." P. 50.

"* Matth. xvi. 27."

In the fourth chapter Dr. Marsh proceeds to examine the question, whether the divine and apostolical traditions, which are supposed to constitute the unwritten word of God, have a real, or only an imaginary existence. Dr. Marsh enters into this part of the controversy at large, and considers the great improbability *a priori*, that an all-wise Providence imparting a new revelation to mankind, should suffer any doctrine or article of faith to be transmitted to posterity by so precarious a vehicle as that of oral tradition. Thus, when the apostle in his second Epistle to the Thessalonians, ii. 15. "Hold the traditions which ye have been taught, whether by word or our epistle," it is clear from the context that the παραδόσεις which the apostle mentions, cannot signify "traditions" in the Romish sense of the word, but those directions which he had given to the Thessalonians "not to walk disorderly," &c. This matter however may be urged still further, and even allowing that παραδόσεις could express "doctrines" in the present instance, we must remember that these two epistles were among the earliest of the apostles, we cannot therefore prove that such doctrines which might have been unrecorded in these two short epistles were not afterwards recorded in the many longer epistles which were composed at a subsequent period. The next point under consideration is, where these traditions are to be found, and what means we have of knowing them when we do find them.

"But, (say the Romanists) the Fathers *themselves* have afforded a criterion, by which apostolical traditions may be known. Now it cannot be denied, that the Fathers have, in various passages, *spoken* of traditions, as coming from the Apostles. These passages were, soon after the Reformation, collected with great industry: they were published all together in an early edition of the Rhemish Testament; and they form a treasure, from which examples have been quoted ever since. But if we carefully *examine* these passages, we shall find, that they do not always relate to *Doctrines*, with which alone we are *at present* concerned. Some of them are mere allusions to *customs*, or *ceremonies*, supposed to have been observed since the time of the Apostles. And the passages, which *do* relate to Doctrines, relate, for the *most* part, to Doctrines contained in the *New Testament* *. In *such* cases therefore the Fathers spake of Tradition, not in the confined sense of an *unwritten* Doctrine, but in its most *extensive* sense, which includes, as well *written*, as *unwritten* Doctrines. Indeed Bellarmine himself says, Nomen Traditionis *generale* est,

"* See Dr. Fulke's edition of the Rhemish Testament, with remarks on the Rhemish Annotators, especially in the second Epistle to the Thessalonians."

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et significat *omnem* doctrinam, sive *scriptam*, sive non scriptam *. On the other hand, if among the Doctrines, so quoted, there be *any* which are *not* contained in the New Testament, the mere circumstance, that they were *called* apostolical traditions, shews nothing more, than, that the writer, who quoted them, *supposed* them to be such. But, when we are concerned with the proof of a *fact*, it is not mere *opinion*, which can satisfy us. We must have *evidence* of its truth; and no one can bear *evidence* of what was said or done by another, unless what was said or done has come within his *own observation*. He gives merely a *report*, when he states what was said by another, a hundred years before he himself was *born*. And if the saying, thus reported, has been trusted, during all that period, to *oral tradition*, the hundreds of mouths, through which it had passed, before it came to the ears of the reporter, must have so *changed* it, that the *original* saying, and the *reported* saying would be two different things. But what is the interval of *one* century, or even of *two* centuries in comparison of *that* interval, which elapsed between the *apostolic* age, and the age or ages, when *such* Doctrines were first recorded, as those of Transubstantiation, the Worshipping of the Host, the propitiatory sacrifice of the Mass, the Communion under one kind, the grant of Indulgences, the praying of souls out of Purgatory, the Invocation of Saints, and the remission of sin through their intercession and merits? Were *these* Doctrines recorded by any Father of the four first centuries? And as for writers of the eighth, ninth, and tenth centuries, they had no other sources of information, than such as are equally open to writers of the *present* day." P. 68.

The unanimity of the Fathers is urged in the Maynooth lectures as another criterion by which the Apostolical traditions may be known. This is rather an unfortunate ground of defence, as upon those doctrines which form the distinguishing features of the Church of Rome the Fathers are by no means unanimous; with these, indeed, the early Fathers are wholly at variance. Lastly, the decrees of the general Councils are asserted to form a repository of these traditions. Upon this Dr. Marsh observes, with much acuteness, that it is quite superfluous for an infallible Council, acting under the immediate guidance of the Holy Spirit, to take the trouble of searching for Apostolical traditions in the works of the Fathers. With the Romanists, who acknowledge the infallibility of such a Council, the act is unnecessary; with us, who acknowledge no such claim, it is nothing more than a *petitio principii*. Thus, then, it being proved that there is no foundation for the alleged existence of these traditions, this rule of faith falls to the ground, and with it all that load of superstition

"* De Verbo Dei, Lib. IV. cap. 2."

tion from which we were delivered by its rejection, which may, therefore, be termed the vital principle, and distinguishing character, of the reformed Church.

In the fifth chapter, a further distinction between the Churches is shewn in respect to the canon of Scripture; the Romanists admitting as canonical various books, and parts of books, in the Old Testament, which the former considers as Apocryphal. Dr. Marsh has given under this head a concise, but most perspicuous and satisfactory history, of the canon of the Old Testament as contained in the Septuagint and in the Vulgate. He afterwards shews, that the canon of the Old Testament, which was sanctioned by our Saviour, is the sole canon to be received by Christians, and afterwards most clearly proves, that this canon is the canon of the Church of England, and that on the other hand the canon adopted by the Church of Rome, received the sanction neither of Christ nor of his apostles. We earnestly recommend this chapter to every student in divinity, for the sake of the general information which it contains on so important a subject.

In the sixth chapter Dr. Marsh introduces some very able remarks upon the influence which a separate canon of Scripture, which tradition applied as a rule for the interpretation of Scripture, with the Latin translation, to which alone the Church of Rome allows an appeal in controversies of faith, must have upon its doctrines; in proof of this the Trent profession of faith is brought forward, as an authorised and official summary of the great distinguishing doctrines of the Church of Rome.

The seventh chapter is dedicated to the consideration of Church ceremonies, and of that third sort of tradition denominated ecclesiastical, and clearly shews that the traditions spoken of in the thirty-fourth article of our Church are traditions of ceremonies, and not of doctrines. The remarks of Dr. Marsh upon the ceremonies of our Church, and upon the principles on which she acted in adopting them, are so admirable a comment upon the article in question, that we shall extract them for the information of our readers.

"There are two principles, therefore, on which the Church of England has acted in regard to rites and ceremonies. The one has reference to *Scripture*, and requires, that nothing be done, which is *repugnant* to it. The other principle is of a *positive* kind, and requires that all ceremonies, received by the Church, should be such, as tend to *edification*. The authority of *tradition*, therefore, is left entirely out of the question. For if a ceremony does *not* tend to edification, it is *rejected*, even though *supported by tradition*: and if a ceremony *does* tend to edification, that ceremony may be *admitted*, even though *not* supported by tradition. It is true, that, according to this very article, those persons ought to be *rebuked*, who

who "openly *break* the traditions and ceremonies of the Church." But it is not *because* such ceremonies are traditions, that men are to be rebuked for breaking them. The article itself assigns a *totally different* reason. Such a person, says that article, is to be rebuked "as he that offendeth against the *common order of the Church*, and hurteth *the authority of the magistrate, &c.*" The ceremonies, which are supposed to be broken, are such, as, in the words of this very article, have been "ordained and approved by *common authority*." It is, therefore, the authority of the *Church*, and not the authority of *tradition*, which gives sanction to those ceremonies, of which the Church forbids the *violation*. And not only in *this* article, but also in the *twentieth* article, the Church of England *claims* the "power to decree rites or ceremonies." Indeed all societies whatever, whether they be civil, or whether they be religious, must possess the power of making regulations for the conduct of their members; or it would be impossible to preserve any *order* in the public assemblies. But whether those regulations be ancient or modern, they receive their *sanction* from the circumstance, that (in the words of the thirty-fourth article) they are "ordained and approved by *common authority*." P. 130.

Dr. Marsh then alleges the impossibility of finding a warrant in Scripture for every single regulation which a religious society may think fit to introduce. He remarks that those who object to the admission of forms and ceremonies, because they are not actually prescribed in Scripture, shew by their own practice that they object to what they cannot avoid. Extra scriptural authority respecting the time, place, and order, even of the simplest worship, must be resorted to; as, for instance, whether preaching shall follow praying, or *vice versâ*, whether the singing shall be from a Psalm book or Hymn book, and various other points which presuppose some human authority necessary for their determination.

"Nothing further then can be wanted, to vindicate the *principles*, maintained in our thirty-fourth article; namely, that every particular or national Church, hath authority to ordain rites and ceremonies, provided they are not *contrary* to Scripture, and provided they tend to *edification*. Nor is the *practice* of our Church, in regard to ceremonies, by any means inconsistent with its *principles*. It preserves a due medium between the Church of Rome on the one hand, and Protestant dissenters on the other. If the service of the Church be loaded with very *numerous* and very *splendid* ceremonies, the object of *edification*, which we should always have in view, will be lost in the very means of attaining it. For the *means* will be mistaken for the *ends*; and men will stop where they ought only to begin. On the other hand, if *too little* is prescribed for the service of the Church, devotion will either want sufficient incitement; or, if it is incited only by the exertions of the *preacher*, it may be so incited as to convert *pure devotion* into fanatical

*fanatical rapture.* But the service of the Church of England, conducted by that admirable formulary, the book of Common Prayer*, is no less calculated to repress the extravagancies of fanaticism, than to remove the errors of superstition. It is said indeed by those, whose ceremonies are fewer than our own, that our Liturgy has not *sufficiently* removed the superstitions of the Church of Rome; but when the ceremonies, to which objections have been made, are properly explained, they appear as free from superstition, as the ceremonies of those, who object to them." P. 135.

In the eighth and the two following chapters the most important, but intricate, question of Church authority is discussed with much temperance and perspicuity. The Church of England is vindicated most ably from the charge brought against it by its enemies on both sides, of entrenching upon the right of private judgment, and of exercising an undue control over the consciences of its sons. The first proposition which Dr. Marsh establishes to disprove this charge is, that the Church of England carries its authority no further than is absolutely necessary for its own preservation. The second is, that Protestants in general, the dissenters not excepted, exercise the same spiritual authority, on the same principles, and to the same extent. The third is, that the Church of Rome, not only carries its authority further than is necessary for its own preservation, but that it is exercised in such a manner as to extinguish the right of private judgment in its own members, and to trample on the rights of all other Churches.

To establish the first proposition, an analogy is drawn between civil and religious societies. As in the former there must ever be an authority to determine the meaning of a law of man, which decision is binding upon all who are subject to the law itself, so in the latter there must be an authority also to determine what interpretation is to be put upon the law of God. As the Judges of the Courts are with us that high authority in the former, so is the Convocation who framed and signed our articles that high authority in the latter. The usual objections against this authority are thus anticipated.

"But is there no difference (it will be said) between the interpretation of a *human* law, and the interpretation of a *divine* law?

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"* I here take for granted, that the service of the Church is performed with *due solemnity.* For if it be hurried over, as a task, that *must* be performed, before singing and preaching begins, and the singing and preaching be considered as the *principal* part of divine worship, the design of the Liturgy will be defeated, and the service of the *Church* will be assimilated with the service of the *Conventicle.*"

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If in the former case we are bound to *submit* to the interpretation, whether we *approve* of it or not, we are, at the very worst, exposed only to a *partial* and *temporary* evil. But the concerns of religion are the concerns of *eternity*. Shall any man, therefore, be *bound* to accept an interpretation of Scripture, imposed on him by the will of *another*, if on mature deliberation he *himself* is convinced, that such interpretation is *false*? Undoubtedly he is *not* bound: nor does our Church *impose* the obligation. In *this* country, allegiance to the *Church* is not like allegiance to the *State*: we may withdraw ourselves from the *former*, though we cannot withdraw ourselves from the *latter*. And here lies the solution of the whole difficulty. If our conscience will not *allow* us to comply with those terms, which are offered by the established Church, we may *withdraw* from its communion, and profess Christianity under *any* form, which we may think proper to adopt. We may become Methodists, or Moravians, or Baptists, or Presbyterians, or Independents, or Quakers, or Swedenborgians, &c. &c., and still exercise our religion under the equal protection of the *law*. Nay, if any man prefers the theological lectures, which have been hammered on the anvil, or stitched at the stall, to the theological lectures even of a divinity professor, he may indulge himself in the preference, without fear of impeachment, either for his taste or for his judgment.

"But if men *choose* to continue members of the established Church, they must conform to its *regulations*; as they must also to the regulations of any *other* society, for which they may think proper to *exchange* it. For no society *whatever* can long subsist, unless rules are prescribed for the conduct of its members, and an *assent* to those rules is made a condition of *communion* with that society. Now the rules of a *religious* society cannot be confined to mere *ceremonies*: they must necessarily embrace also articles of *faith*, or the religion of that society will be an *empty parade*. It is, therefore, impossible, to hold any *religious* society in the bond of peace and union, unless the society, in the first place, establishes some *formulary of faith*, and unless, in the second place, it makes an *assent* to that formulary a condition of *communion* with it. The society must further have the power of *removing* those members, who after having *declared* their assent, yet *act* in opposition to the terms: for no society can *maintain* itself, whether civil or religious, if it keeps within its bosom the very persons who are plotting its destruction. And if the *officers* of the society violate the terms of admission, it is especially necessary to enforce the rules in *their* case, because in the same proportion, as they contribute to the *stability* of the society, when they act *agreeably* to the terms of communion, in the same proportion do they contribute to the *destruction* of the society, if they act in *opposition* to them. When the Church of England, therefore, exercises the power of *removing* those ministers, who *violate* the terms on which they were *admitted* to the sacred office, it carries its authority no further, than is absolutely necessary for its *own preservation*." P. 165.

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The distinction again between the *truth* and the establishment of a religion, which is so often ignorantly and sometimes wilfully confounded, is placed in a very clear and convincing light; the first being the province of the convocation, the latter of the state.

The moderation also of the Church respecting those who withdraw themselves from its communion is excellently stated. The Calvinists, indeed, like the Papists, allow salvation only to those who believe in the doctrines of *the Church*; each party considering his own immediate circle as *the* Church, or the *true* Church. But the religion, established in this country, does *not* confine the hope of salvation to the members of the established Church; it allows that *other* Christians also may be saved. The established Church is *charged*, indeed, by the Papists, with inculcating the tenet of exclusive salvation, as well as the Church of Rome: and it must be acknowledged, that some of our own writers on Church authority have defended it in a manner which has offered too much reason for triumph to the Church of Rome. Mr. Gandolphy's second letter to Dr. Marsh has various allusions of this kind: and he justly charges with inconsistency all Protestants who argue in that manner. Now the tenet of exclusive salvation, and of the authority claimed by the Church of Rome in consequence of that tenet, are the most mischievous of all the tenets maintained by that Church. When a man is persuaded, that his neighbour will be damned, if he does not think like *himself* in matters of religion, he will regard it as an act even of humanity, to exercise every species of force, and even torture itself, in order to *make* his neighbour think like himself, as being the only possible means of obtaining salvation. On this principle is founded the *authority* claimed by the Church of Rome in matters of faith. The authority, therefore, exercised by the Church of England must be defended on some *other* principle; or we shall make it Popish, while we profess to make it Protestant. In this chapter, therefore, Dr. Marsh has represented the Church of England as a Protestant Church, and *not* refusing salvation to *other* Christians. In pourtraying the Church of England, he has delineated its features in a manner, which we believe to be quite consistent with the truth. But though religious liberty is allowed by our Church in its utmost extent, yet it does not follow that there is no sin in schism. We cannot state this question in a clearer point of view than by taking the words themselves of Dr. Marsh.

"To prevent mistakes on this subject, it is necessary to observe, that, though the Church of England acknowledges the right of withdrawing from its communion, if men cannot conscientiously remain in it, this does not imply an admission, that there

is no sin in *Schism*, or a separation from the established Church, in cases where *no plea of conscience* can be urged. The very preamble to the Toleration Act, passed in the first year of William III, begins with the words, 'Forasmuch as some ease to *scrupulous consciences* in the exercise of religion may be an effectual means to unite their Majesties' protestant subjects in interest and affection, &c.' But as no human judgment can determine men's *motives* for separation, the question, whether they are urged by *conscientious* motives, or by motives of a different description, is properly left to be settled between themselves and their Maker. The liberty therefore to withdraw from the established Church is, so far as *human* authority goes, open indiscriminately to all men. But they who *wantonly* withdraw from the established Church, must not forget, that they will hereafter be amenable to a *higher* tribunal for the evil consequences of *unnecessary* divisions among members of the same Society. This observation particularly applies to those Methodists, who professing a belief in our Doctrines, and not objecting to our ceremonies, yet worship in separate conventicles, in many of which at this present time the service is conducted precisely in the same manner, as in the Churches of the establishment." P. 172.

Thus then the Church of England most fully acknowledges the right of private judgment, nor does she anathematise those who, from conscientious motives, withdraw from her communion. They may withdraw, indeed, but they withdraw at their own peril. For the motives of their secession, whether they be good or bad, and for the consequences, they must be answerable before their conscience and their God; upon their innocence or upon their guilt she does not pretend to determine; but she forewarns them that such a determination must take place at a higher tribunal. We are of opinion, that Dr. Marsh has stated this intricate point with such perspicuity and justice in general, that we are unwilling to enter upon any more particular examination, as the question is of a nature so nicely balanced, that words not things would rather be the object of discussion.

Respecting the second proposition, it is clear that dissenters of every denomination exercise the same authority, and whether in societies or in single congregations, it is notorious that they peremptorily remove those ministers who recede from the doctrines which they professed at admission, and thus violate the terms of their engagement.

The establishment of the third proposition is far too easy a task. Under the domination of that spiritual tyranny which the Church of Rome has ever exercised over the consciences of its subjects, even the name and the shadow of religious liberty is no more. The Council of Trent has formally prohibited all religious inquiry, and has decreed, that not only in public, but even

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in private, no interpretation of the Scriptures shall be allowed, but that which is in conformity with the prescribed form.

Let those who conceive that the spirit of Popery has been ameliorated, and that their dogmas have undergone any, even the slightest modification, refer to the Catechism revised, enlarged, approved, and recommended by the four Roman Catholic Archbishops of Ireland, as a general Catechism for the kingdom; the eighth edition of which was printed at Dublin in 1811. We shall give the quotation from pages 15 and 16 of that edition, with he comments of Dr. Marsh.

"'*Q.* Where are true Churchmen to be found?

*A.* Only in the true Church.

*Q.* How do you call the true Church?

*A.* The holy Catholic Church.

*Q.* Is there any other true Church, besides the holy Catholic Church?

*A.* No. As there is but one Lord, one faith, one baptism, one God and Father of all, there is but one Church.

*Q.* Are all obliged to be of the true Church?

*A.* Yes: *no one can be saved out of it.*

"That the terms 'true Church' and 'Catholic Church' here denote exclusively the Church of *Rome*, appears from what follows at p. 17, of the same catechism. For the 'true Church' is there described as being 'One, Holy, Catholic, and Apostolical;' and to the question, how the Church is *One*, is answered, 'In all its members believing the same truths, having the *same sacraments and sacrifice, and being under one visible head on earth.*' All Protestants therefore without exception, inasmuch as they reject the authority of the Pope, and the sacrifice of the Mass, are thus denounced as excluded from the 'true Church;' and consequently as excluded from *salvation.* In like manner the author of the treatise *De Ecclesia Christi,* declares that the Church of Rome *alone* has that unity, which is the character and mark of the *true* Church: and he denounces Protestants in general as *Schismatics,* who, as we have already seen, are declared *incapable of salvation.*

"Now let any one compare *this* doctrine of exclusive salvation with the doctrine taught in our eighteenth Article, and see whether they admit of a comparison. This Article is entitled, 'Of obtaining eternal salvation only by the name of Christ,' and the Article itself is as follows: 'They also are to be accursed that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.' This Article therefore excludes from Salvation *no Christian whatever;* whereas Protestants *in general* are excluded from Salvation by the Church of Rome. The

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Churches therefore of England and Rome are so far from *agreeing* on the subject of exclusive salvation, (as the advocates of the latter argue from our eighteenth Article), that no two opinions can be more opposite. The Romanists exclude *us* from salvation: but we do not exclude *them* from salvation *." P. 184.

The state of spiritual slavery under which every member of the Church of Rome is reduced, is further promoted by the doctrine of penance, which the Council of Trent declares necessary to salvation; by auricular confession, which with the Romanists is the effect of obligation, but with us of free will; by absolution, which with them is not, as in the English Church, declaratory, but unrestricted and unconditional, and in many countries by that engine of more than mortal cruelty, the Inquisition.

All these considerations warrant our learned professor in concluding, that the Church of England exhibits a system of religious liberty, and the Church of Rome a system of religious slavery.

In the tenth chapter the domineering spirit of the Church of Rome is shewn, not only to extinguish the right of private judgment, and to enslave the consciences of its own members, but to trample upon the rights of all other Churches. Every Christian Church throughout the world she considers amenable to her jurisdiction, and though separated from her pale, to be still within the reach of her anathemas. The observations of Dr. Marsh upon this point deserve the attention of those who have expended upon this question no thought, but much declamation, and who advocate the cause of the Catholics with a sort of slang much more becoming the British forum than an English senate.

" Now when such a tenet is inculcated in the regular education, which is received by the students at Maynooth, and this tenet is coupled with the tenet, likewise inculcated in the same College,

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" * If it be further objected, that our eighteenth Article, though it excludes *no Christian* from salvation, yet excludes from salvation all who are *not* Christians, I answer, that the *covenanted* mercies of God are offered only to those, who accept the conditions, on which the offer is made. The Article therefore applies only to those, who have the *means* of knowing what those conditions *are*, and who knowing those conditions wantonly *reject* them. It was intended to confute the error, that works were *every thing*, and faith *nothing*. The Article has a marked opposition to a tenet, then advanced by various free-thinkers. It must be explained therefore with *reference* to that tenet; and not be so construed, as if it meant to assert, that they, who had never *heard* of the Gospel, were in the same situation with those, who had wantonly rejected it."

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that the Church of Rome *retains* its jurisdiction over all Schismatics *, the Church of England has sufficient reason to apprehend the consequences, if temporal power should ever be added to the spiritual will. And not the Church only, but the State; for the one is allied to the other. The King of Great Britain is to the Church of Rome no less an heretic and schismatic, than any of his subjects; and to tolerate an heretical King is to expose the true religion to imminent danger †. Such are the consequences of that spiritual authority, which is claimed by the Church of Rome, and which is alike incompatible with the welfare of other Churches, and of other *States*. The pretence, that it only exercises *spiritual* power is futile in the extreme: for if the exercise of spiritual power produces *civil* mischief, we must argue from the consequence, and not from the cause. In fact it is of no importance by what *name* an authority be called, if it leads to evils, which ought not to be borne.

"Nor is it always *possible* to distinguish between the exercise of spiritual and the exercise of temporal power, especially when both temporal and spiritual power is vested, as at the Court of Rome, in the *same person*. But even were the Pope a mere *spiritual* Bishop, yet there are so many acts, which are of a *mixed* nature, that a Romanist in this country might easily consider as *spiritual*, what our Government might justly consider as *temporal*. In this divided opinion it may be asked, Who is to determine, and who is to be obeyed? A clear and distinct answer is given to this question by Bellarmine, who says, that when the *jus divinum*, and the *jus humanum* are at variance, the former must be observed in preference to the latter ‡." P. 215.

A still further proof of this proposition arises from a consideration of the power, purely *temporal*, which is assumed by the Church of Rome with respect to excommunication, the deposition of heretical princes, &c. Dr. Marsh concludes his observations on the danger ensuing to a state from the power assumed by a foreign head of the Church, by a relation of what was done upon that point by Catherine the Second of Russia, who was one of the most profound politicians that ever sat upon a throne. When the partition of Poland brought under her dominion a

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"* Ecclesia suam *retinet* jurisdictionem in omnes Apostatas, Hæreticos, et Schismaticos, quanquam ad illius corpus non jam pertineant. Ib. p. 394."

"† This inference naturally follows from the admitted premises. Of course the inference is not drawn in the treatise *De Ecclesiâ Christi*: but it is drawn by Bellarmine, who says, 'Tolerare regem hæreticum, vel infidelem, conantem pertrahere homines ad suam sectam, est exponere religionem evidentissimo periculo.' *De Romano Pontifice, lib. V. Cap. 7.*"

"‡ Ib. ib."

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vast population of Roman Catholic subjects, she erected in the city of Mohilow an archbishoprick of that religion, with a paramount jurisdiction, most strictly prohibiting any foreign interference, or the acknowledgment of any foreign head; the Pope being permitted to send a *pallium* to the new metropolitan, as a last legacy and farewell to his jurisdiction in that province. No one who will read this chapter, and consider all its important bearings, of which we have given but a very faint outline, can for a moment hesitate in determining with the Professor, that the authority exercised by the Church of Rome is incompatible with the welfare both of other churches and of other states.

The volume before us has been published now some months, no answer from any worthy antagonist has yet appeared, although the Roman Catholics in this country want neither able pens nor zealous friends to advocate their cause. If sophistry, declamation, and personality, be excluded from the contest, the arguments appear to us unanswerable, and we have no doubt that they will appear so also to every one who will give a few days attention to this inestimable volume.

Having now endeavoured to lay the contents of this important work before the public in the fullest and most ample manner, which our limits will allow, we cannot but express our wishes that the attention of our readers may be directed to it in the proportion it so justly deserves. The learning and acuteness exercised on such a variety of subjects, with such eminent success, must render any production of Dr. Marsh's pen an object of great and rational curiosity. The singular sagacity in discerning, and perspicuity in stating the real objects of controversy, and in the separation of all inefficient matter from them, renders him one of the greatest masters of what may most properly be called *discussion*, of any who have written in our language. His learning though extensive and various, is never ostentatiously introduced, or lavishly displayed, or impertinently applied. His citations and authorities are produced with such a felicity of selection, as to give the strongest support to what is always uppermost in his view—his *argument*. The temper he has ever displayed is exemplary, and he seems to have totally divested himself of that most baleful of human passions the "*odium Theologicum*." His energy is never directed against the persons of his opponents, but against their arguments; and truly in some controversies in which he has been lately engaged, his patience and forbearance has been put to a severe and most unnecessary trial. Even when some of his opponents have endeavoured to depreciate his talents, and to asperse his character, such attempts have been repelled with eagerness and animation, though never with acrimony, or virulence.

lence. To this it may be added, that, if the reputation of the theological learning of our English Church has travelled into the remotest parts of Europe, it is principally through the writings of this eminent scholar and divine; who like Hooker of old, still remains in a private station. Such a rank indeed its faithful sons and defenders will ever feel proud to adorn.—That the principles of the Roman Catholic Church as discriminated from those of our Protestant, should have been traced by our author's penetrating mind, and exhibited by his luminous exposition appears *non sine numine*, at a time when a right understanding of the principles of the Roman Catholics is of more than ordinary importance. Against the persons and even the principles of our Roman Catholic fellow subjects, we trust that we entertain no undue prejudice, nor any sentiment of polemical asperity. We wish that toleration in its fullest measure should be extended to them, as well to every one of those Protestant sects which are unhappily divided from the unity of our established national Church. But we conceive that the cause of toleration itself is deeply concerned in withholding political power from the Roman Catholics, upon the clear and masterly representation of their real tenets with which Dr. Marsh has presented us.

The revival of the Jesuits at the present crisis, does not afford a very flattering prospect of any mitigation of the obnoxious tenets of the Church of Rome, nor does it evince that the pontifical see from which this restoration emanated, as it is the first fruits of the restoration of the present Pontiff to his spiritual and temporal power, has changed its views, or abated its claims. We know that every dangerous tenet which rendered the Roman Catholic religion obnoxious to the legitimate power of the magistrate, was in that order sublimated to the highest pitch of absolute infallibility and formed the very basis of their society. Those maxims of paramount authority on the part of the Pontiff, and of the most prostrate submission on that of his spiritual subjects, which other orders of Roman Catholics received with more or less limitation or qualification, they advanced without restriction or disguise. They hampered themselves with none of the distinctions by which others endeavoured to reconcile the minds of men to those unpalatable doctrines. By a system of contrivance, which the world never before witnessed, they obtained the most complete command over the consciences of men through their favourite passions that could be believed. But their spiritual empire they employed with unrivalled skill in acquiring political ascendancy, and in such encroachments upon the power of the magistrate, as endangered his person and undermined his autho-

nity. These designs were accomplished by intrigue, so consummate, and cunning so irresistible as to baffle every effort to obstruct their views or counteract their designs. Wars, discords, tumults, and assassinations were the result of their incessant struggles and stratagems. These were carried to such a length, that even in countries *most zealously* attached to the Roman Catholic religion, they became absolutely intolerable. The Jesuits were successively driven from France, Spain, Portugal, Sardinia, and even after they had retired to the papal dominions and other parts of Italy, they still so continued their course of action, that it was conceived that nothing short of the extinction of their order could restore tranquillity and security even to the Roman Catholic States of Europe. The favourable moment was therefore seized upon when an amiable and mild Pontiff was in possession of the popedom, who, notwithstanding all the native worth and humanity of his disposition, reluctantly (as it was asserted by some) consented to their abolition.

The revival of an order which was so recently abolished, under such circumstances and on such motives, we cannot construe in any other manner, than as an indication on the part of the reigning Pontiff to assert the highest claims of jurisdiction which have at any time been advanced by his predecessors. And we think it can scarcely be denied that the grant of political power, such power as that which is included under the project of emancipation, though extremely unsafe under any circumstances, is attended with peculiar danger, during the present convulsed and unsettled state of human affairs.

We concur with the worthy professor in his sentiments concerning the Inquisition, in which within the compass of a few sentences he has conveyed the true character of that tribunal. The recent revival of this in Spain cannot but give concern even to very many moderate Roman Catholics, who, we believe are animated by sentiments of real humanity and goodness. This assuredly does not allow us to hope that the spirit upon which the *governing power* in the Roman Church acts, has undergone that melioration and abatement which is so often contended for by the Protestant advocates of emancipation, and which we, who have every charitable wish to our fellow-subjects, would have been happy to have traced, and forward to have acknowledged. But in fact, those events which even Roman Catholics must lament as well as ourselves, and which some of their very ablest writers do lament, point out the extreme danger of departing from the spirit and letter of our constitution as established at the grand Revolution, 1688. It is indeed impossible not to see that the same circumstances, under which our

ancestors

ancestors recognised the most imminent danger in admitting those of the Roman Catholic persuasion into political power, still remain in their unabated force. It surely must seem almost impracticable for those who diligently attend to the irresistible reasoning of the learned Professor, to admit those whose consciences are fettered by an exclusive religion and subject to a foreign head, to a grant of civil authority in a constitution consisting of a free state essentially and inseparably connected with a Protestant Church establishment, and a Protestant Monarch at the head of both. In truth, what the Roman Catholics now claim, must sweep away, like so many ancient cobwebs, the test and corporation laws, and every other protecting sanction by which an established Church is guarded. And what is the ground on which this momentous and perilous alteration is to be made? That dissidents from our Church may be admitted into the benefits of the British Constitution. This is a contradiction in itself—for if the test and corporation laws are abolished, and of consequence the establishment by being laid open to the incursions of its opponents, is weakened and destroyed, the constitution we contend for, as settled at the Revolution, must fall with it, because it was specifically delivered down to us, as a constitution *in Church and State*. If a grand component part is withdrawn, the benefit of the combination must be lost, and the same result cannot be expected; and we would confidently ask, what has been, since that happy æra of true civil and religious liberty, this *result?* The most equal and impartial administration of justice, dispersed without a shadow of complaint or a single exception among those of all sects and denominations; a protection of liberty, property, and comfort without the smallest regard to religious differences; the rights of conscience respected in the most complete extension of religious liberty to every man in the public profession of whatever creed he may think it right to adopt, and in the most effective protection of whatever public form of worship he may chuse to exercise. These are indeed the benefits of the English Constitution in Church and State: and we trust that considerate men even among those who may differ from us, will discern the interest *they* have in its preservation, and be convinced of the shortsightedness of expecting the benefits of refuge and shelter in this noble edifice, the foundation of which they have previously destroyed. And it may here be reasonably asked, whether if our excellent establishment be undermined and ultimately destroyed, any system more favourable to real civil and religious liberty can be expected, either in the prevalence of a wild anarchy, or in the predominance of a less tolerant sect.

The practical conclusion from all that the learned Professor has advanced in this comparative view, we think is, that all concession of *political power* (for of the enjoyment of civil and religious liberty we rejoice that the Roman Catholics are in complete possession) to those who acknowledge the *spiritual supremacy* of a foreign potentate, could not but be attended with extreme hazard, in all its extended results and consequences. And the stress the Professor lays upon this circumstance appears to be most able and judicious, from the slight and very indefinite boundaries which even sophistry can institute between spiritual and civil jurisdiction.

The inexpediency of allowing men professing such principles as the Romanists of the present day are proved to entertain, to legislate for a Protestant Church, even they themselves cannot with consistency deny. As by far the most numerous party among them, sanctioned, as we believe, by the Pontiff himself, deny to a Protestant Parliament the smallest interference with their ecclesiastical system in the provision of those safeguards which may be thought necessary to secure the Protestant establishment, how can they in reason suppose that we shall concede to them that place in our Senate, which will enable them to take a share in every enactment relative to the discipline, the order, and the revenues of the established Church? The very interference against which in their own case they so strongly protest, they would require us in ours to concede.

To close all, we cannot but rejoice, whatever may be the result of the eventful period in which our lot is cast, to our national Church, that she has found among her sons a defender in every way so worthy of her; who in so many various directions and against so many opposite assaults, has sustained her cause, in a manner which even her adversaries must respect, and which would have adorned her best and brightest ages. The consciousness of an intrepid discharge of duty, and the affectionate gratitude of those who have understanding enough to appreciate, and heart enough to feel the value of his labours, will be his first, his best reward. The younger part of the University we cannot but congratulate upon the possession of such a guardian of sound principle, and of such a guide in their theological career,

*Tua dicere facta*
*Assuescant, primis et te mirentur ab annis.*

ART.

ART. V. *Paris Chit-Chat, or a View of the Society, Manners, Customs, Literature, and Amusements of the Parisians.* 2 vols. 12mo. 10s. Hookham. 1815.

DURING the short interval of repose which the passing events of the last year afforded us, the intercourse between the two rival powers was considerable, but the amalgamation of society and manners was by no means proportionate. John Bull returned from Paris, for the first time, with his native simplicity unencumbered by an aukward imitation of foreign elegance, and with his honest patriotism uncorrupted by the frivilous and contemptible sophisms of French philosophy. On the contrary, we believe that the French became imitators of the English, who introduced both in dress and manners far more elegance than they found. The jealousy of the nation was not a little roused, as appears indeed from the book before us, by the general adoption of bonnets, hats, coats, and gaiters *a l'Anglaise.* But as our travellers imported neither principles nor manners from the opposite continent, neither did they import any information respecting the society, the literature, or the life of the Parisians. We have seen many of the tours which the present year has presented to the world, with all of which our curiosity would tempt us to quarrel, did not our patriotism get the better of our taste, so purely English are they all. An enumeration, generally inaccurate, of the wonders of the Louvre, a catalogue, sufficiently meagre, of the public amusements, a description, provokingly dry, of the streets of Paris and the turnpike roads of the country form the sum total of a continental tour, which is presented with appropriate solemnity to the public as an introduction to Parisian life and manners.

We consider the volumes before us as the only true French publication which has yet appeared in the country, the only one we mean, which acquaints us with the character, introduces us to the society, and initiates us in the turn of sentiment which prevails in that nation. It is a continuation of a series of essays under the name of the "*Franc Parleur,*" which was received with much approbation at Paris; it presents us with detached histories, anecdotes, and essays which develope the French character in a manner far more satisfactory than any publication which we have yet read.

We were much pleased with an essay on courtiers and their flattery, which in the reign of Louis the XIVth was carried, as an art, to an extent which to an Englishman is almost incredible. The courtiers of that day appears so accurately to have studied

studied that science, as to become perfect practitioners in panegyric. The answer of Voltaire to the observation that the words *grand* and *gros* might be indifferently applied in speaking of great merit and reputation, is perhaps the happiest specimen of lively adulation: "You may say what you please," rejoined Voltaire, "but you shall never make me believe that *Louis le Gros* is the same as *Louis le Grand.*

"There is rather less delicacy in the preamble of a Capuchin, who, preaching before Louis XIV. at Fontainbleau, began his sermon thus: "*My brethren, we shall all die:*" then suddenly stopping, and turning to the King, "*Yes, Sire, we shall almost all die.*"

"The memoirs of the time concur in describing the Duke of Grammont as the most witty and subtle courtier of that period. He one day entered the Cardinal's closet without previous announcement, while His Eminence, in one of the moments of relaxation in which he indulged his mind, was amusing himself with taking standing jumps against the wall. The Duke instantly felt the danger of surprising a prime minister in so puerile an occupation: another would have retired stammering excuses, which would have been answered by instant disgrace: the Duke was too skilful a courtier to fall into such an error: hastily entering, he exclaimed, "*I will bet a hundred crowns that I jump higher than your Eminence:*" and the Duke and the Cardinal began jumping together. Grammont took care to loose his wager by jumping a few inches lower than Monseigneur. In six months, he was marshal of France.

"Flattery was never more dextrously administered than to Louis XIV.; but it was given in larger doses to Bonaparte, as I shall soon have occasion to remark. In the last years of the great King, adulation became, if not more ingenious, at least more studious in preparation. While the gardens of Versailles were being decorated with the master-pieces of Coustou, Coisevox, &c. Louvois conceived the design of placing statutes on their pedestals a little out of the perpendicular. The inclination was sufficiently remarkable to be observed by the King, who desired that it might be rectified. Louvois strongly maintained the perpendicularity of one of the statutes. Mansard and Le Nôtre, who were in the plot, sided with the minister. The King, confident of the truth, ordered the perpendicular to be verified by means of the level; the instrument determined the question in favour of the King, and the courtiers fell into raptures on the accuracy of his Majesty's eye.

"Towards the close of this reign, flattery became perfectly shameless. Louis XIV. grown old, lamented one day at table that he had lost his teeth. "*Ah! Sire, who has not?*" eagerly exclaimed la Roche Aimon, endeavouring to hide a very beautiful set. The Marshal de Villeroi, the King's most particular favourite,

vourite, who had not lost ground in his estimation even by several disastrous defeats, maintained his influence by similar sayings. The King, who had the weakness of not liking to grow old, inquired the age of a veteran officer who wished to retire from the service. "*How old is he?*" said the King, "*Why Sire,*" said the Marshal, "*as old as every one else—sixty-six.*" The King, who thought this answer perfectly natural, laughed nevertheless at that of the less experienced sycophant, who, in reply to the royal question, "When his wife would lie in?" said, with a profound bow, "*Whenever it shall please your Majesty.*" " P. 62.

Flattery, indeed, appeared to decline under the severe yet amiable honesty of Louis the XVIth, a monarch of whom the French nation was not worthy. To the queen, indeed, the incense of flattery was more directed: the answer of M. Calonne to a request of her majesty is still recorded. "If what your majesty asks be possible, it is done; if impossible, it shall be done." We pass over in horror and disgust the blasphemous adulation paid to Buonaparte in the plenitude of his power, an adulation for which the French nation appear inclined, notwithstanding his late recal, hereafter to indemnify themselves.

A very amusing account is given of a journey in the Bourdeaux diligence, part of which we shall extract for the amusement of our readers.

"If the rising of the sun on the sea-shore, in an extensive and beautiful country, be a majestic and impressive picture, the rising of the same luminary in a diligence is, on the contrary, not a little grotesque; the first rays of light fall on a set of figures so whimsical, so comic, so burlesquely accoutred after a night's travelling, and mutual surprise and curiosity are so pleasantly depicted, that the most farcical imagination cannot produce a more ridiculous scene.

"As soon as objects were distinguishable, we began to examine one another: the tun of man who was still snoring by me, was the first object of attention, and was saluted with a general peal of laughter, which at last awoke him; he lifted his woollen nightcap from over his eyes, yawned, stretched out his arms, pulled out his watch, and talked of breakfast.

"The female who sat opposite me, with a young wolf-dog on her knees, appeared to be about forty years of age, as well as I could judge from her figure, which was partly concealed under a black velvet hat, adorned with two feathers that had once been white: suspended from her arm was a large work-bag, whence peeped forth the corners of several manuscripts; from which, and from her occasionally humming an air of a comic opera, I concluded her to be a provincial actress, and was not wrong in the conjecture.

"The Englishman, muffled in an immense box-coat, with a thick

thick fur cap on his head, employed himself sometimes in rubbing his leg where the dog had bitten it, sometimes in whistling as he looked at the scenery, and now and then in swallowing a mouthful of rum, of which he carried a stock in a leathern bottle. The fat man laid siege to his generosity by an encomium on the very salutary travelling practice of taking a drop of comfort in a morning: the Englishman signified his assent to the proposition by taking another sip, then stopped the bottle, and replaced it in his pocket.

" The young man in the other corner of the front seat, kept his eyes fixed on the girl opposite to him, whose pretty figure even surpassed the idea I had formed of it. From the care he took to keep his hat drawn over his eyes, it seemed that the return of day was not quite so agreeable to him as to us.

" We stopped to breakfast. All alighted, and I saw for the first time my fellow-travellers of the *suburbs* of the diligence. The hussar had already scraped acquaintance in the *cabriolet* with a plump rosy-cheeked nurse of Ruffet, who had been to Paris to restore her nurseling to its parents. The travellers on the *imperial* descended as expeditiously as they could: one of them, either from haste, or to display his activity, showed a magnanimous contempt of the ladder, and took a flying leap with so little dexterity, that, to prevent too sudden a collision between his nose and the ground, he was obliged to take the first thing that came in his way: this happened to be the collar of the Englishman's box-coat, who was the last of the inside passengers to alight from the diligence: the consequence was, the instant downfall of both parties, who rolled over each other on a heap of dung, near which the vehicle had stopped. The laughter of the spectators increased the wrath of the unfortunate travellers. The Englishman jumped off with a vehement *God damn!* the *Provençal* betrayed himself by an equally energetic *Torn de Diou!* accompanied with a menace, which the Englishman answered with a vigorous blow of the fist, and immediately put himself into a boxing attitude. The inhabitant of Marseilles, who was by no means at home in the fine arts of the Thames, seized the handle of a pitchfork, with which he would infallibly have killed his adversary, if he had listened only to the fat man, who had remained in the diligence to breakfast by himself, and who cried out with all his might, " *Strike home! They have taken from me two ships, without declaration of war: revenge the cause of our colonies: pay it into his forecastle:*" but we made haste to part the combatants, and entered the inn together.

" We there witnessed a conjugal recognition between the mistress of the little dog and one of the travellers on the imperial: this tender couple, both provincial performers, met after a separation of twelve years, and congratulated each other with a very ill grace on the good luck that had caused them, unknown to each other, to contract an engagement at the same theatre. The commencement of the explanation promised a comic scene, but it was interrupted by another between the fat man and the actress. He

He had calculated on making his breakfast on the half of a fowl, which he had deposited in one of the pockets of the diligence. Unluckily, the dog had smelt the provision during the night, and as his position on the knees of his mistress brought him on a level with the larder, he had taken advantage of it to make an excellent meal at our ship-owner's expense. This accident, which amused us much during breakfast, gave rise to a revival of the argument concerning the dog's right to a place in the coach; and the coachman being called in, decided, after hearing both sides, that the dog should be intrusted to the husband, and finish his journey on the roof.

"This point being settled, and peace restored, we resumed our seats." P. 82.

A curious *precis* of the life of a Frenchman whose volubility of principle sets our "Vicar of Bray" at defiance, will afford the reader the best clue to unravel the conduct of the French nation at the present period: *ex uno disce omnes.*

"'The family relationship which unhappily subsists between me and M. Francis N——, has enabled me to obtain the knowledge of some facts respecting him, which I think it my duty to communicate to the upright magistrate on whose piety he seeks to impose.

"'N—— succeeded his father in the office of door-keeper at the Châtelet, which he was obliged to sell on account of misconduct.

"'In 1788, he contrived, I know not how, to get himself nominated to the assembly of the Notables, having purchased the office of mayor in a remote part of the country, though he never paid more paid more than the register's fee.

"'M. de Brienne, who was understood to purchase votes in that assembly, did not condescend to bargain for his; he therefore sided against the court.

"'His declamations and pamphlets in favour of the Tiers not having accomplished his object of becoming a member of the Constituent Assembly, he became a broker of intrigue—an agent of sedition; his house was a rendezvous of popular commotion; he obtained a considerable allowance to keep open-house in his *faubourg;* and received the honourable denomination of the Amphitryon of the rabble.

"'He was president of the first club; and the country is indebted to him for the ingenious institution of the Knitters, at the head of which he placed the celebrated *Théroigne de Mericourt.*

"'In 1793 he procured a passport of removal beyond the law, to visit the emigrants of *Coblentz*, whom the Committee of Public Safety had assigned to his special superintendence.

"'Denounced as an accomplice of *Bazire* and *Chabot*, he saved himself by accepting from *Robespierre* a secret mission, the object of which I was never able to ascertain.

"'On

"'On the 9th of Thermidor he escaped from imminent peril by delivering up to Courtois the papers of his infamous patron.

"'On the 13th of Vendemaire he was charged with the organization of that terrible phalanx composed of the destroyers of Lyons, the incendiaries of La Vendée, the robbers of Marseilles, and the drowners of Nantes.

"'Under the Directory he opened an office in which all the bargains were managed, all the grants awarded, and all the depredations organized, which signalized that disgraceful epoch.

"'A commission was appointed to examine his accounts, and he was on the point of holding his office in a galley, when the 18th Fructidor set him afloat again, and he obtained an important appointment.

"'I was arrested about this time, in coming out of a house, the mistress of which was supposed to have connexions of more than one kind with N——; he sold me my liberty for two thousand Louis-d'ors, and at the same time signed another order for my re-imprisonment in twenty-four hours: but I did not wait so long to put myself out of his reach.

"'It was the destiny of this man always to find safety in the storms of a revolution. That of the 18th Brumaire came in the very crisis of time to stop the effect of a decree of the Directory for bringing him to trial.

"'Our republican of 1793 having become, under the imperial government, the most active agent of tyranny, carried off the prize of base and abject adulation, which, considering the competition, was certainly not an easy matter.

"'Gifted with an extraordinary talent for digesting the ideas of others, he proved in 1812, in a pamphlet not destitute of a certain kind of eloquence, that the campaign of Russia was next to the war of Spain, the most splendid conception of the human mind. In February 1814, he demonstrated equally well, that the invasion of France was the most fortunate of possible events, and that this land of fire could not fail to consume the enemies who had dared to cover her soil.

"'The events of the 31st of March, of which he was the first informed in the department to which he had been sent on a mission from the Emperor, operated a sudden revolution in his principles and ideas. He was no sooner acquainted with the fall of Napoleon, than he hoisted the white cockade at the three corners of his hat, and covered the imperial placards he had issued the preceding evening, with printed protestations of his inviolable devotion to the august family of the Bourbons

"'From that day, he has constantly besieged all the cabinets —all the antichambers; and I am credibly assured that he even attends mass.'" P. 141.

And we have no doubt that he is at this very moment shouting *vive l'empereur* with all the vehemence of versatile vociferation; and should

should the goddess of reason be again installed in her ancient temple of *Egalité*, under the auspices of her high priest Carnot, we are assured that our friend will be among the first to offer her his *adhesion*. This harlequinade of principle would be vastly entertaining to the distant spectators, could it be even in contemplation separated from that horrible tragedy of devastation and blood, for the repetition of which on the grand theatre of the continent, such dreadful notes of preparation are now sounding in our ears.

We are presented in another part of the work with a very characteristic account of an old baron of the name of D'Apreville, a very worthy gentleman of Bigorre, who had the good fortune to escape uninjured during the stormy and tempestuous times of the revolution under the shelter of a little chateau in the country. He arrives at Paris after an absence of twenty-five years, with the most unshaken resolution to reckon for nothing the quarter of a century which had elapsed during his absence, nor for the total change of society and manners to which its event had given birth.

"His journey to Paris had a three-fold object, of ambition, of interest, and of love.

"He wanted to obtain the Cross of Saint Louis—this was the object of his first proceeding.—D'Apreville had heard that a certain Lieutenant-general Valdeck enjoyed great favour at court; he recollected that the Major of his regiment had the same name: it is probably the same person; it is both his duty and his interest to visit him.

"He arrives at the hotel, and is announced to the General under the name of Captain D'Apreville. The General appears. The Baron, who thinks he recognises him, is surprised to find him younger than he left him; nevertheless he begins to talk of the regiment in which they served together, and of their ancient friendship. 'These proofs of it,' replied the General, 'are the more interesting to me, from their being addressed to the memory of my father.'

"The Baron blushed at his mistake, and made some lame excuses respecting the rank and the high dignities which M. de Valdeck had attained at his age. 'I am still young, it is true,' replied the General, 'but I am old in campaigns and in wounds, and I have obtained all my promotion, all my decorations, on the field of battle.'—'You have defended the cause of Napoleon?'—'I have defended that of France, and in this light the King regards my services when he honoured me with the Cross of Saint Louis.'—'The Cross of Saint Louis has been due to me fifteen years, and for eight months I have solicited it in vain: it is true, I never served the tyrant.'—'Keep your temper, my Lord Baron; justice shall be done you: I owe it to my father's friendship for you to contribute

contribute to it to the extent of my power: state to me briefly the grounds of your demand: you have emigrated, of course?'—'I have not quitted France.'—'I understand: you joined the army of La Vendee?'—'I should have done so but for the insolent proposition that was made to me of serving under the orders of a Stoffiet, a park-keeper.'—'What then did you do during the revolution?'—'*What does a wise man do when the plague is abroad? He shuts himself up.* I shut myself up. Now the air is pure, the sky serene, and here I am.'—I congratulate you, but I do not see in all this a very peremptory claim to the favour you solicit; yet I do not despair of obtaining it for you,—you will pass in the crowd.'

"This affair being arranged, the Baron proceeded to the business of his law-suit, and repaired to the house of his council, whose address he had not forgotten. He entered the *rue de Taranne*, recognised the hotel, and inquired for M. de Coulange, formerly Counsellor to the Parliament of Metz, and now Advocate General. The porter assured him there was no person of that name in the house. 'It is very strange: this is certainly his hotel.'—'No, Sir; this is the house of the Justice of Peace of the *arrondissement*.'—'A Justice of Peace! an *arrondissement!* how this poor city is changed! There is no knowing where one is in it.' The Baron was walking away as he muttered these words, when he met Madame de Touris, a very litigious old lady of his acquaintance, whom he had known in the country, and who was repairing to the office of the Justice of Peace to begin, by a refusal of arrangement, one of the forty actions she was carrying on at Paris, and to hear the summary of the case read over. D'Apreville promised to recommend her to one of his old friends, counsellor of the *Grand' Chambre*, whose address he was now seeking.—'My dear friend, the *Grand' Chambre* is very much to the purpose, when my cause is coming on in the *Cour Royale*.'—'The devil it is! why, surely that affair ought to have gone to the Parliament!'—'Undoubtedly, *twenty-five years ago*, but now——' 'Pardon me: I can never accustom myself to all these new names under which our ancient institutions are disguised. Be that as it may, the Advocate General is my particular friend, and I will speak to him in your behalf if I can discover where he resides.' Mad. de Touris was not likely to be in ignorance of the abode of any illustrious limb of the law; she took the Baron into her crazy old carriage, which was so stuffed with papers and parchments that it seemed an itinerant lawyer's office, and set him down at the door of M. de Coulange.

"D'Apreville was shown into the inner office: the magistrate, standing with his back to the door, writing against a high desk at the opposite side of the room, was surprised to find himself, as he turned round, suddenly caught in the arms of a man whom he did not know, and who continued, without relaxing his hold, to talk of Metz, and of the Presidial Court, and of the *Place Caislin*, where

where they had so often dined together. M. de Coulange was compelled to undergo this inundation of tenderness, before he could interpose a word to tell the Baron that he was mistaken. 'How, Sir! are you not M. de Coulange, Counsellor to the Parliament of Metz?'—'That was my father.'—'Indeed! it is but twenty-five years.'—'And my age is not thirty.'—'And your father?'—'He quitted the robe to embrace the profession of arms, and I had the misfortune to lose him at the battle of Lutzen.'—'It is incredible!' said the Baron to himself: 'The Counsellors to the Parliament die in the field of battle; their children are magistrates: I shall never extricate myself from all this confusion.'

"After a short explanation the Baron began to talk of his lawsuit: it was brought in the name of a minor on an account of guardianship, to recover some property alienated by illegal sale. The outline of the matter was stated in a very luminous style; but when the Advocate General came to inquire into the details, he could not help laughing at being told that the cause was pending before the Parliament of Paris ten years previous to the Revolution; that the minor, in whose name the action was brought, was the Baron himself; that the property in dispute had been sold as emigrants' property in 1793, and that the present proprietor had acquired it from the eighth hand. M. de Coulange, after having vainly attempted to prove to him that time and the Revolution had decided his cause, and that their sentence could not be recalled, was obliged to tell him that his action would not be admitted in any of the Courts. The Baron rushed out in a rage, declaring that he would appeal to the *Council* on the ground of denial of justice." P. 154.

No nation perhaps in the history of the civilized world has undergone in the space of twenty-five years so entire an alteration in all those leading features which form the national character. The age of chivalry indeed is gone, but what has succeeded it at the present period it is difficult to say. To the charms of the ancient *politesse*, to the brilliancy of wit, to the fascinations of manners, little appears to have succeeded but a cold and servile selfishness at home, and an ardent devotion to the cause of plunder rather than of glory abroad. Napoleon was adored not so much as he flattered their vanity, but as he satiated their rapacity. With one result however of this hideous change in the natural character of the French we have very high reason to be satisfied; that it has preserved the purity of our own; that we return to our native shores with the dignified simplicity of our native character unencumbered with the frippery and frivolity of ancient days, which so ill agreed with the stock on which it was engrafted.

From the extracts which we have made from the volumes before us, our readers will discover that they are purely French, and that it

they are an excellent repository of those anecdotes, characters, &c. which formed the subjects of discussion at Paris before the storm burst in upon it. We know of no book which will give him so complete a notion of the French character at the present moment as this little work, and the more so, because it is not the immediate object of the author to present it to a foreign reader; the traits therefore which he will remark are natural, not artificial. There are some few discussions in the form of dialogues upon serious subjects, which are illustrated with much sprightliness of remark, in the true French fashion. We can strongly recommend these volumes therefore to our readers as a source not only of much amusement, but of that information also which they will not readily derive from any other quarter. Perhaps their perusal will furnish them with materials for such reflections upon the present tremendous crisis, as may lead to a thorough conviction of the wisdom of those measures which have been adopted by the ministers of our country.

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ART. VI. *A practical Treatise on the ordinary Operations of the Holy Spirit. By the Rev. G. S. Faber, B.D. &c.*

*(Concluded from page 353.)*

WE should now pass on to the investigation of the remaining subjects treated of in Mr. Faber's volume, did we not find (p. 69.) an attempt to establish the doctrine of sensible conversion upon something like a scriptural basis, by the following commentary upon St. Paul's language in his Epistle to the Romans, ch. vii.

"So long as St. Paul remained in his converted state, he was totally unconscious of the spirituality of the law, and perceived not that it contained the sentence of his condemnation. While he was thus placed *without the* real *law* he seemed to himself alive; and entertained not the slightest doubt of his having merited salvation, being, as he elsewhere expresses himself, *touching the righteousness which is in the law, blameless* *. But, as soon as the Holy Spirit opened his eyes, and *when the commandment came*, attended with a clear conviction of his numerous breaches of it, and his utter inability to keep it; *sin revived*, and he evidently saw that he lay under sentence of death. He was compelled indeed to acknowledge the law to be *holy, and just, and good*; but this very excellence served only to increase his condemnation. Though the commandment *was ordained to life*,

* Phil. iii. 16.

he

*he found it to be unto death*; a consequence which arose, not from the imperfection of the law, but from the depravity of his own nature. The Holy Ghost having enabled him to see the spirituality of the law, he then for the first time perceived that he was *carnal, sold under sin.* And so deep was the impression which this conviction made upon his mind, that it forced him to exclaim in a kind of agony: *O wretched man that I am! who shall deliver me from the body of this death?* He was now brought into a proper frame of mind to receive the gospel of Christ He saw his own manifold corruptions and the extreme sinfulness of his sin; he perceived that he was unable of himself to help himself, and that his very best deeds could not stand the scrutiny of him, who *chargeth even his angels with folly.* This conviction forced him to look to Christ for salvation, and to submit himself to the righteousness of God. The Gospel was now to him a savour of life unto life; he renounced all dependence on his own goodness, and humbly thanked God for the pardon held out to him *through Jesus Christ our Lord.* Such were the varying emotions of St. Paul's heart, while the great work of illumination was going on within him; and such (for human nature is the same in all ages) must be the convictions of every one, whom the Holy Spirit condescends to instruct." (P. 69.)

We have given this passage at full length because it presents a fair specimen of the style of the work itself, of the system which the author has adopted, and the mode of interpreting the sacred pages, by which he has chosen to support it. In a subsequent part of his treatise, he brings forward the remainder of the same chapter of the Epistle to the Romans; in which, explaining it upon similar principles, he says, that "St. Paul has left upon record, for the edification of Christians in all ages, a very lively and affecting description of the never ceasing contest between grace and nature," which, in his opinion, must take place in the bosom of every true believer. (p. 112.) We are not aware that any part of Mr. Faber's exposition of this chapter originates with himself. His commentary is, we believe, closely copied from the writings of those divines, who have preceded him in the same peculiar views of the Christian dispensation; and every part of it has been learnedly examined, and satisfactorily refuted. It is however necessary that such a representation should be met, and combated, as often as it is made; lest it should prevail at last, by the mere perseverance of its advocates; and unwary persons should mistake pertinacity of assertion for soundness of argument, and suppose the position to be at last admitted to be true, merely because its restatement has not always been followed by the proof of its falsehood.

In the present instance, perhaps the best mode of preventing such

such an injurious result will be to recal to the recollection of our readers the statements of those able divines, who have already completely exposed the erroneous principles, upon which Mr. Faber's comment is framed.

Mr. Faber maintains, in common with the general opinion of divines of his school, that St. Paul is speaking of *himself* in this chapter; of his own feelings and convictions, of the conflict which was actually taking place in his own heart; and unless this be admitted, the doctrine which they have built upon it falls to the ground.

On the other hand it is to be observed, that the whole stream of ancient authority, from the earliest fathers to the time of St. Austin, sets against this interpretation. Nay even St. Austin himself expressly and frequently maintained, that St. Paul was not here speaking of himself; "Though," says Whitby, "he was pleased afterward to change his opinion, and so gave occasion to the perverting the plain sense of the Apostle." (Vide Whitby in loco.) The ablest divines of our own Church also, with Hammond, Bull, and Whitby at their head, have not only asserted, but satisfactorily proved, that such an explanation of this chapter as Mr. Faber has chosen to adopt, will agree neither with the scope of the Epistle, and the context of this particular part of it; nor with the general tenor of St. Paul's writings, and the account he repeatedly gives of himself in them. The opinion of Bp. Bull, that St. Paul is neither speaking of himself, nor of any *Christian*, is precisely stated in the following passages.

"Certè quæ de personâ in hoc capite descriptâ dicuntur, ita ex diametro repugnant iis, quæ paulo ante cap. 6. et postea statim cap. 8. necnon alibi, *homini regenito* ab Apostolo tribuuntur, ut luci cum tenebris, vitæ cum morte, cœlo cum inferis, melius conveniat, quam his secum invicem, &c. (sect. 10. ch. 9. Dissert. Post. Harm. Apost. p. 62.) In hac luctâ inter mentem et membra, inter conscientiam et carnem *hominis sub lege constituti, et gratiâ Evangelicâ destituti* (FIGURATÈ QUIDEM *et in propriâ personâ*) magnificentissimis verbis describendâ pergit Apostolus usque ad finem Capitis." (Harm. Apost. Dissert. Post. ch. 9. p. 60, 61.

Supported therefore by such authority, and referring our readers to the works of the excellent authors whose names we have mentioned, as well as to those of many of more modern date, in learning, ability, and painful study of the Sacred Volume not unworthy to rank with them; we do not hesitate to affirm, that St. Paul is not speaking of himself, nor of the unconverted state of any Christian, (if, in conformity with Mr. Faber's language, we must use such a phrase) but generally of the

the condition of man, whether Jew or Gentile, before he is made a partaker in the privileges of the Christian covenant. The whole passage does not describe "the varying emotions of the Christian's heart," while Mr. Faber's supposed work of illumination is going on within him; nor any subsequent conflict between grace and nature, in the heart of the regenerate; but that depressing slavery, under which man by nature is held to his passions; which perpetually hurry him into the commission of deeds condemned by his conscience, and though they cannot wholly close his heart against a knowledge of the difference between good and evil, make even that knowledge a source of torment, by inducing him perpetually to act in opposition to the dictates of reason, and his own sense of duty. The controversy which has been built upon this severely contested passage, this is not the place to investigate farther; we fully coincide with the following sentiment of the learned Commentator concerning it;

"It is as great an instance of the force of prejudice, and the heat of opposition to pervert the plainest truths as can be happily produced; for I think nothing can be more evident, and unquestionably true than this, that *the Apostle doth not here speak of himself in his own person, or in the state he was then in.*" (Whitby in Loco.)

We trust then that we may now be allowed to vindicate the character of St. Paul from so rude an attack: we verily believe, that he never was in that desperate state of corruption and extreme sinfulness, under which Mr. Faber represents him to labour; but that his own account of himself may be believed, that, even when living as a Jew, he was "*blameless as touching the righteousness which is in the law*;" and that, after he was called unto the knowledge and the faith of Jesus Christ, he *lived holily, righteously and unblameably*, (1 Thess. ii. 10.) and might with perfect safety *rejoice in the testimony of his conscience*. (2 Cor. i. 12.) We believe also, that he never appealed on any occasion to the sensible operations of the Holy Spirit upon his heart; nor to the emotions and convictions which he felt, while the great work of illumination was going on within him; nor to the never ceasing conflict in his bosom, for evidence of his conversion: but that he taught others, what he verily knew himself; that, having received the Holy Ghost at baptism, it became both him and them to use the power then granted; and that the holiness of their lives was the only proof of their having rightly employed it, to which they could safely appeal. Our readers then will allow us now to take it for granted, that Mr. Faber has failed in his attempt to produce St. Paul as

an example of sensible conversion, in his sense of the term; and that his opinions must after all stand as they can, without the powerful support of apostolic authority. Before however we quit the subject, it may be necessary to guard some part of our statement against misinterpretation. We have maintained, that Mr. Faber is not justified in supposing St. Paul, in the passage under consideration, to speak of any inward struggle, which takes place in the heart of the true Christian, and proves the reality of his conversion; but we do not mean to assert, that the true Christian is free from all struggles: we know that he is subject to temptation, and must strive against it; that the old man though subdued, is not destroyed; that it remains even in the regenerate, and will at times arise, and endeavour to regain the mastery; so that the labour, the work of salvation is never ended but with life. But as this is a struggle wholly different from that which Mr. Faber describes as a test of conversion, we trust that we shall not be understood to have argued against its existence, while endeavouring to refute the notion of the author of the "Practical Treatise."

As if conscious that he had gone rather too far, he deems it right to introduce a salvo in the following sentence, for those who cannot feel all that he has led them to expect.

"We are not indeed to imagine that the sincerity of a man's conversion is to be estimated by the *strength* of his feelings. The converted profligate will naturally be more deeply sensible of those stings, which a consciousness of the violated law inflicts upon the soul, than the decent moral man, who begins to suspect the safety of relying upon his own righteousness."—"But men of all temperaments *must* be thoroughly convinced of their own exceeding vileness." P. 71.

How different is this from the temperate and discriminating language of sound divinity. It is undoubtedly true, that every converted profligate will be deeply sensible of the stings of *repentance*. But the *repentance* of the profligate Christian, is not to be confounded with that change which took place in his heart, when he was first admitted into the family of God. It may indeed be called a *conversion*; it may in some cases be a *sensible* one, as to the *time* when it took place; for some external circumstance may be permitted by the good providence of God to be the immediate cause of his awaking to a sense of his dangerous state: but it is not that change, of which our blessed Lord spake to Nicodemus; unless repentance, and regeneration by water and the spirit, are synonimous terms.

It is also true, that every sincere and humble Christian must be sensible of the deficiency of his own services, and must know

know that he is very far short of perfection, even in his best actions; but surely it is not necessary for such a person "to be thoroughly convinced of *his own exceeding vileness*," (p. 72.) nor to "perceive himself to be a miserable, helpless, undone sinner;" (p. 74.) nor will even the authority of the pious Beveridge (p. 73.) justify the Christian in calling his best actions *sins:* because the Holy Scriptures assure us, that such actions are well pleasing in the sight of God (1 John iii. 22.) and therefore *cannot be sins.* To rely upon Christian good works, as in themselves meriting salvation, is impious presumption; but to sink them to the level of sins, is weakness, or affectation. No good purpose can be answered by such an abuse of language; which may lead carnal men to Antinomianism, and weak minds to despair; and must teach all to look rather to their feelings, than their actions, as the test of their being in a state of salvation.

Having asserted the necessity of some inward and sensible illumination, which will discover to the Christian his own vileness and incapacity; and described it in terms well calculated to sow the seeds of enthusiasm; the author proceeds to water them in the next chapter, which is entitled "A description of two different classes of men, whose understandings are enlightened, while their hearts remain unaffected." We have first a highly coloured picture of the terrible state of certain persons, who are so far enlightened that they know what is the will of God and are fully conscious of their own guilt in disobeying it; though

"Sin still reigns triumphant in their hearts, and they inwardly abhor that law, which strikes at the very existence of their idol." (p. 79.) "They hate that mode of salvation which requires the dereliction of sin; their understandings are convinced, but their hearts remain untouched. They see the danger of sin, but they love it and cleave to it; they perceive the necessity of a life of holiness, but they detest and abhor it. Like the devils they believe and tremble; but like them also, they fight indignantly against the Lord and his Christ. Even *the ox knoweth his owner, and the ass his master's crib*; but *they* are dead to every sense of gratitude; *they* consider God in the light of a tyrant, who seeks to deprive them of their dearest enjoyments." P. 82.

It will be unnecessary to produce farther specimens of such language as this: we shall only ask the author two plain questions, and leave the whole passage to the unbiassed judgment of every well informed Christian. First, where does he find such doctrines taught by the Church of England? As he has undertaken to exhibit her sentiments plainly and fairly, it becomes him to state where she has held such language as

we have already quoted. Secondly, he has declared in terms as forcible as he could pen, that without the assistance of the Holy Spirit a Christian must remain in "utter ignorance of his own corruption." (p. 59.) He has also told us, that it is to the further aid of the same Spirit that he must be indebted for that change of heart, that renovation of the will and affections, without which he cannot "be reclaimed from the love of sin and converted to the love of God." (p. 97.) Are we then to suppose, that the wretches, who are described above, are enlightened by the Holy Ghost, merely to make them miserable? Are we to impute it to the blessed Spirit of God, that He purposely gives these unhappy persons so much knowledge as will awaken their fears; at the same time that he withholds that farther assistance, which would make their knowledge available to their salvation? Such may have been the opinion of Bishop Reynolds when he taught, that "the power of the word towards wicked men is seen in affrighting them;" that "there is a spirit of bondage, and a savour of death, as well as a spirit of life and liberty which goeth along with the word;" (p. 82.) but such is not the doctrine of the Church of England, nor is she to be charged with the errors of an individual, merely because he has held a distinguished station in the ministry. Mr. Faber disclaims the revolting and horrible dogmas of Calvin; he admits not of an irreversible decree of exclusion; (pref. p. 14.) and teaches us that all who will may be saved: let him then consider the consequences, which necessarily result from his own positions. If a Christian cannot turn and prepare himself for good works and calling upon God without some special grace; and if this grace is in any instance purposely withheld, although at the same time the understanding is so far illuminated as to perceive the necessity of a life of holiness; to this it must be owing, that while "the awakened conscience is tremblingly alive to every touch; while it perceives the necessity of repentance, and acknowledges the obligation laid upon all true believers to take up their cross and follow Christ; the will and the affections are wanting." (p. 86.) The wretched state of such a person therefore must be attributed to a *purpose*, if not *a decree of exclusion* on the part of him, who, as if to prevent the possibility of an opinion being maintained so derogatory to his honour, has been graciously pleased to declare, that *he is not willing that any should perish*. And, as if to render such persons more miserable, we are taught by Mr. Faber, that the Holy Spirit will shew them their danger, but will not enable them to avoid it. If there is any real difference between this state, and that of the reprobate, whom Calvin would

would have called vials of wrath filled for destruction, let the author shew it: to our understandings his system seems to be marked with the errors of Calvinism, without possessing its consistency.

The second class of persons whom he describes are those, who though they know the will of God through the help of the Holy Spirit, yet "derive no pleasure from paying obedience to it, and are not interested in its precepts as they could wish to be." (p. 91.) "Their condition," he adds, "is doubtless uncomfortable, but yet very far (I apprehend) from being dangerous." P. 92.

We certainly believe that there are many such persons; and that the uncomfortable state in which they are placed, arises principally, if not entirely, from their having been taught to judge of their spiritual condition from their feelings, rather than their conduct. When they hear others describe rapturous sensations, to which they are strangers; and are taught by some more zealous than discreet pastor, that when the Holy Spirit really operates upon the human soul, that soul will be as sensible of his presence as the body is of the air which blows upon it; they naturally begin to fear that they are as yet devoid of that spiritual influence which is essential to their salvation; and are thus cut off at once from that source of joy and comfort, which the testimony of a good conscience would otherwise prove to them.

Such persons certainly require comfort; and it becomes those, who have unwisely awakened such unprofitable doubts and unfounded alarms in their minds, to allay them as speedily as they may, even though the consistency of their own doctrine may suffer from the attempt. We shall therefore make no objection to the consoling exhortation with which this chapter is concluded. The author doubtless knows whom he is addressing; and we trust that he feels it his duty to pour oil and wine into the wounds, which such a system as he has undertaken to advocate must too often inflict.

In the fourth chapter Mr. Faber treats of the "influence of the Holy Spirit upon the will;" and this gives him an opportunity of discussing the doctrine of regeneration, which, in common with Mr. Simeon and other divines of his persuasion, he considers to be a process separate from and wholly independent of baptism; a work of the Holy Spirit upon the heart, which takes place at an indefinite time, and is evidenced by great internal struggles and emotions, ending at last in the prevalence of good resolutions over evil desires, and a consequent change both in the disposition and conduct. We would willingly place the

the author's view of this important doctrine clearly before our readers; but so much confusion and ambiguity prevail throughout the chapter, that we scarcely dare to hope that we have succeeded.

He first asserts, in the words of Archbishop Tillotson, that "when this good resolution does effectually prevail, and makes a real change both in the temper of a man's mind, and in the course of his life, then, and *not before*, he is said to be regenerate." (p. 105.) But after having thus, as it appears, clearly defined the time, at which regeneration may be said to take place; he tells us that 'there is *a never ceasing conflict* in the bosom of every true Christian, between two principles diametrically opposite to each other:" (p. 111.) and to illustrate and confirm this position, he appeals to the language of St. Paul, (Rom. vii. 15.) which we have already proved to bear no reference at all to the case of the Christian at any period of his life. Again, in page 120, we are told, that this conflict "affords to every man a very useful test of his regeneracy." First then, regeneration is representated to be *the result* of the *effectual prevalence* of the good principle over the evil one; secondly, it is declared that the conflict between these two principles *will never cease*; in which case, we presume, the good can never *effectually prevail*, nor regeneration, the result of this prevalence ever take place: thirdly, this *never ceasing conflict* is to be considered as a *very useful test* of regeneracy. Quorsum hæc tam putida? Can the struggle, which must cease before a particular effect be produced, be itself *unceasing*? Or can its very continuance be *a test* of the existence of an effect, which cannot take place until it ceases? We gladly escape from such endless inconsistencies and contradictions;

"Qua signa sequendi
"Falleret indeprensus et irremeabilis error."

We have already fully proved in our review of Mr. Simeon's pamphlets, that regeneration, in the sense of the Church, takes place at baptism; Mr. Faber's view of it therefore cannot be reconciled with that doctrine which she teaches, and which he is engaged to exhibit. It is unnecessary to dwell upon his quotations either from Tillotson or Hopkins. We are well aware that the term regeneration has been very loosely and unguardedly used by many divines, who were yet as far from holding the opinions of Mr. Faber and Mr. Simeon upon the subject of baptism, as any of those writers, who, with a view of resisting such errors, have endeavoured to confine the word to its precise technical meaning. Whether this was the case with the writers he has referred to, is a question which we are not concerned to answer,

swer, and we should here dismiss the subject, did we not find the author, in a note appended to page 106, attempting in rather a novel manner to prove, that his opinions do not differ from those of the Church. His first argument is drawn from the language used by our reformers in the Homily for Whit-Sunday, where, because he finds the following passage, "Such is the power of the Holy Ghost to regenerate *men*, and as it were to bring them forth anew, so that they shall be nothing like the men they were before," he rather hastily concludes that they "clearly speak of regeneration as taking place in *adult* subjects, and therefore do not attach it *necessarily* and *in the way of cause and effect to baptism*." To this it might be deemed a sufficient answer, that the reformers were speaking of the first converts to christianity, who were baptised when *adults*, and therefore regenerated when *adults*. But when we consult the Homily itself, it appears at once evident, that the author of it here uses regeneration in the strict and proper meaning of the term, as *the spiritual grace of baptism*. For the whole passage which Mr. Faber quotes is used by the author of the Homily as an illustration of our Saviour's language to Nicodemus, and forms a part of his reflections upon the hesitation with which this doctrine, concerning the regeneration of man by the inward working of the Holy Ghost at baptism, was received by the Jewish ruler. Having described the effect produced by the introduction of a new principle into the heart when a man is born again of water and the spirit, the Homily proceeds;

"Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before. Neither doth he think it sufficient inwardly to work the spiritual and new birth of man, unless he do also dwell and abide in him."

Had Mr. Faber added this latter sentence to that with which he has closed his quotation, it might not have answered his purpose so well; but it would have given a clearer view of the doctrine of the Homily, and one reconcileable, without the need of any casuistry, to the language of our Church in her authorized forms.

For there is a careful distinction between the first reception of the Holy Ghost by the Christian, when he is born of water and the spirit, and those subsequent effects produced by the continual indwelling of the same spirit in his heart. But whatever seeming support he may derive from detached passages of the Homilies, which, when separated from that chain of reasoning of which they form a part in the original, may easily be made to favour opinions never in the contemplation of their writer; yet, so definite and clear is the language of the Liturgy, that it is not susceptible

susceptible of such a process. In order therefore to prove, that our reformers could not possibly mean what they have therein plainly, positively, and repeatedly asserted; the author employs the following argument, built upon the declaration in the Catechism, that the two sacraments are "*generally* necessary to salvation."

"Since our Lord asserts that regeneration is *absolutely* necessary to salvation, if our reformers had believed that the inward spiritual grace was altogether *inseparable* from the outward visible sign, they must have maintained that baptism was not merely *generally*, but *indispensably*, necessary to our entering into the kingdom of heaven." P. 107. note.

The Church defines a sacrament to consist essentially of two parts, the outward visible sign, and the inward spiritual grace: when then she declares that baptism is a sacrament, she asserts that both these parts are always to be found in it. Our reformers must therefore have believed that the inward spiritual grace is *inseparable* from the outward visible sign; so that the latter, when duly administered, and faithfully received, will always convey the former. Viewing baptism in this light, as a sacrament conveying the inward and spiritual grace of regeneration, she teaches us that it is *generally* necessary to salvation; that is, the regular established mode of conveying that great privilege, being by means of baptism, it must never be *neglected*.

She does not declare that it is *absolutely* necessary, because from hence it would follow, that none could be saved without it; and that all, whom unavoidable circumstances have precluded from partaking in it, must be lost: but she certainly means that it is *indispensably* necessary, when it can be had; and that he who can be baptized, and will not, has no more reason to look for regeneration, than he has to expect the production of any other effect, independently of its proper cause.

The sacrament necessarily conveys the inward Grace of which it is the outward sign, when properly administered, unless the *unworthiness* of the recipient prevent it; and then to him it becomes no *sacrament at all*. In the case therefore of infants, *regeneration* is *infallibly* conveyed by baptism; and the Church feels justified in asserting of them, that, if they die before the commission of actual sin, they are undoubtedly saved. In the case of adults she presumes not to determine so positively, because the secrets of the heart are known to God alone, and He only seeth the real intention of the baptized party; but, unless this be hypocritical or sinister, she doubts not that the full spiritual benefit of this sacrament is in every case conveyed.

When then she teaches in her catechism, that the sacraments

are

are *generally* necessary to salvation, her object certainly is to impress upon the mind of the catechumen his obligation to receive them, not to weaken its force: and the only reason that can be given for her use of a qualified term is, that she contemplates a case, where the *valid* sacraments may not be to be had; and she wishes neither to lay a stumbling block in the way of weak consciences, nor to open a door for the continuance of that error, which has induced the Romish Church to admit the strange unscriptural anomaly of lay baptism.

And now we would offer a few words upon the attempt to set the language of our Saviour in opposition to that of our Church, for the purpose of making the latter mean what it cannot, by any fair interpretation, be brought to signify.

Our reformers were too well instructed in the Scriptures to draw up their formularies in such a way as to become obnoxious to the charge either of talking nonsense, or of teaching for doctrines what our blessed Lord did not teach. Such is the dilemma to which this author would reduce them, in order to force their support of his own system. But the net which he has privily laid for others, will unless we mistake catch himself. He admits that our Saviour asserted regeneration to be *absolutely* necessary to salvation. Where then did he make this assertion? Where he said, except a man *be born of water and the spirit he cannot enter into the kingdom of heaven.* Either therefore our Saviour, when he declared *both water and the spirit* to be necessary in producing the new birth of a Christian, meant that water was not *necessary;* or Mr. Faber is convicted of having garbled his words, and misrepresented his meaning. Utrum horum mavis? Having, as we think, satisfactorily shewn, that neither the words of the Homilies, nor of the Catechism, will fairly bear the meaning which Mr. Faber attempts to attach to them, the conclusions which he has drawn from them must fall of course. But even if the language of the Homilies had been ambiguous; even if the phrase quoted from the catechism was less clear than it is, still, as the doctrine of the baptismal offices is so precise, we conceive that Mr. Faber is better acquainted with the rules of interpretation than to suppose, that documents conveying by themselves a clear and intelligible sense, are to be understood by comparing them with those which are of more doubtful meaning. We have heard of obscurum per lucidius; but obscurum per obscurius is, we presume, a rule which will find advocates in that school only, to which Mr. Faber has attached himself. However, by the application perhaps of this notable rule to the present subject, he has discovered that the Church has made a distinction between *sacramental* regeneration and real regeneration; and that in her baptismal service the former is

*hoped,*

*hoped*, in the "judgment of charity, to be the *latter*; just as St. Paul, in his epistles, is wont to address a whole Church, as if every one of its members were indisputable heirs of salvation." (Note ut supra.) From what part of the baptismal office Mr. Faber has obtained this novel view of the subject he has forborne to inform us: it is not we presume from the following declaration of the Minister, "Seeing now, dearly beloved, that this child *is regenerate*;" nor from the following expression of thanksgiving, "We yield thee hearty thanks most merciful Father that *it hath pleased thee to regenerate* this infant *with thy Holy Spirit*;" nor from the office for the baptism of adults, in which she instructs the minister to pray unto God for the parties whom he has just baptized, that, "being *now born again*, and *made heirs of everlasting salvation*, through our Lord Jesus Christ, they may continue his servants," &c. But upon this subject we will trespass no longer on the patience of our readers; we challenge Mr. Faber to produce a single passage, either from Scripture, or the language of our Church, which will justify his idea of two regenerations, the one formal, and the other real; or prove that such a distinction was ever contemplated.

The attempt to illustrate this novel fancy by a reference to the language of St. Paul, is not more successful than the argument which it was brought forward to support. We maintain, however, it may startle those who think with Mr. Faber, that, in the judgment of the Church, every baptized person is at his baptism "indisputably made an heir of salvation;" that, while he continues a member of the Church, he still retains this privilege, although he may finally forfeit his inheritance by sin. We are not referred to any particular passage, in which St. Paul has addressed "a whole Church as if every one of its members were indisputable heirs of salvation." But the apostle well knew the privileges conferred by that covenant, into which God vouchsafes to receive us at baptism; and therefore would not have hesitated to use the expressions attributed to him, even in their strict literal meaning. For he was able to make a distinction between heirship and possession; between the situation of him who may plead a conditional title to salvation, and him who is actually and irreversibly invested with it: the former may be called *an heir* of *salvation*, but the latter is something more. Again we are told that "whether the subjects of baptism have *really* been renewed by the Holy Spirit must be determined by their future conduct." (Note ut supra.) But the Church positively declares that they have been renewed, and makes the certainty of this renewal an argument for the necessity of their leading the rest of their lives according to this beginning. Their future conduct, therefore, is not to determine whether they have been made partakers

takers of the Holy Spirit, but whether they have made a proper use of his gifts. The last attempt to disprove the efficacy of baptism, is made in the following statement of the cases of Cornelius and Simon.

"In fact, if we maintain that regeneration is so *inseparable* from baptism, that *every* baptised person is *regenerate*, and that *every* unbaptised person is *unregenerate*; we shall be compelled to maintain that the devout Cornelius was absolutely in the gall of bitterness until he was baptised, while the baptised sorcerer Simon was a truly regenerate Christian, notwithstanding he is declared by Peter to have neither lot nor part in the Holy Spirit." Note. P. 108, ut supra.

We wholly deny the inference. The devout Cornelius certainly was not in the gall of bitterness until he was baptised; nor is the general state of man before baptism described by this phrase in Scripture. St. Peter says of *Simon* that *he* was *yet in the gall of bitterness*, because he was convicted of actual and gross sinfulness of intention. He partook of baptism with the most sinister view, and his conduct proved it: therefore St. Peter was at once enabled to determine, that he had rendered his baptism of no effect by his unworthy receiving of it, and was yet *in the bond of iniquity*. Nothing can exceed the folly and danger of attempting to establish a doctrine of general application upon inferences drawn from extreme cases. In fact, neither can the case of Cornelius prove that baptism is unnecessary, nor can that of Simon shew that it is a mere initiatory rite, unaccompanied by divine grace. They are both extreme cases, and no general rule can safely be framed by them. But we think that even Mr. Faber must allow, when he coolly reconsiders the subject, that the sending St. Peter on a special mission to *baptise* Cornelius proves more for the indispensable necessity, and spiritual advantages of baptism, when it can be had, than any distortion of his case, or even an artful comparison of it with that of the sorcerer Simon, can establish against it.

Mr. Faber concludes this note, upon which we have felt it necessary to dwell so long, by strongly recommending to his readers four sermons by Bishop Hopkins on the doctrine of regeneration, which seem to have been his guides. We trust that after our exposition of the mistakes into which he has been led, our readers will have no inclination to travel in the same road. But, if they will take a shorter and a safer direction than Bishop Hopkins will give them, let them study one discourse of Waterland on the same subject; which, though it must be decidedly opposed to the treatise of Bishop Hopkins, does nevertheless present a complete exposition of the doctrine, as taught in Scripture,

ture, and maintained by the Church of England. His statements never have been and never can be refuted.

When Mr. Simeon boldly asserted that baptism is a mere rite, and thus degraded it from the rank which the Church had assigned it, as one of the two sacraments generally necessary to salvation; he deserved at least the credit of having made a clear and manly avowal of his opinions; which, however irreconcilable with the doctrines of the Church which he was solemnly pledged to support, he had not left us to surmise from ambiguous hints or far-fetched inferences. Mr. Faber has not deserved the same praise. He has made no open avowal; on the contrary, in his text he has contented himself with puzzling his readers, and has committed to a note his efforts to mislead them. How far he may have succeeded we know not; but if any of those, who have hitherto thought highly of this author as a spiritual instructor, should chance to cast their eyes upon these pages, they may perhaps be induced in future neither to trust implicitly to him or to his Magnus Apollo, Bishop Hopkins. We intreat them if they value the truth rather to try the doctrine of the Church by her own words; not as quoted in scraps and fragments by those who have a system to support, but as they stand in her own authorized formularies, the Homilies, Articles, and Liturgy. When they have compared her definition of a sacrament in the Articles, with her explanation of baptism in the Catechism, and with the whole tenour of her three offices for the administration of it, we are in good hope that they will agree with us, that this "Practical Exposition" does not exhibit the plain doctrine of the Scriptures and the Church of England, whatever may have been the wish or endeavour of its author.

In this chapter, as well as in other parts of his treatise, Mr. Faber, rather unadvisedly as we think, has imputed Pelagian and other heretical notions to those who may be inclined to question the soundness of his doctrines. In page 115 for instance, we are told of persons, who, not having experienced the never-ceasing conflict which Mr. Faber considers to be a useful test of regenerasy,

"Readily adopt the Pelagian notion, that repentance is always in their own power, and scoff at the sober decision of our Church, that 'the condition of man is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God.'" P. 115.

How often must we remind this author of the necessity of drawing the line of distinction between the state of *the natural*

* Article 10.

*man,*

*man*, and that of *the Christian*; and request him to refrain from using language to describe the latter, which was originally spoken of the former.

The tenth article treats of the situation of man after the fall of Adam, and declares that, in this his natural unregenerate state, he has no power "to turn and prepare himself, &c." But the Christian is made partaker of the Holy Ghost at his baptism, and therefore has the necessary power given him; and, by the proper use of it, he can at all times turn unto God if he will. The notion then that repentance is always in the Christian's power, is strictly scriptural; we speak not here of extreme cases, we enter not into the question of the validity of a death-bed repentance, but referring to the general case of Christians, we have little hesitation in saying, that did they not possess this power, every exhortation to repentance which the Scriptures contain would be little less than mockery. In the course of this treatise we are frequently referred by the author to the Homilies; we now recommend to his attention the following passage from the Homily on Repentance, as a useful illustration of "the sober decision of our Church," respecting the condition and the duties of a Christian.

"Now doth he (the prophet Joel) add unto this doctrine of exhortation certain godly reasons, which he doth ground upon the nature and property of God, and whereby he doth teach that true repentance can never be unprofitable or unfruitful. For as in all other things men's hearts do quail and faint if they once perceive that they travail in vain; even so most especially in this matter must we take heed, and beware that we suffer not ourselves to be persuaded that all that we do is but labour lost: for thereof either sudden desperation doth arise, or a licentious boldness to sin, which at length bringeth unto desperation. Lest any such thing then should happen unto them, he doth certify them of the grace and goodness of God, who is always most ready to receive them into favour again, that turn speedily unto him." Hom. P. 451. Edit. Oxon 1802.

It is true that the same Homily says that

"We must beware and take heed that we do in no wise think in our hearts, imagine, or believe, that we are able to repent aright, or to turn effectually unto the Lord by our *own might and strength*." Hom. P. 464.

But the question is not at present *whence* the strength is derived, but whether Christians *possess it*; for if they do, repentance is always in their own power, and the language of the tenth article is by no means in contradiction to such an opinion. Mr. Faber stigmatizes it as a Pelagian notion; were then the framers

of

of our Homilies Pelagians? Before he again hazards the use of these hard words, we recommend him to consider how far he may wish to subject himself to the following severe but dignified censure, which a similar indiscretion of Paræus drew from the pen of the learned Bishop Bull.

"Quod addidit Paræus de Juliano Pelagiano, vereor ne eo fine ab ipso dictum fuerit, ut hinc odium sententiæ nostræ apud imperitos conciliaret; quasi scilicet monstrosus esset quidam fœtus ab insigni aliquo Hæresiarchâ in lucem primum editus. Sed hujus scholæ disputatoribus omnes a se, in unico licèt S. Scripturarum capitulo, diversum sentientes inter infames continuo Hæreticos censere solenne est." Bulli Harm. Apost. Diss. Post. Ch. ix. Sect. 22. p. 67.

In illustration of the internal struggle, which he represents as taking place in the bosom of the true Christian, Mr. Faber quotes a passage from the works of Bishop Hall, in which it is asserted that "there are *two* men in *every* regenerate breast;" from whence he infers that

"Where the workings of *one alone* are perceptible, and where consequently there is *no* struggle, it is not possible, if Bishop Hall be a sound expositor, that the renewing influence of the Holy Spirit can ever have been really experienced." P. 120.

We cannot but think that the good Bishop's doctrine is here carried much farther than he intended. Is he to be supposed to mean, that a *sensation* of *inward corruption* is a necessary test of the influence of the Holy Spirit? That no man can be living under this influence but he who is *sensible of sinful desires?* Surely there is something absurd and monstrous in the very proposition. We would believe that there *may be no* struggle, that is no such active desire to disobey God's law as can occasion a "never ceasing conflict;" that the flesh *may* be so far subdued unto the spirit from the first, by the careful education of the child in the faith and fear of God, that he may from early youth delight in his Law and obey it; that he *may* be spared those grievous trials, which would give opportunity to the incitement of the old Adam within him; that he *may* in consequence pass through life in such a steady and habitual course of duty, as to be insensible of severe inward contests, as to need none of the *bitter* feelings of repentance. And shall we believe that Bp. Hall, or any sound expositor would teach, that such a person had never really experienced the influence of the Holy Spirit. That this is not mere hypothesis we are justified in asserting from the case of Zacharias and Elizabeth, who were both *righteous before God, walking in all the commandments and ordinances of the Lord blameless.*

*blameless.* And we would ask the author what he thinks of our Saviour's declaration that he *came not to call the righteous but sinners to repentance ;* what of the *ninety and nine just persons who needed none ?* We beseech him not to strain the truth ; not to draw the line more strongly than the Scripture has done ; not to lay down positions, upon which unskilful enthusiasts may build doctrines not perhaps in his contemplation. For if a perception of the workings of the evil principle within us, be considered as a necessary test of the residence of the good one, men may be shortly taught to build their hopes of salvation through Christ, not upon their endeavours to purify their hearts as he has commanded, but upon their inclinations to disobey him.

It is with pain that we observe a fondness for expressions so strong as to mislead, pervading this whole chapter ; and a perpetual attempt to illustrate an exaggerated statement of that conflict, which frequently, perhaps generally, but certainly not *always*, nor equally at every period of life, takes place in a Christian's heart, by scriptural phrases and allusions not always well applied. The accommodation of scriptural language, and of the circumstances recorded in the historical parts of the sacred volume to the case of Christians in general requires sound discretion, and a quick feeling of propriety ; when so used, it gives a weight and earnestness to the teacher's language, and an attractive illustration to his doctrine, which cannot fail of its effect ; but unless it is under such direction, it becomes a mere ignis fatuus to lead the unwary astray, to bewilder plain understandings, to inflame ardent and enthusiastic imaginations, to administer in a word to any thing rather than to that "*godly edifying which is in Christ.*"

Our observations upon the rest of the Treatise must necessarily be compressed within a narrow compass. We have however conducted our readers through the more important part of the volume ; the remainder is chiefly occupied with descriptions of what may be called the practical effects of the Holy Spirit's operations, as illustrated in the disposition, the conduct, and the consolations of a Christian. Many passages might be pointed out where sound doctrine, valuable instruction, and pious reflections are clothed in animated and even eloquent language ; though too often disfigured by the obtrusion of those erroneous opinions, which we have already noticed ; and not unfrequently wholly irreconcileable with the general tenour of the author's reasoning. We find a striking instance of the contradictions and inconsistencies into which he has suffered himself to be betrayed, in the commencement of the fifth chapter ; where, although he had before laboured to prove, that there must be "a never ceasing conflict" in the bosom of every Christian, the author tells us that

"By

"By slow and almost imperceptible degrees a surprising change takes place within the servants of the blessed Spirit of God. They no longer feel any relish for those vanities which the slaves of dissipation esteem absolutely necessary for their happiness; and what was at first resigned upon principles of duty and conscience, though with no small reluctance, now ceases to excite a single wish, and is considered with indifference or even aversion." (p. 128.)

Here then we presume the "never ceasing conflict," the warfare, which "nothing is to terminate but a translation into the Church triumphant," (p. 112.) is brought to its conclusion, even before that happy event has taken place. To the plain common sense of those who are not bound to support a system, it will appear evident that, if the tempting object be removed, the temptation will be removed with it; that where there is no temptation there will be no excitement of passion; and where passion is not stimulated to rebel against the law of God, there can be no struggle, no enmity, no warfare.

But perhaps the statements of the author are never more inconsistent and contradictory, than when he treats of the inward feelings produced by the operations of the Holy Spirit upon the heart.

We have already found occasion repeatedly to object to the improper stress laid upon them, as useful tests of the presence and aid of the Holy Spirit: the author has declared, that sensible conflicts with the evil principle, prove the presence of the good one; and that one of the first symptoms of a renewed will is an experience of this internal Christian conflict. (p. 115.) The whole of the sixth chapter, which is entitled "the Holy Spirit a comforter and an intercessor," is in fact little more than a dissertation upon feeling; and its tendency is to teach Christians to analyze their *sensations*, to consider every depression of mind, which they cannot immediately trace to some assignable cause, whether bodily distemper, or external accident, as a special dispensation of Providence, intended to try their faith; and every flow of spirits as a consolation vouchsafed by the Spirit.

We are told that

"The scriptural expression *the seal of the Spirit*, seems plainly to signify that the soul of that Christian, upon whom it is impressed, bears as evident marks of conformity to the will of God, as the wax does of similarity to the seal by which it has been stamped. By means of this resemblance, *the Spirit beareth witness with our spirits, that we are the children of God*, thus infusing into our hearts the sweet balm of divine consolation." (p. 179.)

And among these evident marks we find enumerated, "a certain

tain relish and affection for heavenly matters" found within himself by the person, in whose heart that change has taken place which Mr. Faber calls regeneration. Among other authorities for thus interpreting this scriptural phrase, that of Bishop Andrews is inserted in a note (p. 179). That our readers may be able to determine how far the author is justified in claiming the support of so venerable a name, we here extract a passage from one of the pages to which he expressly refers.

"When we turn ourselves every way, we find not (in the office of the Church) what this *seale* should be, but the *sacrament*; or what the *print* of it, but, the *grace* there received, a means to make us, and a *pledge* or *earnest* to assure us, that we are his." (Bp. Andrews, p. 660).

The evident marks, of which Mr. Faber speaks, are not even mentioned in this passage; nor does it appear in the slightest degree to favour his interpretation of the seal of the Spirit; on the contrary, it affixes a meaning to this phrase, wholly irreconcileable with the whole tenor of the reasoning, by which he has attempted to separate the graces of the Holy Spirit from those sacraments, appointed by Christ himself as the channels, through which they were to be conveyed. Even if by these "evident marks" he meant only the fruits of holiness, though these are undoubtedly the true signs of the Holy Spirit's operation upon the heart, still we could not allow that he had rightly understood the figurative expression in question, or that he could plead the authority of the learned Andrews in his support; but when he reckons inward feelings and emotions among his evident marks, nothing can be more forced or unwarrantable than such an application of the metaphor; for what can be less like *a seal*, if the figure is to be literally interpreted, and made to mean *an outward mark*, than mere *internal transitory feelings*? The venerable Bishop has doubtless given the true meaning of Scripture, and the seals of the Spirit are those sacraments, by which the promises of God are *ratified*. When we receive these sacraments *worthily* then the promises, *generally made*, become *ours* in *particular*; they are then *ratified to us*; and the inward grace of the sacrament may be called the *print* of the seal upon our hearts; a *power* given us of fulfilling the conditions of the Christian covenant, a *pledge* that Christ acknowledges us to be his disciples. It remains with Mr. Faber to shew how Bp. Andrews can be fairly quoted as a favourer of his opinion, that the *seal of the Spirit* is "the blessed correspondence of our inclinations with the will of God;" (p. 182.) or what support he can derive from that great pillar of the Church for his doctrine, that convictions, experiences, inward conflicts, and sensible conver-

sion, are evidences of the operations of the Holy Spirit on the heart.

Thus far however he has appeared to teach, that the feelings are "a useful test of regeneracy;" and if he has not positively said that, they are a sure evidence of the presence of the Holy Spirit in the heart; he has at least maintained that, where they cannot be found, there the influence of the Holy Spirit can never have been really experienced. Much also has been said of the sensible comforts proceeding from the impulses of the Spirit; and though we are warned not to consider them "as in the slightest degree necessary to salvation," (p. 176, note) yet we are certainly led to believe, that they are at least general proofs of spiritual assistance. But in the seventh chapter the author unexpectedly declares that all these opinions are erroneous, and cautions us against those who

"would persuade us, that almost the whole of religion consists in warm and lively feelings; and that, unless our souls are perpetually, as it were, in the third heaven, we know but little of the nature of the Spirit's influences, or of the privileges of genuine Christianity;"

and who

"are hence obviously led to imagine that, if sensible comforts abound, they may safely conclude themselves at peace with God; but that, if they be withdrawn, they have no longer any right to believe themselves his children." (p. 188.)

We are told that "this is to suppose the favour of God to be as variable and irregular as the human temperature;" and that "his covenant is built upon a surer foundation than either our feelings, or our faithfulness." (p. 189.) All this we steadfastly believe; but if these things be so, what will become of all Mr. Faber's prior reasoning? Has it not occurred to him, that, if dejection, despondency, coldness, and indifference, are imputable to human temperature; those warm and lively feelings, which are called sensible comforts, may be accounted for in the same manner? that one may be as fallible a test of the favour of God, as the other of his displeasure; neither in fact being any test at all? Such we should affirm to be his own conviction on the subject, had he not before called these "strong consolations" the "seal of the Spirit;" (p. 182.) had he not taught us that he who has this seal, finds within himself a certain relish and affection for heavenly matters." (p. 180.)

Such are the contradictions into which learned men are seduced, when they forsake the plain letter of Scripture, to follow the dictates of their own imaginations. To us Mr. Faber never appears to reason more forcibly, or more ably, than when thus refuting

refuting his own prior statements. The following passage contains so powerful an argument against all reliance upon feelings, as a criterion of our spiritual state, that we are astonished that the author was not himself convinced by it of the sandy foundation of his own system.

"*Faith is* not *the evidence of* things seen, but *of things unseen:* consequently, if our religious state was to be decided by our feelings, the very foundation of faith would be overturned; and we should have sensible demonstration of that, which we are required to believe simply because God has promised it." (p. 191.)

Is it not extraordinary that such a passage, should be immediately followed by an attempt to reduce the whole foundation of confidence to internal feeling? The questions "How am I to know whether I have been renewed by the Holy Ghost? How can I tell whether I have any right to apply God's promises to myself?" (p. 191.) are answered wholly by an appeal to the evidences of inward feeling.

"Are we sensible of any internal contest in our hearts? Do we perceive a new principle, to which we were formerly strangers, strongly drawing us to the practice of holiness, and all good works; while another principle damps our ardor, discourages our exertions, and too frequently frustrates our best resolutions? He that has never felt such a struggle, must either be sinless or dead to sins. It is needless to say, that the former supposition is erroneous." (p. 192.)

Again;

"Many persons will readily enough acknowledge their imperfections; but the question is, in what *manner* do they make the acknowledgment? do they *really feel* the burden of their sins to be intolerable? Do they *indeed*, and from the very bottom of their souls, experience the pain and grief of falling so short of their wishes? Or do they confess their failings with as much phlegmatic indifference, as if it were a matter which concerned any body in the whole world rather than themselves." (p. 193.)

We cannot refrain from asking the author whether all this may not depend upon temperament? whether it is not a mere question of feeling? and therefore, whether we should not "overturn the very foundation of faith" by attempting to "decide our religious state" by an enquiry conducted upon such principles? But enough of this: we trust that sufficient has had been said to shew, that, in attributing to the author contradictory and inconsistent statements, we have not lightly brought forward a charge, which we were unprepared to substantiate; and we wish not to

press the subject farther. We are indeed conscious, that we have already trespassed too long upon the patience of our readers; but we hope that the importance of the topics which it has been our duty to discuss, will plead our excuse for the length to which our remarks have been extended.

In our examination of this Treatise we have certainly found more to censure than to approve; we trust however that, in expressing our opinions, we have not overstepped the bounds of candour and respect; it has been our wish to give them firmly, but not harshly; to warn our readers against the errors of the volume, without unnecessarily wounding the feelings of its author. We have a public duty to perform, and from that duty we shall never shrink. The author is a man of unquestioned talent, and literary reputation; he stands forward, not as an unknown individual, but as placed by his character, and his advancement in the Church, upon an eminence. Many will look up to him, and receive his opinions as stamped with the seal of unquestionable authority; and when he declares that "they exhibit to the best of his judgment the doctrine of the Church of England," and that they are not hastily sent forth into the world, but have the sanction of twelve years experience and study in his profession; what can be expected but that many will bow to them with implicit deference, and be content to mould their sentiments, respecting some of the most important points of Christian faith, upon his representations. It becomes then an obvious duty to protest against the errors of such a work; to warn the unwary reader not to mistake the dogmas of a party, for the deliberate voice of that Church, of which he is a member; and to assure him, that he will find in Mr. Faber's Treatise nothing more than a repetition of arguments, which have been often tried in the balance and found wanting; of doctrines, which the Church of England, speaking by her ablest and best supporters, has long ago publicly and repeatedly disclaimed.

Such is our unbiassed judgment of the general character and tendency of this volume; a judgment by no means given in the spirit of hostility to its author, but pronounced under a deep conviction of the necessity of counteracting, as far as may be, the dangerous effects of those doctrines, which he has unhappily lent himself to support.

BRITISH

# BRITISH CATALOGUE.

## DIVINITY.

ART. VII. *The Doctrine of Baptismal Regeneration contrasted with the tenets of Calvin. A Sermon preached before the University of Oxford, at Christ Church, Jan. 29, 1815. By Richard Lawrence, LL.D. Regius Professor of Hebrew, &c.* Parker, Oxford; and Rivingtons, London.

Would we cut off one of the most fatal sources of fanatical error and restrain the wanderings of idle and unholy presumption, it will be a point of the utmost importance to fix the exact time when that regeneration, which is declared so essential to the Christian state, actually takes place. Scripture, indeed, has most clearly and unequivocally marked the season when we are born again, and become children of light, namely, at Baptism, when we are initiated into the Christian Covenant by "the washing of regeneration, and renewing of the Holy Spirit."

In discussing this important point, Dr. Lawrence has given a short history of the rite of baptism according to the Jewish customs. He gives us the authority of the Talmud for stating that without this ceremony no man could be considered a proselyte, even though he were circumcised: and that when thus admitted into the Jewish Church he was considered, in their own words, *as an infant newly born*, or in other words, regenerated,

"In conformity then with the prevailing idea of Regeneration, as the æra of the promulgation of Christianity, appears to be that, which was established by our Saviour and his Apostles. One was considered as an admission to the rights and privileges of the Jewish Church, the other as an admission to the rights and privileges of the Christian. The former entitled to all the blessings of the old, the latter to all the blessings of the new covenant, and both to the high appellation of *the elect people of God*.

"In every age of the Church of Christ, from the first to the sixteenth century, Regeneration was always regarded as a necessary result of Baptism. Indeed the early writers of the Christian Church perpetually use it for Baptism itself. *Regeneration* then and *Baptism*, until the writings of Calvin grew into esteem, were universally deemed things *inseparable*. Nor does it seem requisite to prove this by a minute detail of quotation, because it is impossible for any one, who is in the slightest degree acquainted with the history of Christian opinion for a moment to doubt it.

"Calvin,

" Calvin, whose productions in early life marked him out for a reformer of no common talent, who seldom was disposed to think, and as seldom to express himself, like other men, was the first who separated, what had ever been before united, *Regeneration* and *Baptism.* Regeneration was with him, a renovation of mind, a conversion of the heart to God, appropriated solely to certain personal favourites of Heaven." P. 6.

This opinion then of Calvin, with all the absurdities which his followers have erected upon the foundation of their master, Dr. Lawrence combats with much success. We can strongly recommend this Sermon to the attention of all, particularly of those, who are the victims of a painful solicitude, always bordering upon melancholy, and too often degenerating into despair; waiting for *assurances* of the Holy Spirit, or according to the more violent enthusiasts, expecting the agonies of the new birth. Most fatal indeed, is that doctrine of *assurance* to the peace of individuals, and most destructive is it to the welfare of the Church. We earnestly hope that discourses such as they are before us, may have their due influence in chasing this unhallowed phantom from the walls of our earthly Jerusalem. We shall with pleasure present our readers with the conclusion of this excellent Sermon, as expressing in a clear and spiritual style the doctrines of our Church upon this vital question, and of scripture, upon which that Church is founded.

" Let the *Calvinist* afflict himself with tormenting surmises respecting those peculiar symptoms of Regeneration, those indescribable sensations of a heavenly call, which if he feels not distinctly at some precise period of his life, his conviction is, that he must perish everlastingly. Let him secure himself, as he can, on the dreadful precipice, where *presumption* points forward upon one side; upon the other, *horror* and *despair.* If the Garden of Eden be before him, still does he behold it, guarded in every direction from voluntary approach by the flaming sword of predestination; and behind him extends a waste and howling wilderness.

" *Our* creed is less aspiring and more consoling. *We* ascend not with gazing eye towards the inaccessible light, to scrutinize that mysterious will of the Godhead, which the very angels tremble at while they adore. Upon *us* has the glory of the Lord, distinctly manifested in his *revealed* will, already arisen. Confessedly " Regenerated, and made God's children by adoption and grace," no personal decree of reprobation excludes *us* from the Tree of Life. Confessedly to *our* grasp is its vivifying fruit consigned; and nothing on the part of heaven prevents *us* from tasting it and living for ever. Thus, therefore, happily assured, never let us contemplate Baptismal Regeneration as an ideal and shadowy conceit, but as a real and substantial blessing; always remembering, that to rea-

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son upon the nature of a Divine Will, abstracted from Christianity, and controling our eternal destiny, is to reason upon we know not what, to argue from a principle, of which we possess not the slightest experience, and to defy the terrific creation of our own distempered fancy." P. 21.

In the notes will be found much curious matter, tending to illustrate the regeneration of the proselyte, when admitted by baptism into the Jewish covenant.

ART. VIII. *A popular Survey of the Reformation, and Fundamental Doctrines of the Church of England. By George Custance.* 8vo. 12s. pp. 571. Longman.

A very well meaning book, but rather too comprehensive in its contents, not more than one-fourth of it being dedicated to the subject implied in the title. The lawfulness, the expediency, of the established Church come into consideration; succeeding to these are two chapters on the Trinity and on original sin; then come three upon justification, and one upon sanctification; after which moderate parenthesis the Author returns again to "the spirit," and the "utility of the Church of England." And all this is entitled a History of the Reformation. Mr. Custance is doubtless a very worthy man, and a very worthy son of the Church; but such a heterogeneous mass of matter, equally rambling and confused, can be of very little use to the cause which he would defend. Mr. C. is clearly one of that *party* in the Church, who assume to themselves the exclusive privileges of the Gospel; the whole volume, indeed, is more like an extempore sermon, delivered from one of their pulpits, than a regularly composed treatise, being an incoherent mixture of truisms and absurdities. An idea of the Author's style may be taken from the following specimen:

"The seraphic Zechariah saw "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And unto him he said, behold, *I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment* *." Let no man then presume to stand before the Divine Majesty in the filthy rags of his own righteousness; he must be arrayed in the garments of

"* Zechariah, iii. 1—4."

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salvation, which the Redeemer himself has wrought, before he can be fit to appear in the celestial court of the King of kings. "I counsel thee," saith our Lord, "to buy of *me* white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear*." The same elegant figure is employed by the Apostle when he exhorts the Romans to "*put on* the Lord Jesus Christ." Again, "for as many of you," saith he to the Galatians, "as have been baptized into Christ, have *put on* Christ." And all such are supremely blessed, "God now looking on them," says Mr. Locke, "there appears nothing but Christ; they are as it were covered all over with him, as a man is with the clothes that he hath put on." Thus adorned they sing:

> "But lest the shadow of a spot
> Should on our souls be found,
> He took the robe the Saviour wrought
> And cast it all around." P. 391.

These gentlemen can do nothing without a little bit of a hymn, which is introduced in this place with peculiar felicity, after a citation from Mr. Locke.

As we have no doubt that Mr. Custance is a well-meaning, though a mistaken man, we shall conclude, with recommending him to remain contented with what is already done in the way of divinity, to think a little more, and to write a great deal less.

ART. IX. *A New Covering to the Velvet Cushion.* 12mo. pp. 180. 5s. 6d. Gale and Fenner. 1815.

Of the Velvet Cushion in its original state we spoke with much freedom, because the principles which it was designed to inculcate were such as we considered worthy of animadversion. We approved neither the slippery surface, nor the camelion colours of the original: of its new covering we shall say but little, excepting that it is coarse calimanco, ill-coloured, cross-grained, and full of old holes, which we have neither time nor inclination to rip up at present. All the old dissenting arguments are urged in the spirit of ancient bitterness, but moulded into the new shape of a religious novel. The whole system of ecclesiastical discipline is run down, because it is possible that the care of a parish *may possibly* be confided to a fox-hunter, or a debauchee. To such an extreme case as the following who can answer? We might as well argue against all government because a Nero reigned, and against all law because a Jeffreys was once judge.

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"* Revelation, iii. 18."

"But

" But allow me to ask, do no inconveniences result from the imposition of ministers upon parishes by ecclesiastical authority? What say you to a libertine appointed to the cure of souls? What say you to the condition of a parish doomed to attend, and to take their families to attend upon preaching, in which no single doctrine of the gospel is ever introduced, or in which they are all opposed? An attendance elsewhere would, you know, be schismatic, and remaining at home, you would I am sure deem impious. A rector, for instance, I grant you is a very independent man, except so far as he is afraid of the Bishop; but is it reasonable that the rest should be all slaves? But after all, the conveniences or inconveniences of the two systems do not, properly speaking, belong to the question. What saith the scriptures?"

" ' If,' said the stranger, ' they have indeed said any thing upon the subject, I admit they are the last and best appeal.'

" ' My opinion is,' returned Mr. R ——, ' that they have. Christians are admonished to ' take heed what they hear,' and to ' beware of false prophets.' When an apostle was to be chosen in the place of Judas, the disciples were applied to for the purpose, and when the seven officers of the first Christian community at Jerusalem were elected, a similar method was adopted. ' Look ye out amongst you seven men of honest report.' The practice of Christian antiquity supports the same sentiment. All the bishops of the first ages were chosen by popular vote, and they were not secular, but spiritual bishops, ' overseers' of the churches of Christ. Cyprian frequently speaks of his being made bishop of Carthage, *by the favor, and vote of the people;* and expressly says ' *the chief power of choosing worthy ministers, and of rejecting the unworthy, belongs to the people.*' "

It is true that the first officers of the Christian community were elected; but the author has not been pleased to inform us how else they could then have been chosen; did he expect to find a *conge d' elire* from either Herod, or the high priest?

## NOVEL.

ART. X. *Duty, a Novel. By the late Mrs. Roberts.* 3 vols. 12mo. 12s. Longman. 1814.

We cannot pass over these volumes without giving them the credit which they deserve. They do much credit both to the feelings and to the discernment of their authoress, nor will they be read without both amusement and instruction. The style is good, the incidents are pretty, and the story not without interest. Prefixed to the whole is a short life of the authoress, by Mrs. Opie, and we regret to find that this is a posthumous work.

## MEDICINE.

ART. XI. *Letters addressed to his Royal Highness the Duke of Kent upon Consumptions. By Thomas Sutton, M.D. &c. &c.* 8vo. pp. 59. Underwood. 1814.

The inutility of using a regulated, equable temperature, as a general remedy in cases of consumption, is canvassed with much ingenuity in this pamphlet, and we think that Dr. Sutton has in some measure proved, that no favourable result can in general be expected from such a remedy, as consumption is equally frequent in those climates which this temperature is designed to imitate. A humid atmosphere is considered as most favourable to those afflicted by the disease, and this remark is confirmed by the beneficial effects generally received by consumptive patients from the climate of Devonshire. Dr. Sutton's observations respecting the island of Madeira are well worthy of attention.

ART. XII. *Observations on the Nature and Treatment of Consumption. By Charles Pears, M. D., F.L.S., &c. &c.* 8vo. pp. 63. Highley. 1814.

Galen, Hippocrates, Asclepiades, Alexander, Psycrestus, and other names of equal toughness, will most assuredly stick in the teeth of him who attempts to masticate the contents of this volume. We have seldom read, in the course of the same number of pages, more pompous inanity, interspersed with hard words, than is presented us in the volume before us. A more happy specimen of fervent inanity cannot be given than in the following sentences, which conclude these "observations," as the author is pleased to denominate them.

"It is supposed that an apology is hardly necessary for amplifying thus on a disease which has been said to "DESTROY TWO-THIRDS *of our population* *;" and which, as Mr. Abernethy has observed, "has *not* met with *sufficient attention*, or its PRINCIPLES been *sufficiently* EXPLAINED." "*Observation*," as Le Dran says, "is the mother of arts and sciences; from whence most discoveries

* Besides the human subject, other animals also suffer much from CONSUMPTION, *especially horses, dogs, cats, monkeys, squirrels, birds, &c.*"

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are derived. To *this* we are indebted for their progress, and by *this* alone they are brought to perfection."

"By *this*, therefore, WE may hope to succeed; and to this natural foundation we *must* apply—with Hippocrates, and every other attentive and persevering observer of nature in her various, yet uniform, operations; if we hope to lessen the number of those CONSUMPTIVE SACRIFICES, so well described by the Latin poet, where

> "HECTIC, and *void* of strength, CONSUMPTION pale
> *Prey'd* on their *vitals.* *Good's Lucretius*, b. 6.*

"In conclusion, therefore, REMEMBER the advice of Hippocrates, that "'the *patient*, the *attendants*, and—the PHYSICIAN! should *each* DO THEIR DUTY!" *must* be studiously followed, as the only *probable* means of SECURING an effect, so devoutly to be wished—by ALL!" P. 61.

The writers on political economy have neglected hitherto to take *horses, dogs, cats, monkeys, squirrels, birds*, &c, into the calculation of the English population. Mr. Malthus may derive an useful hint from this publication, and we doubt not, but that in a future edition of his work on population, we shall find a proposition to extend the prizes of celibacy to bachelor monkeys, spinster cats, &c. The hint to be thus derived from the essay before us, we consider as the most valuable effect of the work.

## LAW.

ART. XIII. *A Treatise on the Abuse of Laws, particularly in Actions of Arrest, &c. By James Pearce, Gent., Attorney at Law.* 184 pp. 8vo. 6s. Sherwood. 1814.

The author informs us that he is an attorney at law of nearly twenty years' practice, in London, which certainly gives him a full title to write upon the abuses of the laws. Whether he speaks from his own experience or from that of others we know not, but he certainly has drawn up an account of actions, arrests, bailbonds, &c. sufficiently entertaining to all those who are strangers to all this dreadful smithery. Many useful hints might doubtless be derived from Mr. Pearce's suggestions; but we fear that practice in the main must stand where it was. Abuses never can be avoided in a free-country, where so many rogues must necessarily be concerned. The remedy would be worse than the disease.

ART.

## MATHEMATICS.

ART. XIV. *Elements of Plane Geometry, containing the Six first Books of Euclid, from the Text of Dr. Simson, with Notes, Additions, &c. By Thomas Keith.* 8vo. pp. 398. 10s. 6d. Longman. 1814.

This is a volume which will prove highly useful to mathematical students in the first stage of their progress; particularly to such as have not the advantage of an instructor. Mr. Keith has very judiciously adopted the text of Dr. Simson as a generally received guide; and his notes and alterations are such as are usually made in the Cambridge Lecture rooms. If therefore the student is unassisted by an academical tutor, this will prove a very satisfactory source of that knowledge, which, though common enough at the University, he cannot supply from the resources of his own observation. This volume, therefore, may be strongly recommended as an useful and good subsidiary to the study of elementary geometry.

## MISCELLANEOUS.

ART. XV. *Practical Hints to young Females. By Mrs. Taylor, of Ongar.* 12mo. pp. 165. 5s. Taylor and Hessey. 1815.

The duties of a wife, of a mother, and of a mistress of a family, are admirably pourtrayed, and most successfully urged, in this little volume. It is a book that will be placed in the hands of those who are to fill these enviable situations with the utmost advantage. The short religious portion at the conclusion is warm, affectionate, and just, but not tinged with the slightest spirit of fanaticism.

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# MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Letters addressed to the Right Rev. the Lord Bishop of London, in Vindication of the Unitarians from the Allegations of his Lordship in the Charge delivered to the Clergy of the Diocese of London, on his Lordship's primary Visitation. By Thomas Belsham, Minister of the Chapel in Essex-street. 3s. 6d.

A Sermon preached in the Parish Church of Watford, Herts, on Sunday March,

March 5, 1815, for the Benefit of the Widow and ten Children of the Rev. J. Dennis, M. A. late Curate of Overton, in Hampshire. By the Rev. Thomas Morgan, LL.D. Prebendary of Wells, &c. 4to. 3s.

The Sovereignty of God; or, his Universal Empire. Two Sermons, preached in the Parish Church of St. Dunstan's in the West, London. By Richard Lloyd, A.M. Vicar. 4to. 4s.

The Saint's-day Catechism; or Practical Improvement (by Way of Question and Answer) of the Festivals of the Apostles and Martyrs; designed for plain People, and younger Members of the united Church of England and Ireland. By John White Middleton, M.A. formerly of Trinity College, Oxford, and Curate of Norton-under-Ham, Somerset. 2s.

Account of the Abolition of the Female Infanticide in Guzerat, with Considerations on the Question of promoting the Gospel in India. By the Rev. John Cormach, A.M. Minister of Stow. 8vo. 10s. 6d.

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*Errata in our last Number.*

Page 343 line 12 *after* "spiritual" *read* "things"
23 *for* "them" *read* "man"
34 *for* "instructions" *read* "instruction"
344 23 *for* "form" *read* "from"
43 *for* "Ballus" *read* "Balbus"
345 last line but one; *read* "affords one instance among many *which prove*, that &c.
346 30 *for* "ignorantly" *read* "vigourously"
348 35 *for* "departures" *read* "departure"

THE

# BRITISH CRITIC,

## FOR JUNE, 1815.

ART. I. *Nine Sermons on the Nature of the Evidence on which the Fact of our Lord's Resurrection is established; and on various other Subjects. To which is prefixed a Dissertation on the Prophecies of the Messiah dispersed among the Gentiles. By Samuel Horsley, LL.D. F.R.S. F.A.S. Late Lord Bishop of St. Asaph.* 8vo. 9s. Rivingtons. 1815.

IF, in announcing to our readers a publication which bears the name of Bishop Horsley, our preliminary observations on the literary character of that eminent prelate should be brief, it is because the delineation has been so often attempted, that nothing is left for us to supply. We have only to repeat those sentiments of veneration, which every member of the Church of England must feel, for a man to whom the cause of orthodoxy is so highly indebted; we have only to join in those expressions of respect, which all sects and parties are now willing to bestow on a man who has contributed such important accessions to theological learning. During his life, his abilities, were too formidable not to incur the resentment of those who were opposed to him, and hence he was accused of credulity, of dogmatism, and of illiberality. But if even his controversial tracts be impartially perused, it must be acknowledged that although he wrote with a conviction of the importance of his cause and with a consciousness of his powers to defend it, yet he displays a candour and forbearance which those who refuse to admit would do well to imitate.

The present article leads us to a particular consideration of the merits of his Sermons, and here again, the testimony which we have already borne to their excellence, will preclude a long introduction to the contents of the volume before us. The sagacity of this able divine in explaining the δυνατα of the sacred volume, his skill in eliciting some striking observation from plain

and familiar passages, and above all the vein of animated piety which insinuates itself throughout the body of his argument are too well known to need our commendation. When we cannot assent to his interpretations, we are notwithstanding pleased with their ingenuity. Our judgment of the discourses now in our hands, cannot be expressed more forcibly or truly, than in the words of the editor. That although they are arranged from scattered and mutilated manuscripts, "Now that they are arranged they display the same vigour of thought, and the same masterly powers of expounding Scripture as characterize his father's other theological works." The duty remaining for us to perform, is to give a brief account of the subjects discussed by the learned prelate, and to select a few passages which have most strongly impressed us either by the novelty of their matter or by the energy of their style.

The dissertation which precedes the other discourses, but which was originally intended for the pulpit, was written in connexion with the three discourses on the faith of the Samaritans, published in the second volume of Bishop Horsley's Sermons. In the first of these three Discourses, the Bishop intimates his intention of entering, on a future occasion, into the general question concerning the grounds of the general expectation entertained by the Gentiles of the appearance of a Messiah. This Dissertation may therefore be considered as the completion of his plan. The position here defended that the expectation of an extraordinary personage was almost if not altogether universal at the time of our Saviour's birth is notorious. To adopt the language of this eminent prelate: "It may be assumed as a principle which even an infidel of candour would be ashamed to deny, or if any one would deny it, I would decline all dispute with such an adversary as too ignorant to receive conviction or too disingenuous to acknowledge what he must secretly admit." When the Bishop penned this sentence, he probably recollected that a truth so generally received, was denied not by an unbeliever, but by one of those who boast that pure and rational christianity is to be found only among themselves. In return to a question of the Bishop: "Have you forgotten, have you never known, or would you deny, what is not denied by candid infidels, that the expectation of a great deliverer or benefactor of mankind, was universal even in the Gentile world, about the time of our Lord's appearance?" His celebrated Socinian antagonist Priestley answers: "This I do very much question, and I should be glad to know the names of the candid infidels, who have acknowledged it." We are unable to decide whether this assertion be more conspicuous for its effrontery or ignorance, and well might Horsley disdain to offer a reply. If the name of a *candid* infidel

infidel may not immediately occur to us, we can produce the authority of an infidel whom Priestley, we suppose, would refuse to honour with that epithet, inasmuch as he declined to enter into a discussion with himself on the historical evidence of Christianity: we allude to Gibbon. Some of our readers may perhaps remember the handsome encomium which that historian passes on Lowth, occasioned by a passage in one of his Prælections on the fourth Eclogue of Virgil.

In the present Dissertation the learned prelate divides his argument into two parts: he first shews from historical evidence that the Gentile world even in the darkest ages possessed written prophecies concerning Christ; and secondly that these written prophecies were the remains of divine oracles of the earliest ages.

On the much disputed question of the authority of the Sibylline oracles we hear the Bishop with pleasure. After stating that the charge of forgery has been too indiscriminately admitted with respect to the Sibylline prophecies quoted by the Christian fathers, he passes on to the testimony of heathen writers. In these, there are indeed no quotations from the Sibylline text, because the publication of these writings was prohibited under pain of death, but from the general argument of these sacred books it is clear, that they both announced a general deliverer, who should reform the manners of mankind, and also that they foretold the downfall of idolatrous superstition. The manner in which the Bishop cites the evidence of Cicero as to the latter point is too impressive to be given in any language but his own. The passage refers to an attempt of Julius Cæsar to attain from the senate the title of king, by producing a prophecy from the Cumean Sibyl of a universal monarch then expected to arise, and by applying this prophecy to himself.

"The republican party took the alarm. Tully was at that time its chief support, and his great abilities were called forth to oppose this stratagem of the dictator's faction. In his opposition to it he brings no charge of falsification against those who alleged this prophecy. He denies not that a prophecy to this effect was actually contained in the Sibylline books, to which as a member of the Augural College he had free access, and when he allowed the existence of the prophecy he was a better politician than to make the application of it to Cæsar the point of controversy, and to risk the success of his opposition to the schemes of Cæsar's party upon the precarious success of that particular question. Confessing the prophecy he knew it to be impolitic to attempt to apply it to any but a Roman, and applying it to a Roman it had been difficult to draw it away from Cæsar. He therefore takes another ground.—Having granted that the prophecy was fairly alleged by the oppo-

site party from the Sibylline books, he attempts to overthrow the credit of the prophecy by a general attack on the credit of the books in which it was found. He affirms that these Sibylline oracles were no prophecies. His argument is, that in the writings of the Sibyl no marks are to be found of phrenzy or disorder which the heathens conceived to be the necessary state of every prophet's mind while he prophesied because the prophets of their oracular temples affected it. But these books, he says, carried such evident marks of art and study, particularly in the regular structure of the verse as proved that it was the work of a writer who had the full possession of his faculties. This statement of Tully's may be correct, but his conclusion is erroneous, at least it must appear so to us who take our notions of prophetic style from the specimens which the Bible furnishes: for the true prophets were never impeded or disturbed in the natural use and possession of their faculties by the divine impulse. Their faculties were not disturbed but excited and invigorated; and in the most animated of the sacred prophecies we find what might be the natural character of the prophetic style, force, elevation and sudden transition, we find beside, an exquisite art of composition and a wonderful regularity of versification. However the Roman critic having proved, as he imagined, from that circumstance that these Sibylline oracles were no prophecies, concludes his whole argument with this edifying remark: 'Let us then,' says he, 'adhere to the prudent practice of our ancestors, let us keep the Sibyl in religious privacy: these writings are indeed rather calculated to extinguish than to propagate superstition.' This testimony is above all exception. Tully, as an augur, had free access to the book in question. It cannot be doubted that he would improve his opportunities; for he was a man of exquisite taste, of much learned curiosity, and with these endowments of a very religious turn of mind. It is certain therefore that he speaks upon the best information, and he is the more to be credited as this frank confession fell from him in the heat of a political debate, in which he took an interested part." P. 15.

We should have cited some extracts from the Bishop's explanation of the celebrated Eclogue of Virgil, if the subject of that poem had not so frequently been discussed. Though on the supposition that it refers to the oracles of the Cumean Sibyl respecting the Messiah it may be obscure; yet on any other supposition it is unintelligible.

In order to illustrate the second division of his argument that the prophecies current in the Gentile world were fragments of prophecies delivered in the patriarchal ages, the Bishop enters into an examination of the actual state of religion between the first appearance of idolatry and the institution of the Jewish Church by Moses. He shews that the progress of idolatry was gradual, and that prophetic illumination might be vouchsafed to particular individuals in the Gentile world after idolatrous worship had

had gained ground. Of this fact he produces two instances the one in Job, the other in Balaam.

"That Job was a prophet is so universally confessed that it is needless to dwell upon the proof of it. He was a prophet in the declining age of the patriarchal Church, in the interval between Esau, from whom he was descended, and Moses whom he preceded, and he prophesied in a country where the sun and moon were worshipped. In this idolatrous country he prophesied of the Redeemer, and it is a circumstance that deserves particular attention, that he prophecies of the Redeemer not without manifest allusion to the divinity of his nature, and express mention of the resurrection as the effect of his redemption; two articles of our creed which we are told with great confidence are modern innovations, whereas we find them not only in the Jewish prophets, but in far more ancient prophets of a more ancient Church." P. 71.

In his remarks on the character of Balaam, Bishop Horsley maintains a principle, which he always defended with success, that supernatural gifts any more than ordinary attainments are not bestowed in proportion to the moral worth of the individual. We have only to express our regret that the Essay was not completed, since much interesting matter would have suggested itself to the learned author if he had entered into a minute discussion of the patriarchal traditions current in the Eastern world.

Of the Sermons which accompany this Dissertation, four are on the evidence of the fact of the resurrection. On a subject so thoroughly sifted we might expect nothing of originality, but it was Bishop Horsley's talent to say common things in a manner peculiar to himself. Among the many disquisitions on this fundamental article of the Christian's faith, there is a Sermon by Dr. Priestley in which the evidence is stated with great perspicuity. But nothing will shew the superiority of the orthodox faith over the tenets of the Materialist and the Socinian, than a comparison of that Discourse with those of Horsley. We cannot resist the pleasure of presenting our readers with the Bishop's introduction: for the warmth of its piety it is worthy of a Father of the primitive Church: it is inferior only to the animated reasoning of the great Apostle to the Gentiles.

"The prop and pillar of the Christian's hope (which being once removed the whole building would give way) is the great event which we at this season commemorate, the resurrection of our Lord; insomuch that the evidence of the fact may properly be considered as the seal of his pretensions, and of the expectation of his followers. If notwithstanding the pure and holy life which Jesus led, the sublimity of the doctrines which he taught, and the natural excellence of the duties which he enjoined; if after all the miracles which he performed he was at last forsaken of that God to whose

whose service his life had been devoted, if his soul was at last left in hell, and the Holy One was suffered, like a common man, the prey of worms and putrefaction, then truly is our preaching vain, and your faith is vain. It is to no purpose that we exhort you to sacrifice present interests to future hopes, to renounce the gratifications of sense for those promised enjoyments in the presence of God, to rely on his atonement for the pardon of involuntary offences, and to trust to a continual supply of the Holy Spirit proportioned to the temptations the world presents. It is to no purpose that ye submit to a life of mortification and constraint, of warfare with the world and of conflict with the sensual appetite. It is to no purpose that ye stand in jeopardy every hour, in painful apprehension of the wiles of the great deceiver, the treachery of your own unguarded hearts and the sallies of unconquered appetites. 'If Christ be not risen from the dead,' all promises that are made to you in his name are vain, and the contempt of the present world is folly. If Christ be not risen from the dead, the consequence must either be that he was an impostor, and that this whole doctrine was a fraud, or if the purity of his life might screen him from so foul an imputation, and the truth of his pretensions be supposed consistent with a failure of his predictions in the most important article, you would only have in him a discouraging example of how little estimation in the sight of God is the utmost height of virtue to which human nature can attain. If neither the unspotted sanctity of our Saviour's character, nor his intimate union with the first principle of life itself, could give him a deliverance from the bonds of death, what hope for us who have neither claim nor plea but what is founded on the value of the Redeemer's sufferings; no union with God but what we enjoy as the worshippers of his incarnate Son. But beloved, 'Christ is risen from the dead and become the first fruits of them that slept.' His *resurrection* was the accomplishment both of the ancient prophecies and of his own prediction; a declaration on the part of God that the great atonement was accepted; an attestation to the truth of our Saviour's doctrine and of his high pretensions; a confirmation of the hopes of his followers, which renders it no less unreasonable as the case stands, to doubt of the ultimate completion of his largest promises than it would have been to hope had his promises been actually found to fail in so principal an instance." P. 125.

We are inclined to assent to the opinion of Bishop Horsley that the body with which Christ rose was immaterial, though we know that many able divines hold a contrary opinion. Since the resurrection of Christ is a pledge of our's, it may reasonably be inferred that a similar change was effected in his natural body to that which will hereafter take place in the bodies of his true disciples. The manner in which the Bishop draws his argument to its proper termination is distinguished for elevation of sentiment and language.

"Would

"Would you now ask why Jesus, after his resurrection was not rendered visible to all the people. Will you not rather stand aghast at the impiety of the question? Ask why God is of purer eyes than to behold iniquity? Ask why he who conversed with Abraham, as a man talketh with his friend, conversed not but in judgment with the vile inhabitants of Sodom? Ask why Moses only of all the congregation was allowed to enter into the thick darkness where God was? The appearances to the apostles after the resurrection were of the same kind with the appearances in the earliest ages of the patriarchs, and to the chosen rulers of the Jewish nation. He who to converse with Abraham veiled his glory in a traveller's disguise: he who appeared to Joshua under the walls of Jericho in the habit of a warrior, with his sword ready drawn for the attack; he who was seen by Gideon and Manoah in the human form; the same shewed himself at the sepulchre to Mary Magdalene in the form of a gardener; to the two disciples at Emmaus as a wayfaring man; to the eleven separately or altogether in various forms at various times; upon every occasion in the manner of his appearance manifesting his exaltation, and yet finding means to afford them satisfactory proofs that he was the same Jesus who had died." P. 213.

Among the remaining Discourses of this volume, we were particularly attracted by the two last, on the extraordinary and ordinary operation of the Holy Spirit. In the former of these, an idea of the Bishop will probably be deemed fanciful, that the appearance of the fiery tongues which descended on the Apostles continued visible on the head of each when he came abroad to address the multitude. The latter discourse we want words to praise in a manner equal to its excellence; we are tempted to join in the panegyric which Scaliger passed on an ode of Horace, that he would rather have been its author than king of Arragon.

From the great popularity which the Sermons of this learned prelate have experienced, we are inclined to acquiesce in an opinion advanced by him, that a discussion of difficult and ambiguous texts may be rendered interesting to the unlettered. He thought and thought justly, that these disquisitions might be such as would find their way not only into the libraries of the learned, but into the closets of the devout;

"Quod legeret tereretque viritim publicus usus."

Art.

ART. II. *Charlemagne; ou l'Eglise délivrée. Poème Epique, en vingt-quatre chants. Par Lucien Bonaparte, Membre de l'Institut de France, etc. etc.* 2 vols. 4to. Longman and Co. 1814.

AMONG the phœnomena of these wild and turbulent times is surely to be accounted an epic poem in twenty-four cantos, which boasts for its author one of that tremendous family who have called forth at once the wonder and the execration of the age. Endowed with a genius as commanding, and a penetration still more profound than that of Napoleon himself, he had long withdrawn from the scenes of active life, and had renounced his allegiance to that imperial throne, the foundations of which he himself had laid. Not the offer of a kingdom could induce him to become the support of a tyranny which he detested, even though that tyrant was a brother. Ardent in his love of a romantic, perhaps even a ferocious liberty, Lucien was a revolutionist from principle, a character which neither the ties of private affection, nor the splendour of public power have ever tempted him to abandon. Whatever may have been his crimes, they have been consistent at least; and though enriched with plunder and stained with blood, his hands have fought for no other despot than the demon of jacobinism. Under this spell, his brother is now fast bound, and Lucien is his supporter and guide; but should he burst his chains, and re-establish himself in all his former power, we doubt not that Lucien will again retire to his Tusculum, or again take refuge even in this hostile island, and offer that homage to the shrine of the muses which he refused to pay before the imperial throne.

The subject of the poem is the fall of the empire of the Lombards, which was overthrown by Charlemagne on the capture of their last king Desiderius. But however interesting such an epoch may be to the historian, with regard to the change which it produced on the political events of Europe, it is by no means a subject sufficiently interesting for an epic poem. Our poet in order to render it subservient to his purpose, considers it under the view of religion, and by representing Desiderius as the greatest enemy of the Church, and Charles, as the most strenuous defender of the Pope, endeavours to establish his great moral

> " Ni les portes d'enfer, ni les foibles mortels
> Ne prévaudront jamais sur l'Eglise Chretienne."

Considered in this point of view, the poem of Charlemagne might doubtless have been both instructive and useful. For the moral which it inculcates, and the truth which it represents, are of

such a nature as to interest all the Christian world. Like Milton, his purpose is to vindicate the ways of God to man, to shew the triumph of religion, and the power of the Most Highest. At the same time it must be confessed that the fable which conveys this moral, and the narration which developes this truth, are by no means interesting in themselves. The reader, as he proceeds, never ceases to perceive that the fidelity of the historian is sacrificed to the imagination of the poet; that events are feigned, circumstances forged, and characters misrepresented; that neither the Pope nor Desiderius, nor Charles, are by any means what the poet would represent them; that the king of the Lombards in waging war against the Roman Pontiff had no other object, but the recovery of those estates which the Pope had usurped, or at the best, which against all show of right had been wrested from the Lombards by Pepin, and conferred upon the Holy See; that Charles was led into the war neither by the love of religion nor respect to the Pontiff; that he was heaping injuries upon the very man whose daughter he had dishonoured, and whose projects he had forwarded, as long as it suited his ambitious views; that the Pope in calling on Charlemagne to assist him against the Lombards, had no other views but the maintenance of those claims which for so many ages caused the annals of the world to be written in blood, and cast a shadow of disgrace even upon the purity of religion. How then can we approve and admire the hero of the poem engaging in such a war? How can we agree with the poet in considering it as a triumph of the Church? How can we rejoice at the victory of Charles, at the fall of Desiderius?

It is not so that Tasso or even Voltaire have treated the subject of their poems. The truth of history has been literally preserved both in the Henriade and in the Gerusalemme; and the very few deviations do not disgust the reader by their evident falsehood. Tasso's hero is as good as he is great; his valour, his prudence, his piety, his religion, are what every man must admire, and for which every historian must give him credit. Voltaire represents his hero also great and amiable even in his weaknesses; the truth of history is most faithfully preserved, and the very canto on the loves of Henry and Gabrielle, is perhaps that which pleases the most in the whole Henriade. In both these poems, the reader must rejoice at the success which crowns the efforts of their several heroes, and the interposition of Providence pleases him the more as it justifies his own feelings and expectations. And yet the subject of the Henriade is in itself as much, and perhaps much more unfit for an epic poem than that of Charlemagne.

The whole poem before us, in a great measure, turns upon the

the dismission of the Lombard Princess by Charles, and the recall of his first wife Adelinde. But such a step, far from awaking our sympathy, excites our indignation. It is our own Henry VIII. murdering one wife, to commit adultery with another. Our poet considers Armélie as a second wife to Charles, after his divorcement of Adelinde. This indeed is Muratori's opinion. But neither Muratori, nor any other historian asserts, that Charles dismissed this second wife for the sake of resuming the first whom he had divorced. All other historians consider this Lombard Princess as the first wife of Charlemagne. The Pope Stephen III. (though Mr. Gibbon calls him Stephen IV.) had most violently opposed the marriage. He foresaw the diminution of his temporal power, and the Lombards were branded by the appellation *horridâ, perfidâ nec dicendâ fœtentissimâ natione Longobardorum*, to whom he imputed the first origin of leprosy, and whose alliance he denounces as unlawful and cursed on the authority of the Holy Scriptures. But Bertha the mother of Charles, was not deterred by this violent denunciation of the Pope. She went in person to ask, obtain, and accompany into France the daughter of Desiderius, as a wife for her son. The marriage was celebrated with pomp; but the fickle disposition of Charles was soon tired of a beauty that had lost all charms with its novelty. After two years marriage, the Lombard Princess *sine crimine ullo* was remanded to her father; and new wives and concubines to the number of nine established in the family of the emperor the right of polygamy and concubinage, nor did the Roman Pontiffs dare to make any representation upon so flagrant a breach of all moral and Christian law.

Our poet to induce Charles to dismiss the Lombard Princess, employs the wild expression of the mad Orlando, and the persuasions of an old monk, but with such a character it is impossible to conceive that either the one or the other could be of any avail. Indeed if he had been left to himself he would have pursued the same; perhaps even a more venial course. He would have avoided both hypocrisy and inconsistency, but while the poet wraps him in the cloak of religion, and represents him as a real penitent, at the very time that he is plunging deeper and deeper into concubinage and polygamy; his hero exhibits the union of hypocrisy and vice, and while he gratifies the ambition, and forwards the views of the Pope, he reaches the very acmé of human depravity.

How then can we avoid being disgusted with the fifth canto, in which this monarch dismisses Armélie? How can we sympathize with the poet, who introduces us to the cloisters where the forgotten Adelinde had retired? How can we share the tender feelings of paternal affection towards Emma, when

we

we know, much too perfectly for the interest of the poem, that Charles was never a father before the divorce of Armélie, and this even on the supposition that the Lombard Princess was the second and not the first wife of the French emperor? These events which have never had place except in the imagination of the poet, weaken the interest of a fable so manifestedly contradicted by history. It is true that a certain liberty must be allowed to the poets in feigning events, and supposing circumstances, to render still more striking the characters of their heroes, and the truth of their moral; but this liberty is still circumscribed by certain rules, and at all events it must be so employed, as to increase our interest, and not to shock our credulity.

Now in Charlemagne the reader sees a subject which, though fundamentally historical, treated without any regard to the truth of history, contrary to the plan pursued in the Gerusalemme, the Henriade and the Lusiade, he sees that this deviation of history does not tend to exalt the external majesty of the Christian religion, but to promote the temporal cause of the Roman Pontiff. The poet indeed by this strange union of history and romance, has followed more the spirit of ancient mythology, than the august simplicity of the Gospel, by mixing up the interests of true religion with the mummeries of the Romish Church, has violated all those rules of criticism, by which alone a distinction can be made between truth and falsehood; between the deities of Homer, and the Almighty of Milton.

And all this at a time, when the visible head of the Catholic religion is endeavouring to institute the same maxims of intolerance, and the same principles of bigotry, which might succeed, as indeed they did during the dark ages, but which must awaken the indignation of the nineteenth century. The re-establishment alone of the deadly inquisition, the ridiculous persecution of the Free Masons, and the recognition of the principles laid down by Bellarmine, make too striking a contrast with the views of the poet, and the sentiments of the poem.

Nearly the same thing must be said of the details. The quarrel concerning the worship of images, and the doctrine of the Iconoclastes, forms perhaps the greatest engine of the poem. The poet from the very beginning acquaints the reader, that the antipathy of the Pope against the Lombards arose from their having entered into an alliance with the emperor of Constantinople, who having espoused the *dogmes impurs*, as he calls them, of the Iconoclastes, had become the greatest enemy of the Church of Rome. But this doctrine of the Iconoclastes, though it may have interested Hadrian, who wished for an opportunity to shake off the yoke of the emperor, is not in itself a measure of sufficient consequence as to interest the whole

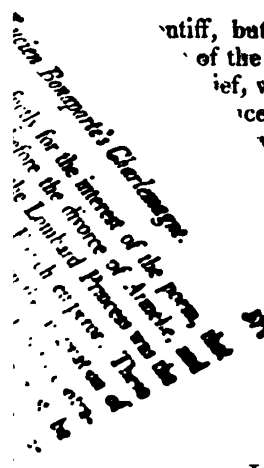
the dismission of the Lombard Princess by C[illegible] recall of his first wife Adelinde. But such [illegible] awaking our sympathy, excites our indignati[illegible] Henry VIII. murdering one wife, to com[illegible] ther. Our poet considers Armélie as a [illegible] after his divorcement of Adelinde. T[illegible] opinion. But neither Muratori, nor [illegible] that Charles dismissed this second [illegible] the first whom he had divorced. [illegible] this Lombard Princess as the fi[illegible] Pope Stephen III. (though M[illegible] had most violently oppose[illegible] diminution of his temporal [illegible] by the appellation *horr[illegible] natione Longobardoru[illegible]* [illegible]utels; gin of leprosy, and w[illegible] [illegible]crifice, cursed on the author[illegible] [illegible]. ther of Charles, v[illegible] [illegible]déjà de la marche sacrée; the Pope. She [illegible]oix cédait à leurs efforts ..... France the da[illegible]ut, s'élance, et couvre de son corps marriage w[illegible] du Tout-puissant l'image révérée: of Charle[illegible] *quel* horrible spectacle offrez-vous à mes yeux? with its [illegible] Arrêtez, malheureux!' Prince [illegible] *dit* alors le pasteur d'une voix inspirée; new [illegible] *Son* front calme et sévère, et ses cheveux, blanchis, the [illegible] *Ses* accents douloureux, sa démarche assurée P[illegible] *Glacent* soudain le cœur des soldats interdits.

XXIV.

"Ils se troublent: honteux, égarés, éperdus,
Du temple en murmurant ils atteignent les portes;
Un soldat près du seuil arrête leurs cohortes.
A tous ses compagnons ses traits sont inconnus.
Ses longs cheveux tressés flottent sur son armure.
Sa livide figure
Etincelle des feux du courroux infernal.
Tirant contre les grecs son large cimeterre,
Il s'oppose à leur fuite; et son discours fatal
Verse dans tous le cœurs sa rage sanguinaire." Vol. I. P. 14.

It is a pity that so many beautiful verses, for some of them are really so, should be spent upon so wretched a thought. It is evident that in so doing, our poet has had in view to imitate and follow the footsteps of Tasso. But the author of the Gerusalemme, in calling to the assistance of the Christian army the power of Heaven, opposes to them not a set of Christians, who differ from them on a mere point of discipline, and who have been branded as heretics, because it suited the ambition

of



…ntiff, but a nation of Infidels and Mahometans. The
… of the devil on such an occasion is consistent with the
…ief, which this enemy to the human race is always
…ce, and corresponds with the dignity of the
…who cannot leave the monument of redemption
… Saracens. But even then Tasso is satisfied
… to employ secondary causes for the accom-
…; now in Charlemagne we find the most
…med for the furtherance of the most

XXXIII.

…dent les alarmes.
…un pur encens.
…s, les prêtres gémissants
…oris qu'ils trempent de leurs larmes.
…ur l'autel replacer par trois fois
L'image de la croix:
…r trois fois l'autel tremble; et la croix chancelante
Paraît vouloir quitter ce temple ensanglanté;
Vilfrid semble revivre; et de sa main tremblante
Il montre le chemin de la sainte cité.

XXXIV.

" Tous les cœurs sont saisis d'une divine horreur.
Une voix retentit au milieu de l'enceinte:
' —C'est à Rome, chrétiens; allez, partez sans crainte;
Vous serez précédés par l'ange du Seigneur.
Emportez avec vous les images sacrées.
' Fuyez de ces contrées:
L'esprit du Tout-puissant a quitté les lombards:
Leur prince de l'impie a reçu l'alliance:
Fuyez loin de l'impie . . . et dans les saints remparts,
Du Dieu que vous servez attendez l'assistance.'

XXXV.

" Les images du temple à ces mots rassemblées
Par les pieux latins sont mises sur un char.
On dépose au milieu le corps du saint vieillard.
Les ténèbres alors tout à coup redoublées
Des ministres de Dieu protégent le dessein.
Déjà loin du lieu saint
A pas précipités parcourant les montagnes,
Ils traversent des grecs le camp séditieux.
C'est en vain que les grecs entourent ces montagnes:
Le sommeil sous la tente a fermé tous les yeux.

XXXVI.

" Le cortége sacré ne se livre au repos
Qu'en touchant de Terni la terre hospitalière.

L'astre

L'astre du jour brillait de sa clarté première;
Les pasteurs sur les monts ramenaient leurs troupeaux:
Les nombreux laboureurs descendaient vers la plaine:
Une terreur soudaine
Les saisit à l'aspect de ces débris sanglants;
Pressés autour du char et des saintes reliques,
Ils lèvent vers le Ciel leurs regards suppliants,
Et mêlent leurs sanglots aux funèbres cantiques.

XXXVII.

" Cependant des cités, des hameux, des villages,
Accourt en gémissant la foule des latins.
On maudit de Vilfrid les lâches assassins.
Les prêtres dans leurs bras emportent les images.
Les familles en pleurs désertent leurs foyers.
Coūvrant tous les sentiers,
La troupe fugitive à chaque instant s'augmente.
Après trois jours on voit s'élever dans les airs
De la sainte cité la masse triomphante:
Les chrétiens rendent grâce au Dieude l'univers."

Vol. I. P. 19.

Here again we find another imitation of Tasso, when he describes the army of the Crusades marching to Gerusalemme, and being met by the Christians residing on Monte Carmelo. But how beautiful are the ideas of the Italian poet at the appearance of the Holy City! Let us compare the one and the other, and we shall see how a poet of *inferior* parts can spoil even the thought of a master.

But if the subject and the details of the poem of Charlemagne are far from being interesting and pleasing, the narrative is still less so. One of the greatest merit of all epic poems must consist in the manner in which the subject is treated, and the events are related. For though the poet may be obliged to respect the veracity of history, yet he is not bound to follow the footsteps of the historian. Free and inspired by imagination, he plunges at once in the middle of his story, to which he intermixes afterwards whatever has happened before, and with art and fancy he informs the reader of every circumstance which is necessary to the developement of his plan. So the Iliad begins not *gemino ab ovo* but from the last year of the Trojan war; the Æneid, from almost the end of Æneas's voyage; and the Gerusalemme from the last siege of the Holy City. But our poet begins his story from the resolution of Charles to enter into a war with Desiderius: he makes him march to the Alps; thence he sends him into the heart of Germany against Vitikind, whom he defeats, and against the Saxons whom he subdues; afterwards he brings him back into Italy, when he reaches Pavia, and advances upon Rome.

Rome. Now besieging and now besieged by the Lombards, he is at last attacked by Desiderius, and with the intervention of a miracle he totally overturns his empire, and liberates the church at last. Lucien has thus unhappily selected for the display of his historical accuracy, the only circumstances under which a poet must not be an historian; and with still greater infelicity has given the portrait of times and events, which resemble history in regard to its narrative, while they have not the least similarity to it in respect to the truth. Trissino indeed, with equal dullness, has not deviated from history in point of narrative, but he has the merit of also following it in point of truth; while in Charlemagne, the poet has neglected the only prerogative of an historian which he ought to have preserved, the veracity of events, and has adopted the very quality which he ought not to have imitated, the regularity of the narration.

In the use of celestial machinery, the Θεὸς ἀπὸ μηχάνης, or an interposition of supernatural power, which in hastening, and in some measure directing the catastrophe, might have been introduced with much advantage, had a proper use been made of this powerful means so employed. But the fact is, that the awful interposition of the Deity, which governs the events that are detailed in the poem, is placed so mal-à-propos, that the reader is tempted to smile at the different images which are presented to him. Often at the feet of the throne of the Almighty we find the Virgin Mary praying for the destruction of the Iconoclastes, who payed her an homage equally ardent, and perhaps more pure than that which she received from the Latins;

LXVIII.

" ' O mon père! ô mon Dieu! pardonne à ma douleur.
Je crains pour les latins, je redoute l'impie.
La race de Martel mollement assoupie
Abandonne l'Eglise au bras de l'oppresseur;
Grand Dieu, daigne abaisser un regard sur la terre.
Exauce ma prière;
Au nom de Nazareth; par ce sein bienheureux
Où ton fils daigna prendre une forme mortelle,
Arrête des lombards le cours impétueux;
Arrache mes enfants au joug de l'infidèle.' " Vol. I. P. 37.

a more extraordinary prayer was never uttered.

In the 3d canto we find the apostles surrounding saint Peter in order to know whether God would disperse these same Iconoclastes, whose Emperor had entered into an alliance with Desiderius for the purpose of recovering the provinces usurped by the Pope. In his answer, St. Peter informs them of the resolution of the Almighty, for the execution of which he dispatches

Elias—not into Paris to Charlemagne, which would have been a regular mode of proceeding, but into the kingdom of Naples to Adelard, a monk in the monastery of Monte Casino, in order that he and not Elias should go to persuade Charles to dismiss Armélie. This round-about way of proceeding is introduced for the sake of giving a long and tiresome account of all the great men, many of whom were consummate villains, who had gone to end their days in this same convent of Monte Casino; thus endeavouring by devotion to atone, in their old age, for all the crimes they had committed in their youth.

Be it as it will, this very image of the mission of Elias is borrowed from the Gerusalemme. In that poem God sends Gabriel to Gotfredo, and as the angel finds this leader of the Crusades at his morning prayers, so Elias finds Adelard at the feet of the altar. But as the journey from Terra di Lavoro to Paris was rather a long one, the wild imagination of Ariosto, which has been criticised both in the preface and in a note, comes to the assistance of our poet; with this difference, that as Ariosto wished to amuse himself and his reader with knightly achievements and fairy deeds, he provides Ruggiero with a winged horse to carry him to the island of Alcina, while our poet, who pretends to edify Christianity with the interposition of Providence, furnishes the monk with *un char rayonnat*, perhaps the same that Lopez de Vega produced on the Spanish stage to convey the great Inquisitor into heaven for the sake of edifying the nation in the evening, after they had been amused in the morning with an *auto-da-fe*. But let us hear our poet.

XL.

" Il dit et disparaît aussi prompt que l'éclair.
Adélard sent calmer le trouble de son âme.
Un courage inconnu le remplit et l'enflamme:
A ses yeux éblouis dans le vague de l'air
S'offre un char rayonnant .... le pieux solitaire
Enlevé de la terre
Se trouve transporté dans les plaines du Ciel.
Des monts italiens la cime sourcilleuse
S'abaisse sous ses pieds: l'esprit de l'Eternel
Dirige de son char la course merveilleuse." Vol. I. P. 91.

And after his interview with Charles, the same celestial car carries him back to his convent, where we hope to hear no more of him.

XVIII.

" Une sombre nuée envelloppe Adélard.
Le monarque s'écrie: " arrête-toi, non père,
' Ne prive pas ton fils d'un appui nécessaire.'
Charles parlait encor quand le céleste char

Se

Se découvre à ses yeux ; par l'aspect du miracle
Confirmant son oracle,
Dieu du fils de Pépin veut affermir le cœur ;
Et du nord au midi d'une course assurée,
Le saint vieillard, des Cieux traversant la hauteur,
Laisse un éclair brillant sur la voûte azurée." Vol. I. P. 104.

Again, the hermit of the Alps, in the 8th canto, stanza xxxiv, is presented.

" Appesanti, courbé sous les glaces de l'age :"

So that he himself says, (stanza xxxvii).

" .....mon corps se courbe vers la terre,
Et je voudrais en vain les suivre sur les monts :"

And yet in the following stanza, even supposing that at the time of Charlemagne convents were established on the Alps for the relief of pilgrims, this doubled and tottering old man, who cannot follow his companion, on account of his age, is represented to have just made a journey from Monte Casino to the top of Mont Cenis, a distance much above five hundred miles, in *three* days; that is, since the destruction of his convent, described in canto 7. stanza liv.

In the 11th canto, during eighteen long stanzas, the devil is very busy; and at last, after having gone at one breath, from Germany to Italy, and from Italy into Spain, casts himself into the sea, and with his immense body

" Forme an immense abîme au devant du vaisseau."

But as the ship, after four and twenty hours of struggle, notwithstanding all this *abîme*, appears to go right again, the devil who has been all this time amusing himself in the sea,

" ..... courroucé sur la plage liquide
Elève un *bras* pareil à la trombe des mers ;
Il obscurcit les airs, &c.:"

produces a tremendous storm, and succeeds at last in wrecking the ship.

Towards the close of the poem, the devil begins to be busy again. In the 22d canto he appears under the shape of the idol Irmensul to Ormes the high priest of the Druids, to animate him to do more mischief, when, even without this apparition, the old Druid might have done precisely the same. And as the sacrilegious attempt, to which he urges the Saxons did not exactly happen on the scene of action, we should have been more obliged to the poet if he had spared the description altogether. Religion is too august and too holy a pursuit to be treated

lightly; and a poet is never authorised to disgust and scandalize the mind of his readers by long details of blasphemy and sacrilege. In this respect, Milton alone stands unparalleled: he makes Satan speak as a rebel indeed, but without any such expressions as might shock even the devoutest soul, nor are they otherwise offensive, than as they are generally malignant and wicked. And yet in the Paradise Lost, Milton was in great measure compelled to introduce both the agency and the language of Satan; but in the present poem, there is no sufficient reason for his perpetual appearance. He far too often assumes fictitious appearances. In the 11th canto again, under the shape of Timante, he gives to Charlemagne a false letter of Armélie; and in the 18th

> "Du Prince Asturien du neveu da Pelage
> Il emprunte l'image."

In both cases he conveys to Charles false intelligence, and the interposition of Heaven is then again necessary to prevent him from becoming the victim of his credulity. In the second instance, this interposition of Heaven is so much more wonderful, as the prodigies are repeated so as to affect even his sister-in-law, who is nearly 1600 miles from him.

We should have imagined, after the long description of Paradise and Hell with which our poet has favoured us, that we had done with the other world; and indeed we little expected in the 19th canto to be favoured with a sight of Purgatory. Thither however, much to our astonishment and annoyance, we were conducted by the Queen of Austrasie, who had for her guide nothing less than the Virgin Mary. There the widow of Carloman meets with the soul of her husband, and their dialogue of course turns first upon love, and afterwards upon business; and the poet does not lose the opportunity of detailing the doctrine of the Romish Church upon so contested a tenet of its belief.

Another great fault of the poem is the repetition of the same circumstances in point of time; all the great deeds which he relates uniformly happen by night. Elias appears to Adelard by night, and at night Adelard appears to Charles. During night happens the battle on the Alps; during night takes place the battle of Argente; during night is effected the pursuit of the Saxons. Godfrey marches by night to surprise the enemy; by night Charles attacks Theudon, near the lake Federa; and by night Desiderius breaks his truce, and assaults the Franks within the walls of Rome. By night Laurence escapes from Bourdeaux; and by night Charles crosses the Catacombs, and his army is admitted into Rome.

Though in the description of his characters our poet is generally

rally consistent, yet even in this point there is much to reprehend: Charles, the hero of the poem, is a perfect copy of the two characters of Godfrey and Rinaldo in the Gerusalemme, but much of his merit is lost by the poet generally calling to his aid the assistance of Heaven. He is weak and credulous to a degree: his religion is the effect of the prodigies which happen to him, and the reader remains unaffected, by seeing that without these supernatural events, Charles could not have been a hero. The most striking deeds of valour which he performs lose their interest by the want of skill in the poet. He generally makes the greatest warriors, the most undaunted men, to tremble before they perceive Charles coming to attack them; they are mortally dead long before they receive the fatal blow, and some times even before they engage. Besides, the moulding the characters of Godfrey and Rinaldo into one, produces quite a different effect from that which the poet intended. By blending them together, he has imagined perhaps that he exalts the merit of Charles, and makes him appear a still greater hero than either of them. But he has forgotten that by attributing to Charles the prudence of Gotfredo and the bravery of Rinaldo, he has also attributed to him all the failings of this young hero. In the Gerusalemme, Rinaldo is an impetuous hero, but he is a boy; Gotfredo is a prudent hero because he is old. It is therefore consistent with human nature, that Rinaldo should be liable to feel the violence of the tender passions, which ought to lose their force in a man of more moderate habits, and greater age, such as Gotfredo. Rinaldo therefore falls in love with Armida; and even then the poet has taken care to give such a description of her as might excuse any man for being her lover. For this reason the reader is inclined to excuse Tasso for having imagined the enchanted looking-glass, by which he might recall Rinaldo to his senses. But Armélie is the most detestable woman that ever lived: even her beauty is more supposed than expressed; for the poet, by a round-about way, makes the reader understand that she is beautiful. It is therefore ridiculous to suppose that a woman, possessing all the blackest qualities that can debase the mind, should have the power to inslave the heart of Charles.

Besides in this female character, our poet has had in view the Armida and Clorinda of the Gerusalemme. But these two characters, so interesting when they are represented singly and separately, lose their interest when they are joined together in the same person. Armida, though an enchantress, is a woman still: she possesses it is true, the arts of a coquette, but she veils them over with all the modesty of her sex: even when disappointed love induces her to offer her hand as a premium to him who should slay Rinaldo, even when she herself lets a dart fly at him,

she does not forget her affection; nor does she forget that softness and timidity which is the most pleasing quality in a woman. Clorinda, on the contrary, is a beauty of another species; she has not the least pretension to love. Like Joan of Arc, though not such an enthusiast, she delights only in battles and warlike achievements; she despises all the soft and amiable pursuits of her sex; and though possessing every personal qualification to inspire love, she does not, nor indeed does she wish to know, what love is. But in Armélie we find all the masculine inclinations of Clorinda, and even more than the faults of Armida, without the virtue of either the one or the other. She is vain, proud, ambitious, revengeful, cruel, and thus becomes disgusting by the union of all the passions which the poet has given her. How then can we excuse Charles for loving such a woman?—And how can we excuse the poet for the many wonderful prodigies he seems to think necessary to persuade him to dismiss her? Their last adieu, and the whole dialogue between her and Charles, possesses neither interest nor beauty. In this the poet has attempted to imitate the parting of Rinaldo and Armida in the Gerusalemme, but unfortunately has failed in the attempt.

In the Gerusalemme the parting of Rinaldo and Armida affects the reader, because in representing this enchantress by force of love alone subject to Rinaldo, while by a supernatural power she is the mistress of his life, the poet has cast an interest upon the whole, which he does not fail to turn to the advantage of his hero. We pity Rinaldo because we see him both loving and loved. We are sensible that the woman who forms the object of his affections sacrifices all worldly grandeur to the warmth of her devotion, and for this reason we excuse his attachment, admire his fortitude, and share all the anguish of his heart. But in Charlemagne neither the situation of Armélie nor that of Charles awake our sympathy. For on one hand we must despise the woman, while on the other the cause which induces Charles to dismiss her is not sufficiently powerful to excite our interest. It is true he sees an old monk coming, in an invisible car, from a distance of a thousand miles; but such a prodigy for such a cause may suit Ariosto or Pulci, who wrote for the amusement of the 16th century, but must awaken the disgust of the age we live in.

Perhaps the best drawn character in the whole poem is that of Rodimir; but unfortunately, like all the rest, he is not an original. He is undoubtedly the *Turnus* of the Æneid, the *Aumale* of Voltaire, the *Argante* of Tasso. To whom however our poet has given in addition an attachment for Armélie, which the *Circasso* had not. He is besides introduced to the reader's

reader's acquaintance in too short and light a way for such a part as he is to sustain.

> " Rodamir est son nom ; Vitikind est son père,
> Dès l'age le plus tendre Armélie eut sa foi ;
> Charle est pour lui l'objet d'une aveugle colère :
> Le combattre, lui nuire est son unique loi."

In these four lines, the 3d of which is neither epic nor poetical, we have the description of one of the first rate warriors, and of one of the most important personages of the poem. He is brave and great, like the Achilles of Homer ; but the anger of Rodamir is not either so well grounded, nor so necessary to the success of the undertaking. Tasso, in his Rinaldo, has given to Achilles a more worthy successor. Another great fault in the character of Rodamir is the inconsistent way in which Lucien has made him die. In order to raise the character of Charles, who kills him in battle, our poet, by an ill-judged sentiment, makes him tremble long before the attack commences, to which he himself had challenged his opponent, and afterwards die like a coward.

The most perfect character however in the whole is *Adalgise*, the son of Desiderius ; he is the Tancredi of the Gerusalemme ; he is brave, humane, generous, and a prey to a hopeless passion for a sister of Charlemagne. There is something very affecting in the manner in which this Lombard Prince obeys the command of his father ; while he knows too well that by so doing he will lose all hopes of ever obtaining the object of his affection.

Besides these instances that we have remarked, in which our poet has imitated the Gerusalemme, there are others in which this imitation is equally striking. The Pope, fortifying one corner of Rome at the approach of the Lombards, is a copy of Aladino fortifying one side of Jerusalem at the approach of the Christians. The episode of the loves of Monclar and Oriande, and the way by which this French Knight becomes enamoured of the Saracen Queen has for pattern Tancredi, who falls in love with Clorinda. Both these knights, for the first time, see the object of their attachment in the midst of the tumult of arms ; Monclar in the middle of a battle, Tancredi after the combat with the Persians : both the ladies are represented as valiant warriors ; both free their golden tresses from the pressure of the casques, and both the poets express the same sentiment, which in Charlemagne is rendered by

> " Un moment a suffi pour allumer sa flamme,"

with this difference, that Monclar being rewarded with the hand

of

of Oriande, loses all interest which he might have produced, whilst in Gerusalemme, Tasso, by representing Tancredi as a prey to an hopeless passion, paves the way to the most distressing event that has ever been sung by the epic muse—the tragical end of an adored woman, expiring under the hand of her unconscious lover.

In the 12th canto Grimoald relates to Charles the defeat of Raimond and the victory of Rodamir and Armélie, and in the 8th canto of the Gerusalemme, Carlo tells to Gotfredo the defeat of Sveno and his troops. But the melancholy interest which we take in the simple recital of the fall of this brave Danish prince, is entirely destroyed in Charlemagne by the intricacy of the details, and by the extent of the answer, contained in no less than three pages and a half, in which Charles gives a long string of precepts concerning military discipline, and which may be found better explained, and much better situated, in the poem of *L'art de la guerre*, by the philosopher of *Sans Souci*.

Again, the whole character of Longin, and especially the advice he gives to Almansor, in the 13th canto, is a copy of Ismeno, who is the counsellor of Aladino in the Gerusalemme. The invisible car which Elias offers to Adelard to convey him from Monte Casino to Paris, bears a close resemblance to the car in which Ismeno conveys unseen the Soldano within the walls of Jerusalem. The oath of Rodamir, by which he engages himself to revenge Armélie, is taken from the oath of Tissaferno, in which he swears to avenge on Rinaldo the wrongs of Armida. Ulric appearing in a dream to Vitikind, surrounded by all the glory which is the inheritance of those who live and die according to the dictates of the Gospel, recalls to our recollection the dream of Tancredi, in which this Christian prince beholds amongst the blessed, her, whom he has so unfortunately slain, but to whom he has given immortal life by baptism. The idol of Irmensul, exposed on the altar of the Roman Catholic Church at Argente by the order of Ormes, puts us in mind of the images of the holy Virgin hung up in the Mosch by the advice of Ismeno. Tasso represents Tancredi alighting from his horse in his duel against Clorinda, and our poet describes Charlemagne doing the same in his duel with Ezelin. Charles struck in the arm by an arrow,

"voit tranquille tonder sa blessure;"

Gotfredo having his leg transfixed by a dart endures the pain with the utmost composure. The wounded Tancredi weak and feeble, urged by his courage and by the cause of religion hardly capable to indure the weight of his shield and his sword, without any

ably armour, goes to animate his men in the last combat against the Turks, and Charles confined by the same cause, equally feeble and equally weak—without arms goes to the assistance of his Franks in the last battle against the Lombards. In the middle of this battle Charles sees in a vision the angel of God protecting with an immense shield the city of Rome, and thus rendering vain the attack of the impious: Gotfredo, in the midst of a battle in a similar vision sees the host of heaven urging the Christians to scale the walls of Jerusalem in spite of the opposition of the Infidels.—In this same engagement Armélie lifts up her hand against Charles—and in the same battle Armida lets an arrow fly at Rinaldo. "Sur le brassard" of Charles "la pique s'est rompue," and on the shield of Rinaldo the arrow loses its point. Charles sends some of his knights to protect his deserted wife, and Rinaldo goes himself to take care of his mistress.

We are surprised to find some anachronisms and inaccuracies which we should not have expected in such a poem. In the 8th canto, at the 15th stanza, we find that Charles on the Alps having given to his troops the order of marching—

> "Devant le premier corps de la nombreuse armée,
> Marche des *fleurs de lis* le brillant etendard—"

Now it is certain that the French kings did not begin to use the *fleurs de lis* as their armorial before the 12th century. Philippe Augustus is the first who employed one of these flowers as his *contre-signet*. This example was imitated by his successors, Louis VIII. and Louis IX.—more known by the appellation of St. Louis. By degrees this *contre-signet* found its way in the escutcheon of their kings, in which they placed a numberless quantity of the flower de lis, until Charles VIII. reduced them to three their present number.

In the 10th canto he speaks of Irmensul, and we may forgive his considering this idol of the Germans as a real deity, which they actually worshipped. The little we know about this Irmensul or Irminsul is so obscure, and the opinions of the learned are so various and so different, that though in all probability this Irmensul was nothing more than a monument raised to the memory of Irmin, whom the Romans called Arminius, the conqueror of Varus and the avenger of German liberty—yet we might have forgiven, perhaps applauded the poet for having followed that opinion which would suit best the developement of his plan, and afford more striking images for poetical composition; but when he gives us a terrible description of the statue of this deity, of whom we know literally nothing, when he says that

> ...."son effroyable tête
> Des arbres les plus hauts semble toucher le faîte,"

then

then we imagine that we see the Devil of the Gerusalemme, to whom Tasso has given a pair of horns higher than Mount Atlas, an image which has been very properly criticised by our poet, note the 1st, canto 9.

At the same time we should have been very glad if he had spared a little of the high colours which have been employed in the description of the Suevian prisoners, slain at the altar of Irmensul. It is certain that the feasts which were celebrated in honour of this Irmensul either as a deity, or in memory of their brave general, were never disgraced by human victims. And though human victims have polluted the religion of the Druids as of all other nations of the globe; yet upon enquiry we shall find that our poet's hero, this very Charlemagne, has spilt more blood in one year, than all the Druids together in a century. At the taking of Vesburg, in the year 772, Charles ordered many thousands of the unfortunate Germans to be murdered in cold blood, because they would not or could not understand the Gospel. After so much of pious murder he caused a chapel to be built in the place of the temple, which however he took care to pillage before it was razed to the ground. This chapel in course of time was consecrated by Paul III. perhaps on the ground that his predecessor had approved of this deed of Charles; just as another pope took from the institution of this monarch against the Saxons, the pattern of the Inquisition, a tribunal which to all intents and purposes has renewed amongst the Christians the human sacrifices of the ancients: and indeed since the Spanish government is so blind to its own interest, and the court of Rome to the true spirit of the Christian religion, it is to be wished that our ministers in the very first treaty of commerce, peace, or alliance, which they shall enter into with Spain, would stipulate for the total and immediate abolition of their abominable auto-da-fe; just as they have lately stipulated for the abolition of the slave-trade; and just as Gelon stipulated with the Carthaginians of Sicily for the abolition of the inhuman sacrifices of their children. On this subject we shall say more in a future Number; now to return.

In the 8th canto, stanza 7th, our poet refers the origin of Venice to the incursion of the Lombards, under Alboin; when the people of Padua and adjacent country, in order to avoid the fury of the conqueror, retired amongst the marshes of the Adriatic sea, where they built a town; and in the 7th note, by way of an explanation, the epoch of such an establishment is fixed at the end of the 6th century; adding that Charlemagne confirmed its republican government, and Pepin his son gave to it the name of *Venezia*. But the fact is that both the name and the foundation of Venice is due to the irruption of the Huns, under

under Attila, which happened more than a century before the arrival of the Lombards. It was then that the people residing on the north-east of Italy, retired on the rocks, and laid the foundation of that town;—but even then, they did not coin this name: the country from which they came had long been so called from the people who had been its first inhabitants. The learned author of the *Origini Venete* considers the origin of this nation to be lost in the most remote antiquity. He affirms that long before the irruption of the *Venedi*, *Vindi*, or *Veneti*, who having issued from the marshes of the Mæotis, and from the Caucascus, settled on the shores of the Adriatic, these countries were already inhabited by a nation of the name of *Heneti*.

In the distribution of time our poet has again followed more the flight of the imagination than real possibility. He appears to have furnished all his heroes with nine league boots, and the short period in which the greatest deeds and the longest journies are performed would puzzle the most daring commentators, and would hardly suit the Morgante or Orlando. The action of the whole poem happens in 112 days. In the 5th canto, that is on the 13th day of the action, Charles resolves on the war against the Lombards; and in 14 days he and his whole army are already on the Alps, and fight the enemy. Now even supposing that every thing was so ready as to allow the army to march at a moment's notice, it is evident that a distance of 600 miles requires at least a month; without taking into consideration the time for climbing the Alps. In the same canto, and on the same day, Armélie leaves Paris, and in 13 days crosses the Alps, and meets Rodamir under Pavia. Rodamir himself in the 7th canto, leaves Soma, a mountain near Rome, and reaches Pavia in a few hours, while a courier generally wants six days, though he travels both by day and by night. In the 8th canto the old and decrepit hermit crosses the whole of Italy from Monte Casino to the top of Mont Cenis, in three days. In the 7th, Adalgise separates from Rodamir, and is not able to reach Pavia in the same period of time in which this Saxon warrior arrives in Germany; and thus without any apparent cause the one cannot in a given time perform one third of the journey, which is easily done by the other. These and other inconsistences of the same species are so palpable, that our poet himself endeavours to excuse them by some saying or other which he puts in the mouth either of the Saxons or Lombards, by which they shew their unbelief of Charles coming from so far in so short a time. Thus Rodamir is surprised to find Charles on the Alps; Desiderius to see him on the Tyber; Vitikind to hear him under the walls of Argente.

Perhaps here our poet might plead the example of Tasso, who

who though consistent in point of time and history, relates events still more incredible and absurd, and at any rate equally wonderful. But in the first place we humbly conceive that absurdities can never establish a precedent of taste, however they may do so in point of authority; and in the second place it is to be observed, that all the absurdities which disgrace the Gerusalemme, arise from the general belief, which at that time all the nations of Europe had in the science of magic. When, indeed, our laws condemned both men and women to the flames for enchantment and witchcraft, and when these laws were not uncommonly executed, can it be wondered that an actual and firm belief should exist in the powers of magical illusion. If then such was the credulity and ignorance of the people, the magistrates, and the clergy of Europe, we must excuse the poet for having granted to his magicians all the high power which universal belief considered them as possessed of. But in Charlemagne all these wonderful events happen as a matter of course. There is no magician, no witch, that can furnish the poet with an excuse; there is no enchantment that can heat the imagination of the reader, and pave the way even to the credit of romance.

The reader may now, perhaps, expect that we should say something concerning the brilliant passages of the poem; and sorry we are of not having it in our power to gratify his curiosity so much as he might have expected, and we should have wished. Our poet does not much deal in sublimity; and the few touches of that species, which are met with in the poem, are so short and so few, that they can hardly awake the reader from the deep somnolency, which, in spite of all his efforts, will creep on him at the perusal of this ponderous work. The following, however, may be considered as the best specimens of our author's genius. The *Chiusa* by which he ends the portrait of Attila is certainly grand, though it consists of one line.

XLV.

" Ce farouche vainqueur, le fléau de la terre,
Attila, de Léon menaçant les remparts:
Ses sombres étendards
Portent de tous côtés la mort et le ravage;
Il est né pour détruire; et le courroux du Ciel
A livré pour un temps l'univers à sa rage....
Mortels, consolez-vous; il brave l'Eternel." Vol. I. P. 25.

The wish of alliance between England and France is rather pretty; but at this time it is far too problematical.

V.

" Comme au temps de ces rois,
Puisse la paix unir les rives de la France

Aux

Aux rives d'Albion fille altière des mers !
Rappelons par nos vœux cette heureuse alliance
Qui peut seule calmer les maux de l'univers." Vol. I. P. 45.

Of the same species is the description of the duties of a bishop, in the character of Vilfrid.

XX.

" De Spolète Vilfrid tenait alors le siége,
Vilfrid, ministre saint, digne de l'Eternel.
Les pauvres, les mourants bénissaient sa présence,
Il n'est point de souffrance
Dont l'horreur ne se calme aux accents de sa voix ;
De tous les malheureux abordant la chaumière,
Sur eux le saint vieillard répandait à la fois
Et les trésors du Ciel et les biens de la terre." Vol. I. P. 13.

The vicissitudes and interested adulation of the courtier, are strongly depicted in the following lines :

XXXV.

" Un moment change tout dans le palais des rois,
Evitant du malheur la présence importune,
L'adulateur servile imite la fortune :
Sur son léger caprice il module sa voix.
La fille de Didier pour fuir une rivale,
De la cité royale
A peine abandonnait les superbes remparts,
Qu'oubliant ses bienfaits, outrageant sa mémoire,
Ses amis les plus chers volaient de toutes parts
D'Adelinde et d'Emma proclamer la victoire" Vol. I. P. 138.

The emptiness of grandeur, and the necessity imposed on the great, by the burthen and solemnity of state, is very feelingly detailed, and the poet most pointedly alludes to some events of the same species which have happened in his own family.

XIII.

" Adalgise a perdu sa dernière espérance ;
La chute d'Armélie a comblé ses malheurs.
" Voilà, se disait-il, de nos vaines grandeurs,
" Voilà, le fruit amer ! leur brillante apparence
" Nous cache sous la pourpre et les fers et le deuil,
" L'inexorable orgueil
" Et la raison d'état tyrannisent notre âme ;
" Nous sommes au-dessous des derniers des humains.
" Les serments, et les feux de la plus pure flamme !
" Il faut tout immoler pour remplir nos destins.

" " J'ai

XIV.

" ' J'ai passé mon enfance à la cour de Pépin;
' Chéri de ce héros, admis dans sa famille,
' Destiné par les miens à l'hymen de sa fille,
' L'amour le plus ardent a pénétré mon sein.
' Giselle !.... c'est pour moi le bonheur et la vie !
' Une alliance impie
' Aux détestables grecs nous a rejoints : soudain
' Tout a changé : les francs, et Giselle, et son frère
' Ne sont plus rien pour moi.... que dis-je? au lieu d'hymen,
' Il n'est plus entre nous que la haine et la guerre." Vol.I.p.181.

The description of the despair by which the wives of the Huns defend themselves, is not without its merit.

XXXVI.

" Les femmes sur les chars s'élancent à leur place.
A l'aspect des chrétiens une sombre fureur
Dans leur sein, par degrès, succède à la terreur.
L'épouse de Theudon enflamme leur audace :
Batilde dut le jour au monarque danois ;
D'Irmensul autrefois
A la cour de son père elle fut la prêtresse :
Irmensul en ce jour s'empare de ses sens ;
Ses compagnes, comme elle, oubliant leur faiblesse,
Courent armer leurs bras de javelots pesants.

XXXVII.

" Sa longue chevelure abandonnée aux vents,
L'épouse de Theudon, palpitante, égarée,
Frappe l'air de ses cris : sa main mal assurée
Saisit, balance un frêne armé de clous tranchants.
Les femmes des païens en rugissant de haine
Répondent à leur reine,
Et couvrent les vainqueurs d'un nuage de traits." Vol.II.P.121.

The death of Theudon would have been perfect, were it not for a few verses here and there, which in great measure spoil the effect.

XXXIX.

" A ces mots, comme un trait Charles s'est élancé.
Les plus vaillants guerriers peuvent le suivre à peine.
Bravant de mille coups la tempête certaine,
Il pousse jusqu'au centre, où, d'un œil courroucé,
Le neveu d'Attila levant son cimeterre,
Du héros téméraire,
Pour frapper à coup sûr, semblait chercher le sein.
Avec son bouclier, de la lance ennemie

Charle

Charle écarte la pointe ; et sa puissante main
Jette un énorme dard sur le monarque impie.

XL.

" Le dard touche à son but : sur la triple cuirasse
D'un sang noir et fumant on voit couler les flots.
Le barbare paraît insensible à ses maux :
Intrépide, tranquille, il garde son audace :
Il soulève à deux mains une masse de fer,
Et prompt comme l'éclair,
Rabaisse sur le roi cette arme meurtrière.
Charles s'est détourné d'un bond impétueux :
La lourde masse tombe ; elle frappe la terre ;
Et Theudon l'abandonne en blasphêmant ses dieux.

XLI.

" Le héros attentif, reserrant son rival,
Pour la seconde fois darde sa javeline :
Le fer aigu s'attache à la large poitrine,
S'y plonge avidement et rend un son fatal.
Theudon d'un cri plantif annonce sa défaite :
Sur sa superbe tête
La mort répand déjà sa livide pâleur :
Il chancelle un moment, la main sur sa blessure ;
Et du haut de son char aux pieds de son vainqueur
Il succombe en poussant un douloureux murmure."

Vol. II. P. 122.

The poem, as it may be expected, contains many allusions to the man who for so many years has been the admiration and the scourge of mankind. The bees embroidered in gold on his imperial mantle may be traced.

" Dans le centre d'élève un pavillon brillant
Où les *abeilles d'or* sur la pourpre étincellent."

The celebrated motto of *Grenadiers suivez votre General* which gave to him the memorable victory at the bridge of Lodi, is equally recorded in the episode of Monclar :

" Le héros irrité de tant de resistance
Vers Narbonne, s'élance
En s'écriant : *Français, Français, suivez mes pas.*"

An allusion to Josephine may be traced in this portrait of Adelinde, the first and divorced wife of Charles.

" Adelinde, jadis l'objet de nos amours,
Remplissant tous les jours
Par des bienfaits nombreux par des vertus chrétiennes."

The

The excuse of Charles for marrying Armélie, after having divorced Adelinde, is not without application.

> " Ses vertu ses exploits, et ses nobles travaux
> Font oublier l'erreur de sa flamme amoureuse."

And again,

> " Paris est embelli par les mains paternelles;
> Les lettres de son peuple adoucissent les mœurs."

We know not whether the following stanza may not have its allusion:

XXVI.

> " Ainsi, vaillant guerrier, dans les jours de combats
> Nous voyons cent rivaux s'éclipser à ta vue;
> La vile calomnie un moment confondue
> Tremble devant le fer dont s'est armé ton bras.
> Ces flatteurs sans éclat, vil rebut de la guerre,
> Rentrent dans la poussière
> D'où les avaient tirés les vices de la paix:
> D'Arcole et de Zurich rappelant la mémoire,
> La France te rappelle à de nouveaux succès,
> Et te proclame encor l'enfant de la victoire." Vol. II. P. 40.

Besides there are many other passages which seem to imply a parallel. Charles rewarding Tsolier on the field of battle; the rapidity of his marches; the description of his great qualities as a general; and many more touches of the same species, all seem to imply an allusion, which becomes still more striking. As in the 9th canto our poet strongly inveighs against ambition, and speaks very freely against conquerors, and against all those who have interfered with the rights of the see of Rome, whom he places all in hell without the least mercy.

In passing our judgment upon the merits of the poem before us, we shall declare without hesitation, that it is the work of a mind cast in no common mould. We have consulted its dignity by comparing it in various points of view with the noblest productions of the Italian Muse, and by examining its construction according to the strict rules of epic poetry. However unfavourable the result may have been, we do not consider that our labour has been expended in vain. It is worthy of that severity of criticism, which could scarcely have been applied to any other poetical production of the age: it has substance enough to bear the weight of the justest censure, and is, perhaps, better able to support its condemnation, than many others can sustain their honours. Among the few, the very few, who fill the foremost rank of poetry and genius, it can never stand; but among those who stand second

second on the favoured ground, it will claim a distinguished place. Too ponderous to be wafted along by the gale of popular applause, it will float uninjured down the stream of time, long after its more successful rivals shall have sunk into oblivion, never to rise again.

Our observations have been hitherto confined to the French copy of this extraordinary poem, and to the errors and beauties which are chargeable upon Lucien alone. We should be guilty, however, of the most culpable neglect, where we to pass over in silence the admirable version, which has been presented to the world by two of our countrymen, whose names stand so deservedly high in the records of scholarship and literature. To the labours of these two gentlemen we shall direct the attention of our readers in a subsequent Number, giving a brief abstract of the poem as it appears in its English dress, and considering it no longer as the work of Lucien Bonaparte, but of Dr. Butler and Mr. Hodgson.

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ART. III. *Additional Notes and Illustrations to the Practical Exposition, &c. By the Rev. H. H. Norris.* 8vo. 72 pp. Rivingtons. 1814.

WE rejoice to find that the valuable publication of Mr. Norris has reached a second edition; the call for it is a proof that the public mind is open to conviction, and that the editor has succeeded in awakening an attention to his labours, in some degree commensurate with their importance. It is not our intention to make any further remarks upon the work itself, which cannot be considered as any longer amenable to our criticism; but our readers will probably be gratified by a brief analysis of the Appendix, which contains some very interesting documents and observations, in confirmation of the statements made in the original work.

The new matter is given in the form of additional notes and illustrations; partly intended to answer the objections which have been made against some detached portions of the work itself, and partly to furnish still farther proofs of the delusive machinations, and dangerous tendency of the Society.

It appears from the advertisement, that,

"Of the mass of evidence which the volume contains, three items comprise the whole, against the fidelity of which any exceptions have been taken. The advocates of the Bible Society have publicly attempted to impeach, or rather to soften down by explanation, the statement of the proceedings at Hertford; and Mr. Cunningham, and the President of the Clapton Bible Association, have

have privately protested against the expressions imputed to them." P. 7.

In note p. p. 97, an account had been given of the proceedings at the Hertford Auxiliary Meeting. This account, or rather the original Letter which supplied the information of which it gives the substance, has been publicly accused, by a document circulated in the name of the Hertford Committees of extreme incorrectness: but the manner in which this heavy charge is supported, will not we think impress the readers of the "Practical Exposition" with any very unfavourable opinion of the Editor's Informant. For instance; in the printed Report of the Hertford Committee,

"Mr. Fordham is represented to express himself as thinking favourably of the Bible Society, *only* on account of the hope he entertained that it would destroy the Established Church: whilst in the Letter the limitation '*only*' is omitted, and the terms 'patronised' and 'overthrow' are substituted for 'thinking favourably of' and 'destroy,' and no notice is taken of a previous declaration which Mr. F. made, that on all *other* accounts he is 'a decided enemy' to the Institution. In the Letter, moreover, the feeling which this avowal excited in the Meeting is said to be 'some disapprobation;' but in the printed Report, the terms 'universal disgust' are employed." P. 16. "The Letter also represented Mr. Clayton to have said, that he had travelled *forty miles* to be present at the meeting, while it appears from the Report that his journey was only *twenty-five miles*. And instead of speaking of the demolition of the Church as 'a *secondary* object,' according to the representation of the Letter, the comparison, as stated in the printed Report, is drawn the other way; and Mr. Clayton is alledged to say, not that the demolition of the Church is of *inferior* consideration to the circulation of the Bible, but that the circulation of the Bible is 'an object of a *much higher and nobler character*' than the demolition of the Church."—P. 17.

In p. 276 of the volume, a note is introduced, which states, upon the authority of the same Letter, that

"A learned Doctor concluded a long speech with these very words; I earnestly recommend the Society to the Ladies, for if they are active in its cause, '*God will be their Lover.*'"

It appears from the report of the Committee, that Dr. Olinthus Gregory, the orator in question, did use the disgusting language attributed to him; but that he introduced it as a quotation from Tertullian. Instead then of having himself been the author of an expression from which every delicate and pious mind must be supposed to revolt with horror, the Dr. it seems is only chargeable

chargeable with having adopted the profane sentiments of another.

"Such," says the Editor, "are the attempts to impeach the fidelity of the Letter from which the Editor derived the important facts relative to the Hertford Auxiliary Meeting; and, even admitting all the corrections and qualifications adduced, he has full confidence that it will be considered generally as having compleatly failed, as far as respects every thing *material* in the allegation; but he is by no means prepared to yield the accuracy of the Letter to the framer of the printed Report *in any one instance*, except the solitary one of the term 'patronise,' for the specific use of which the gentleman, (from whose mouth the particulars stated in the Letter were taken, and who being present at the meeting gave his account immediately subsequent to it) cannot sufficiently charge his memory to make himself responsible." P. 17.

Our readers will probably agree with us, that, had the Hertford Committee wished to fix the seal of authenticity to the Editor's statements, they could not have done it more effectually than by this attempt to set them aside. It is not to be expected that reports, made from recollection of the speeches spoken in these crowded assemblies, will be entirely free from verbal inaccuracies; but it is a most striking proof of the general correctness of the work, that in only one instance has its account of the public proceedings of the Society been even impeached; and in this, the labour of four months could not produce a solitary instance of mistatement, affecting any of the sentiments imputed to the speakers, or the general spirit of their harangues. It is however satisfactory that this attempt has been made; for it has induced the Editor to confirm his original statements by several new documents, among which we particularly recommend to the attention of our readers the speeches of Messrs. Wickstead and Eyton at Shrewsbury, as given at length from the Shrewsbury Chronicle, at page 58, and the account of the Dissenter's speech at Stafford, p. 20.

The second objection made against the accuracy of the Editor is produced by the Rev. Mr. Cunningham, who, while he complains of being judged rather from the unauthorized report of a newspaper, than from the authorized publication since issued by the Henley Committee, admits that this latter composition does not give the *whole of* his extemporaneous oration—but "contains the *parts only* of his *wholly unprepared speech*, which he could persuade himself to print at the desire of the Meeting." The singular modesty with which this gentleman demands to be judged by his own *confessedly* garbled statements, rather than by a Report published at the time by the Editor of the Reading Mercury, and never since retracted by him, will not, it is presumed, pass without due observation.

The third objection is thus commented on by the Editor.

"The President of the Clapton Meeting has disclaimed the sentiments imputed to him (p. 320, note h.) and has called upon the Editor to retract it. In justice therefore to the President, the Editor is bound to record his denial, but in justice to the friend who favoured him with the summary of the speeches delivered on that occasion, he is also bound to state, that the reporter is positive that the above passage is in substance correctly reported. It is left, therefore, to the reader to decide which is most likely to be mistaken, a gentleman placing himself in the new and nervous situation of an extempore declaimer, or one of his audience taking minutes of his speech as he delivers it. For it is positively reaffirmed that minutes were taken, though the President questions the fact. The utmost the Editor can therefore allow the President to do is to *disclaim the sentiment*, but he cannot take upon himself to alter the expression." P. 51.

The authenticity of this important work being thus, as we conceive, completely established by the very weakness of the efforts made to overthrow it, we proceed to give a short summary of the new matter brought forward in the additional notes and illustrations.

The Editor has produced several striking facts, in proof of the disingenuous artifices, by which new names are added to the Lists of the Bible Society; thus not only substantiating his former statements, but shewing that the indefatigable agents of the Institution still persevere in the same system; that defeat and exposure in one quarter do not prevent them from making similar attempts in another. We have new evidence of their proceedings in Northamptonshire, in Cumberland, and in Hampshire; in all cases developing the same determination to insult where they cannot deceive; to array the subordinate clergy against their superiors, whenever the principals themselves cannot be inveigled; and where the support of high authority is resolutely withheld, to calumniate the very station and dignity, which, when arrayed in their support, they profess so deeply to venerate.

In confirmation of these charges, already plainly made in the volume itself, and never disproved; we have now upon record the proceedings of the Society at Brackley, in Northamptonshire, where the sanction of the Rector to the formation of a Bible Society, in connection with the Auxiliary Institution for the County, was announced by public advertisement, not only without his consent, which could not have been obtained, as it appears that he would have disapproved entirely of the measure, but even without his knowing that such a plan was in agitation. We have also reference to the preliminary manœuvres of the Basingstoke Auxiliary Society, among which we find an attempt to sow dissension between a Curate and his Vicar. We are next presented

sented with a summary of the conduct pursued by the agents of the Society in Cumberland, where the Lord Lieutenant was threatened with being represented to the poor, as adverse to the distribution of the Bible among them; and the Bishop was "broadly charged to his face with obstructing the circulation of the Bible." The spirit with which this insult was repelled; and the dignified renunciation of the Society, which an unauthorized and unwarrantable use of his name in a public address by the Hampshire auxiliarists called forth from the Bishop of London, do infinite honour to those excellent prelates. If this example be steadily followed by the venerable bench, this arrogant association will soon sink into that contempt and insignificance among all sound and zealous Churchmen, which its tone and proceedings justly merit.

Among the many evils resulting from the present prevailing fondness for new societies, there is one of very formidable magnitude, which has not we believe been hitherto publicly adverted to, though it has been grievously felt in many places. Many charities of long continuance, of tried and acknowledged benefit, are now languishing for want of the necessary funds to maintain them; because the purses of the benevolent, from whom they formerly derived their support, have been literally drained by these new fangled institutions.

In some districts, the extraordinary and stimulating appeals made to the feelings of the charitable in favour of foreign objects, have wholly deadened the minds of the more wealthy part of the population to claims of a domestic nature; and the spiritual interests of the poor at home have been neglected, while the whole stream of charity has been violently perverted from its natural course, to be wasted in abortive attempts to promote the conversion of Jews and Heathens.

"The circumstances of Leicester," says the Editor, "with reference to the different charities to which it affords support, will furnish a case in point. In the reports of the Bible, the Church Missionary, and the Jew converting Societies, it holds a distinguished place; Auxiliary Societies for each of these Institutions, and a Lady's as well as a Gentleman's for the last, being incorporated in it, with all the &cs. of Patron, President, Vice Do. and Committee. These are charities carrying the *thoughts and affections* in a great measure to *distant* objects. There is one remaining of a *domestic* nature, viz. the education of the children of *its own* numerous poor; of the state of which a report was published last year, in which it is set forth, that out of a population of probably *two thousand five hundred* children between the ages of seven and fourteen not *five hundred* enjoyed the advantage of daily instruction; that two of its parishes were without *any* day school; and that a National Central School having been established to remedy this evil, though half the money annually contributed in the town

towards gratuitous education would, upon the economical plan of the Madras System, supply the necessary resources, yet the school was *of necessity* given up, in some measure, for want of *local co-operation*. The state of gratuitous education throughout the county, as set forth in the same Report, exhibits an equally lamentable detail; the representation being to this effect, that out of *fifteen thousand* children between the above specified ages, which is the computed amount of that class of its population, not more than *six thousand* receive *any* kind of instruction; and only *one thousand seven hundred* of these enjoy the benefit to a further extent than a Sunday School can impart it. Surely had St. Paul's solemn monition, and our Lord's example been attended to, provision would *first* have been made by the benevolent inhabitants of the town and county for *their own* household, before £800 and upwards, the aggregate sum transmitted from the Auxiliary Committees to the above mentioned Societies, had been given towards *converting Jews and Heathens*, and furnishing *foreign* nations with Bibles." P. 14. note.

Some interesting information is given, (p. 24.) relative to the well-known Welch Bible, undertaken by the Society; and the part taken by Mr. Charles, of Bala, in the preparation of it, as well as the alterations introduced by him in the orthography of that Bible, is very properly noticed. From hence the Editor is led to remark upon the reprehensible curtailing of the headings of the chapters, adopted in the smaller editions of the Bible issued from the presses of both the Universities. We are not aware that such a liberty can be justified. The Universities, in connection with the King's Printer, were granted a lucrative monopoly, for the very purpose of guarding against unauthorized alterations *. They are bound, we presume, to print the translation of the sacred volume as it was transmitted to them by authority; and if they swerve from this obligation, their monopoly becomes worse than useless. We trust that some steps will be taken to prevent the farther progress of this innovating spirit.

The very indiscreet terms in which the Society chose to express its veneration for the character of the deceased Granville Sharp, Esq. have called forth an appropriate rebuke from the Editor; and we are glad to find that his observations have produced their intended effect, as the recent demise of the Treasurer has been noticed in much more guarded language. It is not a little remarkable, that, while in commemorating the debt of gratitude due by the Society to the former Gentleman, he is distinctly recognized as its original founder, this *high honour* is with equal confidence claimed by one of his countrymen for Mr. Charles, of Bala. At the last anniversary meeting of the Swan-

* In the six first chapters of the four Gospels, the variations from the Oxford Edition of 1800, amount to 414.—*Reviewer.*

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sea Auxiliary Society, a person, designated as the Rev. Joseph Harries, is reported to have said, that

" He felt in the formation of the Parent Society an additional cause of exultation that he was a Welchman. That Institution owing its existence to the suggestion of the Rev. Mr. Charles, of Bala, who proposed that a *British* Bible Society should be established, which, at the recommendation of another Welchman, was subsequently denominated the British and Foreign Bible Society."—(Cambrian, March 18, 1815.)

How far Mr. Joseph Harries was justified in thus attempting to monopolize for his countrymen the glory of having founded this Society, we leave to be determined by the secretaries, who attested the memorable resolution of the 2d August, 1813. We are far from wishing to awaken discussions in a Society so harmoniously constituted; we would rather abstain from giving any opinion upon so weighty a matter; and sincerely desirous of bearing testimony with the Editor to the religious and moral character of the truly pious individual first named, we shall be believed when we say, that our good opinion of him will not be at all diminished, even if it should appear that the Committee in recognizing him as " the venerable person under whose auspices the society was formed," have trenched a little unfairly upon the pre-eminent merits of the " noted leader among the sectaries," for whom his Reverend Brother claims this distinguished honour so unequivocally.

Upon the subject of Socinian co-operation, and the general proceedings of that insidious class of heretics, the Editor has furnished much new and portentous information. No sooner had the Legislature repealed " those statutes which expressed the abhorrence of this Christian nation against the impugners of the doctrine of the Trinity, and other blasphemers of God," (p. 31.) than the Unitarian Society proceeded with more openness, though not with more systematic industry than before, to direct their attacks against the orthodox Faith of their countrymen—thus manifesting their gratitude to the government, which had afforded them so signal a proof of its protection.

They met immediately to celebrate their triumph; but instead of expressing any sense of the favour which had been shewn them, the resolutions adopted upon that occasion are well denominated " a manifesto of continued discontent, and further aggression." (p. 33.) They regard what has been already done for them, not as a mark of paternal kindness, but as a tardy restoration of long withheld but always undoubted rights; not as the completion of that tolerating system, which all true Christians will probably think has at least now reached the utmost limits to which it can be safely carried, but

" As an auspicious prelude to that happy day, when all penal laws

laws and political restrictions on religious grounds shall be for ever abolished; when *an invidious and limited toleration shall give way to universal religious liberty;* and when all without distinction shall be entitled by law to the possession of those civil and political privileges, which are the birthright of Britons." (3d Resolution, p. 32.)

This is the grand consummation. And when Jews, Turks, Infidels, and Heretics, are admitted to equal rule and sway in this Christian nation; when the minarets of Mahommed shall rise beside the spires of our Churches; and the tower of Jaggernaut vie with the dome of St. Paul's; when the auspicious moment, so ardently longed for by that distinguished Apostle of civil and religious liberty, and all its attendant immoralities, John Wilkes, shall arrive, and the crescent shall shine as brightly in our metropolis as the cross; then will the Socinians be satisfied, and the grand work of that Society, which is to unite all hearts without reconciling opinions, will be accomplished.

> Tum magnum exitium (quod Dii prius omen in ipsum
> Convertant) Priami imperio Phrygibusque futurum.

That such is specifically the object of the Bible Society itself we mean not to insinuate; but the documents, which the Unitarian Society has thought proper to publish, justify us in considering them as the legitimate descendants of those Socinians, whose epistle to the ambassador from Morocco to Charles II. has been preserved by Leslie; and we defy the most subtle of their advocates to point out a single article in the profession of faith set forth by them at the King's Head Tavern, August 20, 1813, (see 2d Resol. p. 34.) which a Mahommedan would hesitate to admit; or to shew any position in the first Resolution then passed, which may not be employed to defend the national rights of such a man to take his religion from the Koran, to profess it, and to act upon it. How man can have derived a right from the Almighty Creator to form his own religious opinions, we leave the sages of the Unitarian Fund to explain; but if such be admitted to be the case, if it be "the right of every man to form his own religious opinions, to profess them among his neighbours and fellow creatures, and to act upon them in the exercises of divine worship," (1st. Resol. p. 34.) then, as to the matter of right, the Christian, the Jew, the Turk, the worshipper of the Lama, of Buddha, nay even of Satan himself, for he has not been without his worshippers, all stand on the same footing; and

"All penal statutes, whether they enact fine or imprisonment, or positive bodily suffering, or whether they declare civil disabilities, exclusion, and privation, on the ground solely of such opinion, profession, and worship, are manifest invasions of natural right, and equally repugnant to the Christian Religion, and to the spirit of the British Constitution." (Resol. ut supra.)

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That the object of these enlightened persons is to hasten this antichristian project we learn from their sixth resolution, in which they declare that they trust

"The period is advancing, and that they would willingly hasten its arrival, when *not only Christians* of every description, but also their *countrymen at large*, shall be alike free to profess and defend their opinions, and all equally partake in the civil rights of Britons."—(6th Resol. p. 33.)

We would ask any man of common sense and reflection, does he believe that persons, who have such objects professedly in view, would become warm and active supporters of the Bible Society, unless they conceived that it might be made instrumental to their accomplishment? The answer must be obvious. We proceed to shew what additional proof the Editor has brought forward, that they do ardently and zealously support it.

"The Socinians," says he, "continue with increased zeal to eulogize the Bible Society, to flock to its associations, and to give it their unqualified support. The Editors of 'A NEW DIRECTORY, FOR NON-CONFORMIST CHURCHES,' evidently a Socinian publication, printed for Johnson, 1812, were at that period so well aware of the tendency of the Bible, and the Lancasterian Societies, which they consider as *closely connected*, that at the termination of their seventh chapter, setting forth the motives for using Scripture forms of worship, 'they cannot conclude,' they say, 'this part of their work, without expressing their satisfaction in the wonderful success of these two recent institutions; and rejoicing also in the animated and successful defences of both, by clergy and laity of all denominations, against the bigotted, but feeble attempts of those who are afraid to trust the Bible by itself, lest it should betray the readers into error!' and they assign this as the reason of their rejoicing, that they cannot but hence encourage the cheerful hope that *Scriptural* worship, and *Scriptural* religion, will rapidly gain ground, and thus the prophecy be fulfilled, Jer. xxxii. 39. '*I will give them* one *heart and* one *way*,' i.e. the way of *indifference* to *all* the articles of faith, or to express it in one word, the way of *Deism**.

"At a more recent period, Mr. Aspland, in his PLEA FOR UNITARIAN DISSENTERS addressed to the Editor, in consequence of the investigation which is here continued, has in the strongest terms avowed the *attachment* of the whole Socinian Body to the Bible Society; and lest the circumstance, that many have withheld their

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"* It is mentioned as one of the devices of Weishaupt, by Professor Robinson in his PROOFS OF A CONSPIRACY, p. 215, that he employs the Christian Religion, which he thinks a falsehood, as the means of inviting Christians of *every* denomination, and gradually cajoling them, by clearing up their *Christian* doubts in succession, till he lands them in Deism."

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names from its muster-roll should be misconstrued, he lets out the secret that *policy* has laid restraint upon their *inclination*—that their very *attachment* makes them *absentees*—operates upon many of them (to use his own words) 'to *abstain* from the pleasure, and *deny themselves* the honour of being amongst its *most public and zealous promoters*, lest their appearing *publicly* in its cause should furnish its enemies with a *new topic* of invective, and a convenient handle of reproach; and lest the odium so industriously heaped upon them should be also made to bear on an Institution, as abhorrent to some of the Members of the Church as Socinianism itself.' (Plea, p. 24, 5.) and in another place, (p. 37.) he very candidly states this as the *ground* of their attachment; that 'the *spirit* of the Bible Society is a *virtual* concession to their plea,' (viz. 'that if they dissent from the greater part of the Christian world in points of *Faith*, they are one with it in the reception and the observance of the rules of *moral duty*;) and therefore they 'cordially hail it as an earnest of the speedy approach of the period, when 'all mankind's concern,' according to the poet, will be that which, in the judgment of an Apostle, is greater than faith,' namely CHARITY. Not the charity however of the Apostle, which amongst its other characteristics bears this distinctive mark, that it 'rejoices in the *truth*,' but *modern* charity, which first '*changes* the truth into a lie,' and then by a *general* compromise *discards* it altogether from its affections—the *speculative love* in short of the *whole* human race, combined with *practical ferocity* against individuals, and *enmity* against God." (P. 39.)

The accumulated testimony, by which the Editor has already shewn that this eagerness on the part of the Socinians to join and support the Society is encouraged rather than checked by its great advocates and managers, must, we should suppose, have forced conviction even upon the most determined of its adherents: but new evidence is now produced in support of this charge; and if there should be a single Member of the Church, who hesitates to withdraw from the Society because his mind is not satisfied on this point, let him consider the language of Dean Milner, as quoted by the Editor from Dr. Marsh, (p. 42, 43;) the "decisive but horrid fact" mentioned by Mr. Clapham in his sermon preached before the Lord Bp. of Chester at his Primary Visitation; (p. 45.) and the additional information on the subject of the Uxbridge Meeting, and Mr. Clarke's conduct, given, p. 46, 47.

But we shall perhaps be reminded that several Churchmen eminent for rank, talents, and zeal for the holy Faith which they profess, still continue members of the Society, still attend its meetings, still publicly advocate its cause, and recommend it to those who may be supposed to look up to their opinion and authority as worthy of all honour.

Our unfeigned respect for the general character and dignified station of such individuals, must induce us to account for this portentous and lamentable fact, for such we shall always consider it, by supposing that they still remain unconvinced of the true character and tendency of the Institution, which they continue to dignify by their attachment to it.

Earnestly do we intreat them once more to reconsider the evidence, which this volume contains. We hope that we shall not be thought deficient in proper deference if we express our belief, that such a revision might possibly yet convince them that they have been deceived. And as we cannot for a moment suppose, that they will hesitate to renounce an error with the same manliness, with which they have hitherto maintained their own opinion; so we trust that, under Providence, the friends of the Establishment may yet be relieved from the sorrow and humiliation which they feel, when beholding those, who in other respects may be ranked with its warmest defenders as well as its brightest ornaments, still leagued, through the delusions of this no longer equivocal Association, with the deadliest foes not only of our own Church but of Christianity itself; with those who scruple not to rob the great "author and finisher of our faith" of his honour, and even to question the truth of the Father himself, by rejecting the testimony which he has given of his Son.

In note h. p. 52, the Editor has given some important particulars respecting the still spreading ramifications of the Society among the poor.

"At the period when this volume was published," says he, "Bible Associations were the lowest department to which the ramifications of the Bible Society had been extended, but in the beginning of the last winter the provisions of the 9th article of those unostentatious, yet very efficient departments of the confederacy, (see p. 350.) were put in operation, and the *splitting* system, (see p. ibid. note i.) commenced by the subdivision of the Association districts into *square*, *street*, *lane*, and *alley* Bible Committees; the most celebrated of which was a Square Committee at the west end of the town, announced to the public under the patronage of a venerable Prelate, whose name, doubtless, without his consent or privity, was thus indecently brought forward to lure the servants of the neighbourhood to the Meeting, who were all specially solicited to attend." (P. 52.)

It appears indeed that the agents of the Society, though their activity is undimished, have for some time changed the sphere of their operations. They have obtained from the great and wealthy all they want from them, and their assiduities are now, in a great measure, devoted to those in a humbler station; who, divided

divided and subdivided into superintending and subordinate confederacies, are leagued in one common bond of union with the avowed enemies of the established Church, for the furtherance of that grand plan of levelling and confusion, by which, under the specious pretext of restoring to every man an assumed natural right of worshipping his Creator according to the dictates of his own conscience, the very foundations of all religious truth as well as social happiness are to be removed. The Bible Society, as the Editor has well observed, when

"Critically analyzed is, as far as the confederacy extends, the *virtual* removal of all tests, and is spreading rapidly that religious indifference through the land, which will prepare the way for their *legislative* abrogation, and thus open those floodgates through which misbelief and unbelief, as the succeeding waves of one mighty torrent, will rush, with an impetuosity to be no more restrained, to the overwhelming of the true faith of the Gospel." P. 55.

We here again take our leave of the Editor, congratulating him upon the effect which his labours have already produced; for that they have in many instances checked the progress of this Society, and in *very many* awakened those, who had unwarily lent it their aid, to a true sense of the mischief it is effecting, we have good reason to know. Under the calumny and misrepresentation, which must ever attend those, who dare to oppose the torrent of misguided public opinion, this will be his best consolation: and when the hour of cool reflection returns, and the many well meaning persons, who still continue in the ranks of the Society, shake off their delusion, we trust that they will be the first to appreciate and acknowledge the services of those, whose warning voice was raised to undeceive them; and whom they have, in many cases, too precipitantly counted their enemies, because they told them the truth.

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ART. IV. *Hebrew Melodies. By Lord Byron.* 4s. 6d. 8vo. Murray. 1815.

WE had just laid down the humorous account of the apostacy of Edmund Curl, and of his subsequent circumcision, when Lord Byron's Hebrew Melodies presented themselves to our view. That worthy bookseller, after having libelled all mankind, is represented by his biographer, no less a man than Swift himself,

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to have first fallen a victim to the malice of Mr. Pope; and afterwards to have turned Jew, having undergone all the ceremonies of a regular initiation. Having given the name of the historian, our readers will probably see sufficient reason why we should rather recommend the perusal than transcribe the detail of the various transactions which attended the sickness and the apostacy of this celebrated literary character. We suspect that he is not the last of the trade who has been a convert to the Jews; but that a certain number, even among those who are now alive, have proved themselves such; more, perhaps, by their dealings than by their professions. We suspect, indeed, that in the great City of London, the Society for the Propagation of Judaism among Christians is rather more successful in its endeavours, though not so loud in its pretensions, as the Society for the Propagation of Christianity among the Jews.

The last noble Lord who became an open and a professed convert to the Jewish faith was Lord George Gordon of turbulent memory, and as he was probably as admirable a divine as he was a politician, we cannot doubt the excellence of his motives, or the strength of his example. We know not how far these splendid conversions may have weighed with the noble Lord, whose book is now before us; but we must confess, that after taking leave of him in the autumn under the mask of Lara, we were not a little surprised to witness his return in the spring, attended by two such supporters as Mr. Braham and Mr. Nathan. We are informed that these poems were written at the request of his friend the Hon. D. Kinnaird, for a selection of Hebrew Melodies, which were published accordingly, with the music arranged to them by Messrs. Braham and Nathan. In this form they first appeared, and they have been subsequently published both separately and at the conclusion of the last collective edition of the noble Lord's works.

The "Hebrew Melodies," as far as regards the music, are a selection from the favourite airs which are still sung in the religious ceremonies of the Jews, many of which have been preserved by memory and tradition alone, without the assistance of written characters. Whether in their desire to add words to these national airs, Messrs. Braham and Nathan were actuated by the love of piety or of profit, we cannot pretend to say; or whether the work was intended to assist the devotion of the synagogue, or to increase the trade of the shop, we are not sufficiently in the secrets of Duke's Place to determine. Be this as it may, Lord Byron has accepted the proffered chaplet of his Jewish brethren, and may now be considered as poet laureat to the synagogue. Not, indeed, that we should suspect that there was a greater partiality in the noble Lord to this than to any other *creed*,

(as the cant term now is), the liberality of his Lordship is doubtless extended to all in a similar proportion. We must, however, confess our surprise, that a peer of the realm should so far identify himself with the worthy inhabitants of Duke's Place, as to be hawked about in a species of co-partnership with the *ci-devant* Mr. Abraham, (*per aphæresin* Mr. Braham) and Mr. Nathan. If these latter gentlemen, in the fervour of devotional attachment to the memory of their forefathers, and the glories of their ancient days, are desirous of proclaiming the beauties of the songs of Sion in a strange land, they are at full liberty to indulge in the warmth of their affections, we respect their motives, we honour even their prejudices; if, on the other hand, profit be their object, let them reap the harvest of their industry, and enjoy the fruits of a monopoly, to which, as Jews, they are so fully entitled. But let not a peer of the realm, who is *ex professo*, at least, a Christian, enter into so close a literary union with these worthy gentlemen as to expose himself to the unpleasant dilemma of being supposed either to entertain an attachment to the Jewish cause, which in him would at best be ridiculous, or to feign that affection towards a sacred object, to which his heart is in reality a stranger.

It is true, indeed, that in the course of our holy services, we are called upon to read various passages of the Old Testament, and particularly of the Psalms, from which these very melodies are in great measure taken. We read them, indeed, and we feel them, it is to be hoped: but we feel them as Christians not as Jews. Cold indeed must be the heart, and unchristian the temper of the man, who could repeat that exquisite strain of inspired melody, "By the waters of Babylon we sat down and wept," without emotions of the most lively, yet of the most rational nature. In transferring his affections back into ancient times, he indulges not in the illusions of idle and capricious fancy, but he follows with greater precision, no less than piety, the wisdom, the justice, and the power of the Almighty, in all those his dispensations to man, which the sacred pages record; and by entering into the feelings, whether of joy or sorrow, of triumph or humiliation, which they excite, he traces the analogy between the events of his own and of former times, and in the spirit of judicious piety renders them influential upon his own life and conduct. He weeps with those who wept by the streams of Babylon, not as a Jew lamenting the miseries of his forefathers, but as a Christian, entering into the sorrows of those who formed so large a link in the dispensation of redeeming mercy; by partaking in their humiliation he bows himself also with sacred awe to the just decrees of the same Almighty Governor; and by becoming a party, as it were, in their punishment, he is best taught to dread the

the commission of those crimes which were attended with so heavy a judgment. Now all this we consider as perfectly foreign to the minds of those, to whom we are indebted for these Hebrew Melodies: we should rejoice, indeed, were it otherwise.

We are aware that a clergyman of our own church, Dr. Morell, was the hack, and we believe, the favourite poet of Handel, and supplied him with words for most of his Oratorios. Now, although these Oratorios were generally upon Hebrew subjects, yet we do not conceive that Dr. Morell will therefore deserve our animadversion in any greater degree than Mrs. H. More for the composition of her Sacred Dramas. Both Oratorios and Sacred Dramas constitute, it is true, a very anomalous species of poetry, being partly sacred partly secular, and forming a sort of middle position between the church and the theatre; they are sufficiently secular, however, to be excluded from any devotional purposes, nor can they ever form a part of public worship. As such, therefore, they imply no feelings in the author beyond those of ordinary poetical affection, they pledge him to no sentiments, nor indicate any attachments beyond those of the Christian. But when the favourite airs of the synagogue are published by two professed Jews, and words are attached to them to make the publication more complete; words, which are certainly calculated, if not designed for the religious ceremonies of the Jews, the poet and the musicians must be considered as entering into a co-partnership of feeling, at least, if not of faith. His Lordship is at liberty, however, to choose the other side of the dilemma which we proposed, as probably more congenial to his feelings.

Leaving, however, the consideration of the impropriety of the task which Lord Byron has undertaken, it will now be our purpose to examine the mode in which it has been fulfilled. One of the first that meets our eye is an elegy upon the present wretched state of the once chosen land.

"THE WILD GAZELLE.

I.

"The wild Gazelle on Judah's hills
Exulting yet may bound,
And drink from all the living rills
That gush on holy ground;
Its airy step and glorious eye
May glance in tameless transport by:—

II.

"A step as fleet, an eye more bright,
Hath Judah witness'd there;
And o'er her scenes of lost delight
Inhabitants more fair.
The cedars wave on Lebanon,
But Judah's statelier maids are gone!

"More

III.

"More blest each palm that shades those plains
Than Israel's scattered race;
For, taking root, it there remains
In solitary grace:
It cannot quit its place of birth,
It will not live in other earth.

IV.

"But we must wander witheringly,
In other lands to die;
And where our fathers' ashes be,
Our own may never lie:
Our temple hath not left a stone,
And Mockery sits on Salem's throne."

This is perhaps the prettiest in the whole collection, inasmuch as it has least to offend the taste. The one which immediately follows is wretched indeed.

"OH! WEEP FOR THOSE.

I.

"Oh! weep for those that wept by Babel's stream
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken shell;
Mourn—where their God hath dwelt the Godless dwell!

II.

"And where shall Israel lave her bleeding feet?
And when shall Zion's songs again seem sweet?
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice?

III.

"Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild-dove hath her nest, the fox his cave,
Mankind their Country,—Israel but the grave!"

Perhaps a more rugged, harsh, and uncouth specimen of modern poetry, cannot be given than the following.

"ON JORDAN'S BANKS.

I.

"On Jordan's banks the Arab's camels stray;
On Sion's hill the False One's votaries pray,
The Baal-adorer bows on Sinai's steep—
Yet there—even there—Oh God! thy thunders sleep:

II.

"There—where thy finger scorch'd the tablet stone!
There—where thy shadow to thy people shone!
Thy glory shrouded in its garb of fire:
Thyself—none living see and not expire!

III. Oh!

III.

"Oh! in the lightning let thy glance appear!
Sweep from his shiver'd hand the oppressor's spear:
How long by tyrants shall thy land be trod!
How long thy temple worshipless, Oh God!"

Now let these verses be tricked out with all the graces which artificial dashes, theatrical pauses, and pompous admiration can afford, they will give the hearer no other idea than that of harshness without spirit, affectation without feeling, and flatness without simplicity. After this wretched failure on a subject the most awful and affecting that could have employed the poet's pen, let us refresh ourselves with the magnificent opening of "Palestine," a poem which we consider as the noblest effort of youthful genius which is recorded in our language.

"Reft of thy sons, amid thy foes forlorn,
Mourn, widow'd queen, forgotten Sion, mourn!
Is this thy place, sad City, this thy throne,
Where the wild desert rears its craggy stone?
While suns unblest their angry lustre fling,
And way-worn pilgrims seek the scanty spring?—
Where now thy pomp, which kings with envy view'd?
Where now thy might, which all those kings subdu'd?
No martial myriads muster in thy gate;
No suppliant nations in thy Temple wait;
No prophet bards, thy glittering courts among,
Wake the full lyre, and swell the tide of song:
But lawless Force, and meagre Want is there,
And the quick-darting eye of restless Fear,
While cold Oblivion, 'mid thy ruins laid,
Folds his dank wing beneath the ivy shade."

In how much finer a strain has Mr. Heber expressed the very same ideas which occur in Lord Byron's "Wild Gazelle."

"For sad the scenes Judæa's plains disclose,
A dreary waste of undistinguish'd woes:
See War untir'd his crimson pinions spread,
And foul Revenge that tramples on the dead!
Lo, where from far the guarded fountains shine,
Thy tents, Nebaioth, rise, and Kedar, thine!
'Tis your's the boast to mark the stranger's way,
And spur your headlong chargers on the prey,
Or rouse your nightly numbers from afar,
And on the hamlet pour the waste of war;
Nor spare the hoary head, nor bid your eye
Revere the sacred smile of infancy.
Such now the clans, whose fiery coursers feed
Where waves on Kishon's bank the whispering reed;

And

And their's the soil, where, curling to the skies,
Smokes on Gerizim's mount Samaria's Sacrifice.
While Israel's sons, by scorpion curses driven,
Outcasts of earth, and reprobate of heaven,
Through the wide world in friendless exile stray,
Remorse and shame sole comrades of their way,
With dumb despair their country's wrongs behold,
And, dead to glory, only burn for gold."

The stanzas placed in the mouth of Jeptha's daughter are tame beyond measure, and are by no means to be put in competition with the well-known words of old Morell.

" Ye sacred priests, &c."

The last stanza is as follows:

" When this blood of thy giving hath gush'd,
When the voice that thou lovest is hush'd,
Let my memory still be thy pride,
And forget not I smiled as I died."

The first line is an insult to the English language, and the last contains a conceited piece of prettiness which even the Della Crusca school would disdain.

The noble Lord's version of that exquisitely beautiful Psalm " By the waters of Babylon," is such, that upon our credit, we prefer the strains even of Sternhold and Hopkins themselves.

" BY THE RIVERS OF BABYLON WE SAT DOWN AND WEPT.

I.

" We sate down and wept by the waters
Of Babel, and thought of the day
When our foe, in the hue of his slaughters,
Made Salem's high places his prey;
And ye, oh her desolate daughters!
Were scattered all weeping away.

II.

" While sadly we gazed on the river
Which roll'd on in freedom below,
They demanded the song; but, oh never
That triumph the stranger shall know!
May this right hand be withered for ever,
Ere it string our high harp for the foe!

III.

" On the willow that harp is suspended,
Oh Salem! its sound should be free;
And the hour when thy glories were ended
But left me that token of thee:
And ne'er shall its soft tones be blended
With the voice of the spoiler by me!"

Let

Let us now present our readers with Sternhold and Hopkins in all their glory, and if *detur deteriori* be the law, the noble Lord, after a sharp contest, will receive the palm.

"PSALM CXXXVII.

I.

"When we did sit in Babylon,
The rivers round about:
Then in remembrance of Sion,
The tears for grief burst out.
We hang'd our harps and instruments
The willow trees upon:
For in that place men for their use
Had planted many a one.

II.

"Then they to whom we pris'ners were,
Said to us tauntingly,
Now let us hear your Hebrew songs,
And pleasant melody.
Alas! said we, who can once frame
His heavy heart to sing
The praises of our loving God,
Thus under a strange king?

III.

"But yet if I Jerusalem
Out of my heart let slide,
Then let my fingers quite forget
The warbling harp to guide.
And let my tongue within my mouth
Be ty'd for ever fast,
If I rejoice before I see
Thy full deliv'rance past."

Now although our friends Sternhold and Hopkins do not mount to any thing half so unintelligibly grand as the enemy, "in the hue of his slaughters," making Salem his prey, yet we dare aver that in point of purity of English, and genuine feeling, these twin votaries of pious doggrel are actually beyond the noble Lord. We will not degrade Brady and Tate by any comparison with the lines before us, so unquestionably is their superiority in every point of view.

"When we our weary limbs to rest,
Sat down by proud Euphrates stream, &c."

The difficulty of writing religious poetry, and of adding the charms of the song to the feelings of devotion, has been at all

times fully allowed. That simplicity, that purity, and that pathos, which are essential to such compositions, can exclusively arise from no taste however cultivated, from no fancy however vivid, from no feelings however warm: these indeed are able, nay, even necessary subsidiaries; but to these must be added a pure and a chastened heart, a soul impressed with the dignity and the awe of its holy task, and affections consecrated to God. Without these the strains even of the most poetic fancy are but forced, and inanimate, and with them even the simplest pen appears to prosper.

We are sorry that the noble Lord has committed his reputation by publishing such wretched specimens of his muse, and we regret still more that he has published them in such company and upon such an occasion.

In one or two instances, where he appears to have abandoned the Judaism of his task, and to have shaken off his Hebrew fetters, he has risen to his accustomed level. The following lines are justly entitled to our admiration.

"I SAW THEE WEEP.

I.

"I saw thee weep—the big bright tear
Came o'er that eye of blue;
And then methought it did appear
A violet dropping dew:
I saw thee smile—the sapphire's blaze
Beside thee ceased to shine;
It could not match the living rays
That fill'd that glance of thine.

II.

"As clouds from yonder sun receive
A deep and mellow die,
Which scarce the shade of coming eve
Can banish from the sky,
Those smiles unto the moodiest mind
Their own pure joy impart;
Their sunshine leaves a glow behind
That lightens o'er the heart."

The simile of the violet dropping dew is exceedingly pretty, and we believe quite original. In another song (as much adapted to a Chinese as a Hebrew melody) the noble Lord will appear to have been not unsuccessful.

"IT IS THE HOUR.

"It is the hour when from the boughs
The nightingale's high note is heard;
It is the hour when lovers' vows
Seem sweet in every whispered word;

And

And gentle winds and waters near
Make music to the lonely ear.
Each flower the dews have lightly wet,
And in the sky the stars are met;
And on the wave is deeper blue,
And on the leaf a browner hue;
And in the Heaven that clear obscure,
So softly dark, and darkly pure,
That follows the decline of day
As twilight melts beneath the moon away."

Let the noble Lord maintain his station upon Turkish ground, and we shall ever hail his labours with the applause to which they are entitled; let him roam whither he will, we shall be happy to follow him through all the regions of poetic fancy.—The hill of Zion alone is forbidden ground—ἔκας, ἔκας.

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ART. V. *A Journey through Albania and other Provinces of Turkey in Europe and Asia, to Constantinople, during the Years* 1809 *and* 1810. *By J. C. Hobhouse. Second Edition.* 2 Vols. 4to. 5l. 5s. Plates. Cawthorn. 1813.

THE exclusion of British travellers from the romantic scenes of Switzerland and the classic regions of Italy, has been productive of one effect which we consider of no small importance, inasmuch as it has turned the attention of our rising youth to other objects, which had too long lain buried in oblivion and neglect. The glories of ancient Greece had so far faded off the remembrance of our former travellers, as scarcely to excite a wish of visiting a country, in which were transacted those mighty deeds which dignify and adorn the records of history. Of those among us, whose minds were imbued with the spirit, whose taste was formed by the language of Grecian literature, they were very few, who entertained an adequate conception even of the existence of those places with a veneration for which they were so early inspired. They traced the names and relative positions of the various cities in a map, as of scenes long since erased from the face of nature. Of Athens and Thebes they entertained no other idea, than that of their former existence; nor were Pindus and Parnassus less fabulous than their tutelary inhabitants. It would almost appear, that the dæmon of barbarism in darkening the minds and degrading the nature of its inhabitants, had en-

veloped, as it were in a cloud, those cities, those temples, those walls, whose very ruins would rise up in judgment against their degenerate children.

The scenes however which our fathers viewed only in imagination, and enjoyed in remembrance and name, are by the researches of modern travellers, presented to our view in a more substantial form. Athens is no longer now an Utopia in our fancy, but in actual existence before our eyes; we are familiarized to the columns of the Parthenon and to the heights of the Acropolis; we form no longer a fanciful but a correct idea of the glories of ancient Greece; we compare her past with her present state; we compute her former grandeur not by our general notions of magnificence, but by those remains, which are now in so many volumes presented to our eye. The features of the country, the outlines of the coast, the form of the mountains begin to be impressed upon our minds; our enjoyment therefore of every department of Greek literature is proportionably encreased by the reality of place with which it is now accompanied. To many able tourists we are indebted for this material addition to the pleasure and to the interest which we receive in our researches into the history, the language, and the philosophy of the Greeks, but to none more than to the author of the volumes now before us; which present us in the most pleasing form with all that local information, of which our modern scholars stood so much in need.

The volumes commence with the departure of Mr. Hobhouse from Malta, from whence he sailed by Ithaca, and the heights of Leucadia, not many weeks before the kingdom of Ulysses was surrendered by the French into the hands of a serjeant and seven men. The necessary preparations for travelling in Turkey are detailed with an accuracy which will be most valuable to any future travellers.

The first principal town, at which Mr. Hobhouse and his friend arrived, was Ioannina, where he paid a visit to the grandson of the famous Ali Pasha, the eldest, not more than ten years old, is represented as receiving his guests with a polite unembarrassed air, offering them refreshments, and doing the honours of the place with as much gravity as the most antiquated courtier. He reproved a brother of about seven years old in their presence, for skipping about in the company of strangers; so early are the young Mahometans inured to the habit of solemnity and command.

Our limits will not permit us to follow our travellers through Albania, we shall only bear our testimony to the entertaining account which Mr. Hobhouse has given us of the scenery, the manners,

manners, the customs, and the government of the country, and to the very interesting relation of his interview with Ali Pasha.

Our travellers mounted the heights of Parnassus, and visited the abode of the Pythia. From thence they proceeded to Thebes, which is shorn indeed of its beams and is now almost lost in dirt and insignificance. On Christmas-day, 1809, they entered into the plains of Attica, and were refreshed, after the dreary and uncultivated regions which they had traversed, with the long-extended olive-groves of this favoured country, which even amid the surrounding barbarism, still appears to retain some remnants of its former civilization. Mr. Hobhouse has presented us with an animated, yet a most accurate description of all the remaining glories of this illustrious city. The temple of Theseus, the Acropolis, the Areopagus, rise before our view: the Odeum, the Museum, the temple of Hadrian, the stupendous columns of which are an object of admiration even to the Turks themselves, parties of whom often seat themselves under the shadow of the columns, and gaze upon them with reverence.

From the description of the Parthenon, we shall extract the following passage for the gratification of our readers.

"The Parthenon stood on the highest flat area of the hill of the Acropolis; and, when the temples on every side of it were standing, whose ruins now serve as foundations for the modern buildings, this magnificent structure appeared to crown a glittering assemblage of marble edifices; and the eye of the Athenian, surveying from below the fair gradation of successive wonders, rested at last upon the colossal image of his goddess, rising majestic from the summit of her own temple, the genius of the Acropolis, the tutelary deity of Athens and of Greece.

"The ascent to the citadel itself was by a long flight of steps, beginning nearly from the Areopagus. The very walls of the fortifications were crowned with an ornamental entablature, parts of which still remain; and these, and every other structure, were of the purest Pentelic marble. No wonder then that the Acropolis, in its whole circuit, was regarded as one vast offering consecrated to the Divinity. The portion of the Parthenon yet standing cannot fail to fill the mind of the most indifferent spectator with sentiments of astonishment and awe, and the same reflections arise upon the sight even of the enormous masses of marble ruins which are spread upon the area of the Temple. Such scattered fragments will soon constitute the sole remains of the Temple of Minerva.

"If the progress of decay should continue to be as rapid as it has been for something more than a century past, there will, in a few years, be not one marble standing upon another on the site of the Parthenon. In 1667, every antiquity of which there is now any trace in the Acropolis, was in a tolerable state of preservation. This great Temple might, at that period, be called entire:—having been

been previously a Christian church, it was then a mosck, the most beautiful in the world. At present, only twenty-nine of the Doric columns, some of which no longer support their entablatures, and part of the left wall of the cell, remain standing. Those of the north side, the angular ones excepted, have all fallen: the dipteral porches, especially the Pronaos, contain the greatest number, and these retain their entablatures and pediments, though much injured.

"In the interval between two of my visits to the Acropolis, a large piece of the architrave belonging to the exterior colonnade of the Pronaos fell down; all the sculptures from the tympanum of this porch have been destroyed; and the trunks and broken arms of two figures, incorrectly supposed Hadrian and Sabina, or two deities with the heads of those persons, are all now remaining of the grand piece of sculpture which represented the birth of Minerva, and Jupiter in the midst of the assembled gods. The figure of the Victory, which was on the right of Jupiter, has been recovered by Lord Elgin's agents, who demolished a Turkish house close to the north-west angle of the Temple, for the purposes of excavation, and found it, as well as small parts of the Jupiter, the Vulcan, and the Minerva, underneath the modern building, where they had lain since the Venetians had unsuccessfully attempted to remove them in 1687.

"Many of the sculptures on the ninety-two metopes of the peristyle, representing the battle of the Lapithæ and the Centaurs, particularly those on the entablature of the south side, were almost entire in 1767. I believe there is not one now remaining: the last were taken down by Lord Elgin.

"All that was left of the sculpture on the eastern porch, the contest between Minerva and Neptune, has been carried off by the same person. The marks of the separation are still very apparent. Ignorant of the cause, I pointed them out to Mr. Lusieri himself, who informed me of the fact, and showed the places in the pediment whence the two female colossal statues, the Neptune, the Theseus, and the inimitable horse's head, still remembered and regretted by all at Athens, had been removed. Such of the statues as had before fallen, had been ground to powder by the Turks. It is but fair to mention this fact, at the same time that the other circumstance is recorded.

"One hundred and seventy of the six hundred feet of bas-relief sculpture on the frize of the cell, representing the Panathenæan procession, remained entire in the time of Chandler. A portion of it, containing seven figures, was taken down from its situation by M. de Choiseul Gouffier, and is now in the Napoleon museum. I know not whether the collection of our ambassador contains any of this precious sculpture, too exquisite not to have been executed according to the design, and under the superintendance, of Phidias himself. Most part of that portion of it on the wall of the Pronaos, yet remains; and by means of a ruined staircase, once belonging to a minaret built against one of the columns of that portico, I managed

managed to get on the top of the colonnade, and by leaning at full length over the architrave, had a sufficiently close inspection of the work to be convinced, that this sculpture, though meant to be viewed at a distance of forty feet at least from below, is as accurately and minutely executed, as if it had been originally designed to be placed near the eye of the spectator. Some equestrian figures are remarkably entire, and retain to this day the animation and freshness with which they issued from the hands of the artist.

"Within the cell of the Temple all is desolation and ruin; the shafts of columns, fragments of the entablatures, and of the beams of the roof, are scattered about on every side, but especially on the north of the area, where there are vast piles of marble. I measured one piece, seventeen feet in length, and of proportionate breadth and thickness. The floor, also of marble, has been broken up towards the eastern front, and in the south-east angle of the area, is the wretched mosck, as well as some stone-work of the Greek church, into which the Parthenon was formerly converted. A dent in the floor is pointed out as having been occasioned by the shell which blew up a powder-magazine, and destroyed the roof of the Temple, when bombarded by Morosini.

"Besides the vast magnitude of the marbles composing the Parthenon, which, perhaps, is more easily remarked in the fallen ruins than in the parts of the building yet standing, there is another just cause for admiration, in the exquisite care and skill with which every portion of the architecture appears to have been wrought. The work on the Ovollos and Cavettos is as highly finished in the fragments of the enormous cornices, formerly placed at a vast height from the ground, as the minute parts in the lower portion of the building. The same uninterrupted perfection is observable in the fluttings of the shafts, in all the mouldings of the capitals, and particularly in the tambours of the fallen columns, the surfaces of which are smoothed to such a degree of exactness and nicety, as to render the junctures of the blocks almost undiscoverable." P. 338.

The removal of so many splendid remains of Athenian antiquity by Lord Elgin to England, is discussed by Mr. Hobhouse with much fairness and candour; the arguments on both sides the question are dispassionately stated, the result of which appears to be, that Lord Elgin has only anticipated those ravages, which time and barbarism were now so rapidly making, and that even in the eyes of the next generation his Lordship will stand acquitted.

Throughout the olive yards and gardens which are now watered by the Cephisus are still to be seen remains of sepulchral stelæ, shafts of columns, and other remains of classical magnificence. On the site of the Colonus a Greek chapel is erected, the groves of the Academe are still in existence; but of the gardens

dens of Epicurus not a trace is to be found, the spot which they covered being now an open plain of corn. The fragments of the "Long Walls" still remain, but the Piræus has lost much of its ancient capacity, and would hardly be now suspected of having been the port of so flourishing a city. The following is the account given by Mr. Hobhouse of the remains of Eleusis.

"The remains of the ancient Eleusis are now very insignificant; some small stones, and pieces of rubbish standing upright, appear scattered about under the village, on the slope of the hill, and near the sea, and on one side of an inlet on the beach are fragments of a pier. The site of the great Temple of Ceres includes most of the modern village, but the progress of decay must have been considerable since the time of Chandler, who seems, from his account, to have been able to measure the area and proportions of that magnificent building on the spot. The breadth of the cell, says he, *is* about one hundred and fifty feet, the length, including the Pronaos and portico, two hundred and sixteen feet, the diameter of the columns, which are fluted, six inches from the bottom of the shafts, six feet and more than six inches*. The peribolus, or inclosure, which surrounded it on the north-east and on the south side, measured three hundred and eighty-seven feet in length from north to south, and three hundred and twenty-eight in breadth from east to west. I did not see that the walls of the temple or of the inclosure can be now traced. The body of the remains, belonging, it has been thought, to the Temples of Diana Propylæa, and Neptune, and to the gateway of the great inclosure, is now all on one small space in the middle of the village, and there are three or four entire portions of marble columns, just appearing above ground, fluted, and apparently of the dimensions alluded to, besides the mouth and part of the rim of a large marble vase, buried in the ground, and a fragment, also of marble, with the bas-relief of a Triton. Close by, we were shown the spot on which the Cambridge Ceres had so long lain half-buried in the earth. In the wall of a church, at another part of the village, is an Ionic capital. There are besides two inscribed marbles, one of which seems to have been a pedestal, and stands by itself, and the other is wedged into the walls of a house. The inscriptions copied by Wheler, were not shown to me. Some pieces of ancient wall are to be seen under the square house belonging to the Turk. The largest portion of wall yet standing is on the rock above, where is the old tower, and on which was the citadel of Eleusis, forming a protection, on the north-west side, to the temple; but the remains of the temple "in antis," seen by Chandler on this spot, either have disappeared, or entirely escaped my observation. It is well known that the Cambridge Ceres, mutilated as it is, was supposed both by

* Chandler's Travels in Greece, p. 190, edit. London, 1776.

Greeks

Greeks and Turks, from a tradition, to be a sort of talisman, on which depended the fertility of the lands of Eleusis; but the Thriasian plain has lost nothing of its former abundance since the removal of this precious relic by our accomplished and amiable countryman, and the inhabitants of Eleusis, who pointed out to me the trench whence it had been dug, evinced no signs of regret for their loss. At Eleusis, coins are very frequently found by the peasants, and one of them showed me the foot of a stocking quite full of them, out of which I selected about five and twenty. Vol. I. p. 376.

Mr. Hobhouse does not often indulge in the expression of his classical feeling; the few passages, therefore, in which he suffers himself to rise into eloquence, meet with greater force the heart of the reader. We cannot refrain from presenting our readers with a passage, which glows with all the feeling of an animated and a classical mind.

"From the summit of the highest rock of Corydallus I had a view of Athens to the east; the Piræus was to the south-east, on my left; before me to the south, was Ægina; Salamis, with its bays and diminutive towns, lay, as in a map, at my feet; the town of Megara was visible to the west-south-west, farther up on the right, in the Saronic gulf; whilst Eleusis, with its spacious basin and spreading plain, appeared under the mountains to the north-west: an extensive prospect, yet a space how circumscribed, to contain the ruins of so many cities, once the capitals of flourishing states. The friend of Cicero, sailing up the gulf to Megara *, with justice contemplated this melancholy scene, as one that must diminish the magnitude of private distresses, and check the indulgence of individual sorrows, by presenting, in one view, the abject and calamitous condition of whole cities, and many nations. But if such reflections occurred to Sulpicius more than eighteen centuries ago, with what feelings must the modern traveller behold the same prospect, when all these famous towns resemble, indeed, nothing but the lifeless carcasses of once animated bodies, prostrate, crumbled in the dust, without a sign of their ancient vigour and beauty." Vol. I. P. 380.

This is truly Ciceronian, this must find an echo in the breast of every one who has a soul which delights to expand itself amidst the grandeur of classic scenery, and a heart which can meditate in silent awe on all the changes and chances of things here below.

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"* 'Ex Asia rediens, cum ab Ægina Megaram versus navigarem, cæpi regiones circum circa prospicere, post me erat Ægina, ante Megara, dextra Piræus, sinistra Corinthus; quæ oppida quodam tempora florentissima fuerunt, nunc prostrata et diruta ante oculos jacent, &c.'—Cic. Epist. ad Famil. lib. iv."

No spot of antiquity was unvisited or undescribed by our ardent and indefatigable traveller;—Marathon, Platæa, the mountains of Hymettus and Cithæron, form prominent points in his tour, and are severally pourtrayed with an accuracy, which, to the mind of a scholar, will be truly gratifying.

The volume concludes with an excellent chapter on the manners and dispositions of the modern Greeks. The men are handsome, and well made, the women are short, pale, and languid, notwithstanding the powder which they introduce into the corner of the eye to give it a greater brilliancy. We know not what opinion to form of our author's gallantry, when he asserts, that, during his whole tour, he did not see any Greek lady whom he could pronounce really pretty. He does not indeed appear to entertain a very high opinion of the beauty even of the ancient Athenian ladies; the reason he alledges in favour of this opinion is certainly the most ingenious, that if the women had been generally beautiful, young and old, soldiers, orators, and philosophers, would not have prostrated themselves at the feet of Aspasia or Laïs, Phryne or Pythonice.

The modern Greeks are highly superstitious, believing in charms, amulets, and exorcisms, which their priesthood do not appear to discourage. In Athens alone there are forty churches, and in Attica the number amounts to four thousand, but this includes every consecrated cavern with a door to it and a stone altar. Every priest has a chapel of his own, it being accounted, as Mr. Hobhouse expresses it, a sort of spiritual adultery for any one to officiate out of his own place of worship. We heartily wish that this notion could prevail a little more generally in England; among our orthodox clergy indeed we have little reason to complain of a rambling disposition, but among the fanatics a constant change of performers is not only customary but indispensable, as no congregation could endure to hear six weeks together the same nonsense talked by the same person, and generally in the same words. When therefore one of these fanatical gentlemen has got to the end of his tether, which is usually in about a fortnight, having nothing more to say, he must begin the old story again. It is essential therefore that he should be relieved by a new voice at least.

An admirable chapter on the literature of the modern Greeks is given by Mr. Hobhouse, which convinces us that there is yet some of that ancient spirit among them which once animated their forefathers. They are still devotedly attached to their name and nation, and appear most fully sensible of their degraded state.

"A common commencement of a conversation with them is "Your Excellency will find but poor fare in our country; but you are

are not in Christendom. What can be done amongst these beasts the Turks?" The detestation of their master breaks out on every occasion; and when the chanter from the Minaret is announcing the death of a Mahometan, each Greek that meets his friend in the street salutes him thus,—"A dog is dead." (ἀπίθανε σκυλὶ.) The Archons, who enjoy the confidence of the Turks, are infected with the same spirit, and in proportion as they are more powerful, feel a stronger desire to revenge. Signor Londo, of Vostizza, the son of the person who, under Veli Pasha, may be said to govern the Morea, on hearing the name of Riga, when he was playing with me a party of chess, jumped suddenly from the sofa, threw over the board, and clasping his hands, repeated the name of the patriot with a thousand passionate exclamations, the tears streaming his cheeks. The same person recited with ecstacy the war-song of that unfortunate Greek. The strain is of a higher mood, and I have endeavoured to preserve the metre of it, and, with a little variation, the position of its rhymes, in the following version of the four first stanzas.

1.

"Δεῦτε παῖδες τῶν Ελλήνων
Ὁ καιρὸς τῆς δόξης ἦλθεν
Ἂς φανῶμεν ἄξιοι ἐκείνων
Ποῦ μᾶς δῶσαν τὴν ἀρχὴν
Ἂς παλήσομεν ἀνδρείως
Τὸν ζυγὸν τῆς τυραννίδος
Ἐκδικήσωμεν παλαιόθεν
Κάθε ὄνειδος ἀισχρὸν.

"Τὰ ὅπλα ἂς λάβωμεν,
Παῖδες Ἑλλήνων ἄγωμεν,
Πολεμιδῶν πολεμιδῶν
Τῶν ἐχθρῶν τὸ αἷμα
Ἂς τ' ίζῃ ὑπὸ ποδῶν.

1.

"Greeks arise! the day of glory
Comes at last, triumphant dawning;
Let us all in future story
Rival our forefathers' fame.
Under foot the yoke of tyrants
Let us now indignant trample,
Mindful of the great example,
And avenge our country's shame.

"To arms then, our country cries,
Sons of the Greeks, arise, arise;
Until the blood in purple flood
From the hated foe
Beneath our feet shall flow."

Vol. II. P. 585.

The remainder of this song is exceedingly spirited and fine. But we fear with Mr. Hobhouse that any hope of their emancipation from their present degraded state must be very distant. Their moral construction must undergo a material alteration. Their distresses have driven them to deeds of phrenzy, but have never inspired them with that cool and courageous determination which can alone enable them to shake off the yoke of their tyrants. The lightness and inconstancy of their forefathers seems to have descended to their children, with the addition of subtlety, treachery, and insincerity.

From Greece our travellers sailed to Smyrna, a place with which our readers are too well acquainted to render it necessary for us to follow Mr. Hobhouse in his entertaining account of this flourishing city. After their departure from thence, they crossed

crossed the Cayster, and arrived at the site of ancient Ephesus. Of the magnificent temple erected there in honour of Diana, *etiam periere ruinæ*, no vestige now remains, which we have sufficient evidence to believe, can mark the position of this magnificent fane.

Upon the subject of the Troad Mr. Hobhouse has shown much scholarship and ingenuity. He appears to be rather an academic upon the point, and although he has entered into the subject much at large, he appears to conclude against the more accurate surveys of modern times; he would enjoy the scenery of Homer in the gross, without descending too minutely into points which engender only useless and indefinite discussion. It is sufficient that all the grand features of the country still remain, the living witnesses of the accuracy, no less than the genius, of that first and best of poets.

Mr. Hobhouse has presented us with an account of the feat performed by his friend Lord Byron in swimming across the Hellespont, in company with Mr. Ekenhead, of the Royal Navy. These two enterprising rivals of Leander's fame, performed their task in an hour and ten minutes, without being sensible of much difficulty or fatigue.

In the next chapter we find Mr. Hobhouse at Constantinople, nor can we pass over this part of the work without recommending it strongly to our readers, as one of the most accurate and sensible accounts which we have ever read of the religion, the manners, the buildings, and every other circumstance attending this extraordinary city.

We were much amused with the account which Mr. Hobhouse has given us of the audience which the English ambassador had of the Grand Seignor, on the 10th of July, 1810, in whose train Mr. H. was a witness of the whole ceremony. As few of our readers can have seen any account of this transaction, we shall give the following extract from our author's detail.

"Just as we entered the gate, there was much unseemly squeezing and jostling, and those who had not pelisses of fur were pushed away by the attendants. We afterwards moved forwards with more regularity, each of us being accompanied and pressed upon the shoulder by one or two of the guard. My attendant was one of the White Eunuchs, a crowd of whom were standing within the gate. We went through a court, or rather a large saloon, open on both sides, and passing on our right several rows of the Solak guards, in white robes and pointed caps of gold, mounted a low step into a passage, covered with rich carpets, which brought us into the presence-chamber. The room appeared quite full when we entered, but my Eunuch pushed me quickly forwards within ten paces of the throne, where he held me somewhat strictly

strictly by the right arm during the audience. He had not forgotten the assassination of Amurath.

"The chamber was small and dark, or rather illumined with a gloomy artificial light, reflected from the ornaments of silver, pearls, and other white brilliants, with which it is thickly studded on every side and on the roof. The throne, which is supposed the richest in the world, is like a four-posted bed, but of a dazzling splendour; the lower part formed of burnished silver and pearls, and the canopy and supporters encrusted with jewels. It is in an awkward position, being in one corner of the room, and close to a fire-place.

"Sultan Mahmoud was placed in the middle of the throne, with his feet upon the ground, which, notwithstanding the common form of squatting upon the hams, seems the seat of ceremony. He was dressed in a robe of yellow satin, with a broad border of the darkest sable: his dagger, and an ornament on his breast, were covered with diamonds: the front of his white and blue turban shone with a large treble sprig of diamonds, which served as a buckle to a high straight plume of bird-of-paradise feathers. He for the most part kept a hand on each knee, and neither moved his body nor head, but rolled his eyes from side to side, without fixing them for an instant upon the Ambassador or any other person present. Occasionally he stroked and turned up his beard, displaying a milk-white hand glittering with diamond rings. His eye-brows, eyes, and beard, being of a glossy jet black, did not appear natural, but added to that indescribable majesty which it would be difficult for any but an Oriental sovereign to assume: his face was pale, and regularly formed, except that his nose (contrary to the usual form of that feature in the Ottoman princes) was slightly turned up and pointed: his whole physiognomy was mild and benevolent, but expressive and full of dignity. He appeared of a short and small stature, and about thirty years old, which is somewhat more than his actual age.

"On each side of the throne was an embroidered cushion: that on the left supported a silver purse, containing the letter from the Grand Signior to the King of England, and near it was a silver inkstand adorned with jewellery: a sabre, partly drawn from a diamond scabbard, was placed nearly upright against the cushion on the other side of the Sultan.

"It seems from Busbek, and other authorities, to have been the custom formerly for Ambassadors and their suite to kiss the Sultan's hand; and that their whole reception was more courteous than at the audiences of the present day: amongst other points, it was usual for the Sultan to address a word or two to the minister, which he now never deigns to do.

"The Ambassador stood nearly opposite, but a little to the left of the throne, and on his left was the Prince Maroozi, who acted as his interpreter. On the right of the Sultan the Caimacam was standing between the throne and the fire-place, with his head

head bent, and his hands submissively crossed in front of his vest. There were only a few feet of an open circular space between the Grand Signior and the audience, the rest of the apartment being completely occupied by the crowd. His Excellency laying his hand on his breast, and making a gentle inclination of the head, now addressed the Sultan, in a speech delivered in a low tone of voice, which was interrupted still less audibly by the Prince Maroozi. The Sultan then said a few words to the Caimacam, who proceeded to speak to the Ambassador, but hobbled repeatedly, and was prompted aloud several times by the Grand Signior. He seemed also to stop before he had concluded his oration, which, however, was a very immaterial circumstance, as the Dragoman was previously acquainted with it, and had learnt it by heart. The answer of the Caimacam being interpreted in French, there was some little hesitation in the proceedings, and his Excellency seeming as if about to retire, the Sultan whispered something to the Caimacam, who began hobbling another speech, and was again prompted by Mahmoud. This address being also interpreted, and received like the preceding, with a bow, the Sultan taking the purse in his hands, and saying a few words, delivered it to the Caimacam, who, having first kissed the sleeve of his *caftan*, received the letter upon it as it covered both his hands, and saluted also the purse with his forehead, bending humbly to the earth. He then spoke a short sentence, and presented the purse to Prince Maroozi, who repeated the reverence of the Caimacam, and, interpreting the words, put it into the hands of the Ambassador.

"Immediately afterwards his Excellency bowed and withdrew, the audience having lasted twelve or fifteen minutes. On retiring, my attendant Eunuch hurried me briskly along, and dismissed me with a gentle push down the step of the anti-chamber. The embassy, and the whole suite, then passed through the third and the second gate of the Seraglio, where we mounted our horses, and waited for nearly an hour under a scorching sun covered with our fur robes; and were not permitted to move before mid-day, nor until the Caimacam with his suite had proceeded from the Divan on his return to the Porte, and all the Janissaries had issued from the second court. They came out roaring and running, many of them being children, and all, in appearance, the very scum of the city." Vol. II. P. 998.

The work concludes with a succinct account of the late revolutions in Turkey, and of the causes which led to these political convulsions.

The appendix contains a variety of matter: a grammar of the Albanian language, which will be found highly useful to those who are now preparing to visit the countries where this language is spoken. It is an abridgment from the larger grammar of Lecce. Mr. Hobhouse has also given us a defence of the expedition

dition to the Dardanelles, in which his zeal rather than his judgment is predominant. For the credit of our country, we could wish that the subject had been dropped. An useful account of the pronunciation of the Romaic, with various specimens of modern Greek, is well worthy the notice of the reader.

The value of these volumes is increased by many very excellent views of the most striking scenery and buildings both of Greece and Constantinople. There are also some curious fac similes of hand-writing of the modern Greeks, &c. and specimens of their music.

Upon the faults of two volumes which have afforded us so much pleasure in the perusal it would be an useless and an ungrateful task to dwell; let it suffice that they are as few as could reasonably be expected in a work of such a nature.

The style of Mr. Hobhouse is animated and pleasing; and his observations on men and manners are rational and just. His information is accurate, various, and extensive, and is never introduced without heightening the interest and increasing the effect. The anecdotes of life and manners which are perpetually interspersed, add much to the reality of the whole. The ease and simplicity of the narrative is such that we follow Mr. Hobhouse throughout the whole of his route as his companions rather than his readers, and there are but few instances where we lose the society of the traveller in the egotism of the author. To every species of reader these volumes will prove a most entertaining repast, but to the scholar a *bonne bouche*. We find that they have already past through one edition, which is a signal that the public have duly appreciated their merit; and is a circumstance not less creditable to their taste than gratifying to the feelings of so accomplished a scholar, and so amusing an author, as Mr. Hobhouse has proved himself to be.

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ART. VI. *Letters addressed to the Right Rev. the Lord Bishop of London, in Vindication of the Unitarians from the Allegations of his Lordship in his late Charge. By Thomas Belsham.* 8vo. pp. 87. Hunter. 1815.

WE do not consider it necessary to notice every low and frivolous attack which the petulance of spleen, or the prejudices of ignorance, may direct against a work, the principles of which we unequivocally approve, and in the spirit of which we cordially coincide. Upon the general merits of the Charge which is now the object of Mr. Belsham's animadversion, we had already expressed

pressed our opinion so much at length, as to preclude the necessity of defending it against the vollies of poisoned arrows which may have been discharged against it from quarters, whose malignity can scarcely raise them into significance. The shield that is interposed from without but inspires the assailant with confidence, its own dignity and worth are its surest protection and defence.

The letters of Mr. Belsham might have been passed over with a very slight notice, had they not involved the discussion of a point which we consider of the highest importance in the present state of religion throughout the country; namely, how far Unitarianism is to be identified, either in the tendency of its doctrines, or in the persons of its professors, with deism and infidelity.

Our readers will remember that the learned prelate had traced the progress of infidelity from its origin in the seventeenth century, through all its several gradations; first of atheism under Mandeville and Hobbes, then of deism under Tindal, Bolingbroke, &c. till driven by general detestation from such untenable positions it took refuge within the walls of Unitarianism. The following are the reasons which the Bishop alleges in support of his opinion.

"As all unbelievers in Revelation were formerly Deists, a considerable proportion of those who are styled Unitarians in the present day have no other title to the name, than their rejection of the principal doctrines which distinguish the Revelation of the Gospel from natural religion. In this statement it is not my intention to wound the feelings of the conscientious Unitarian, who, while he rejects its peculiar dogmas, admits the general truth of Christianity. The charge of infidelity indeed attaches in a certain degree to all who refuse their assent to any material doctrine deducible by the established laws of interpretation from Scripture; and great must be the force of that prejudice, which can overlook the inconsistency of arbitrarily imposing a meaning unwarranted by the usages of language, on a book to which all parties appeal as the standard and rule of faith. But I do not hesitate to aver my conviction, that the profession of Unitarian tenets affords a convenient shelter to many, who would be more properly termed Deists, and who by the boldness of their interpolations, omissions, and perversions, by the indecency of their insinuations against the veracity of the inspired writers, by their familiar levity on the awful mysteries of religion, and their disrespectful reflections on the person and actions of their Saviour, are distinguished from real Unitarians, and betray the true secret of the flimsy disguise which they have assumed as a cover from the odium of avowed infidelity. Their position, it must be confessed, has been not unskilfully chosen: little ground has been lost in their retreat: the line of separation

separation between the contiguous systems is often indiscernible, and at best faintly marked: and in return for the sacrifice of a name they have obtained a facility of diffusing their pernicious principles with less suspicion." P. 15.

To all these accusations Mr. Belsham, on the part of his Unitarian brethren, pleads not guilty, and thereupon "issue is joined." Now as the opinion of his Lordship upon this point has already been declared to have our cordial concurrence, we feel that in advocating the cause of his Lordship we also defend our own; as the result of the trial also is of much importance, and the evidence of a nature somewhat curious, we shall proceed to the fulfilment of our duty without apprehension or reserve. And if in the course of our defence we shall be enabled successfully to prove, firstly, that the doctrines of the Unitarians respecting Christ are such as fairly to preclude them from the name of Christians; and secondly, that these doctrines have a natural tendency to plunge the mind still deeper in the abyss of infidelity, we doubt not but that the verdict of a Christian country will be given in our favour.

Our first inquiry will be, what the creed of the Unitarians really is, and upon this point we cannot do better than present the reader with the summary which Mr. Belsham himself has given us.

"1. The Unitarians, my Lord, in the sense in which that word was used by Lardner, Lindsey, Jebb, Priestley, and other learned advocates of Unitarianism in the last age, believe that there is ONE GOD IN ONE PERSON ONLY, absolute in all perfection, the Creator and Preserver of the unbounded universe, the the moral Governor of reasonable and moral agents, infinitely exalted in his own original incommunicable essence and attributes above the most glorious of created beings, the sole object of all religious worship, the only invisible being with whom reasonable creatures can maintain any intercourse, or upon whom they have any dependence; in whom all created beings live and move and exist.

"2. The Unitarians further believe that Jesus Christ was a PROPER HUMAN BEING, in all respects like unto his brethren, but distinguished from them as the chosen servant of God, the faithful messenger of the Most High, the greatest of all the holy prophets, the promised Messiah; who was sent with a commission to supersede the Mosaic institute, and to introduce a new and more liberal dispensation which includes the whole human race, and is to endure to the end of time. They believe that he was commissioned to reveal the doctrine of eternal life by a resurrection from the dead. That to confirm his mission he performed a series of astonishing and beneficial miracles, and uttered various prophecies

which in due season received their proper accomplishment. They believe that he was crucified, dead, and buried; that on the third day by the power of God he was raised to life: that he appeared to his disciples at different times for forty days, affording them many sensible and infallible proofs of his resurrection from the dead; after which time he was in their presence miraculously taken up into the clouds, and withdrawn from all visible connexion with this world.

"3. The Unitarians also believe that within a few days after the ascension of Jesus, on the day of Pentecost, he fulfilled his promise of pouring out upon his apostles a miraculous EFFUSION OF THE HOLY SPIRIT, by which their minds were enlightened in the knowledge of truth, and inspired with zeal, courage and fortitude for its promulgation and defence; by which they were also at the same time endowed with various miraculous gifts and powers, and particularly with that of speaking divers languages, and of communicating the Holy Spirit to the first proselytes by imposition of hands. And the Unitarians further believe, that immediately after this extraordinary event the apostles went forth to preach the gospel of Christ, first to the Jews and afterwards to the Gentiles; and that the extent and rapidity of their success were such as can in no other way be accounted for, but upon the supposition that the doctrine was true and that the miracles were incontrovertible.

"4. The Unitarians believe, upon the authority of Jesus Christ, that God will JUDGE THE WORLD in righteousness by the MAN whom he hath ordained, of which he hath given assurance to all men in that he hath raised him from the dead. And that the hour is coming when all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation. And this sublime and infinitely important doctrine they conceive to be the sum and substance of the christian revelation; the great object of which was to bring life and immortality to light.

"Lastly, The Unitarians believe that the SCRIPTURES of the Old and New Testament contain a revelation from God, and that they are the only authentic repositories of his revealed will." P. 5.

Now this statement is extremely plausible, and will doubtless have its due effect in dazzling the eyes of those, who are little acquainted with other writings of the same author. Mr. Belsham has certainly a considerable power of language at his command, he can inflate inanity with high sounding words, till it swells into a bulky and an imposing form. But let us hear, Mr. Belsham in another place, where he has not called in the aid of expressions, to which common consent has attached very different ideas from those which Mr. B. is known to entertain.

In

In another place*, the "promised Messiah" is represented as "a man, constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties;" and again†, "that when Jesus and his Apostles deliver opinions upon subjects unconnected with the object of their mission, such opinions, and their reasonings upon them, are to be received with the same attention and caution, with those of persons in similar circumstances, of similar education, and with similar habits of thinking." In the same work also, (p. 190.) Mr. B. asserts, that we have no sufficient data, satisfactorily to determine, whether Jesus, through the whole course of his private life, was completely exempt from all the errors and failings of human nature.

We now appeal to the plain understanding of our readers, and ask, whether a man, who both maintains and teaches such opinions respecting the person of Christ, can, according to the common acceptation of language, be termed a Christian. Mr. Belsham professes to believe that Christ was a prophet of the Most High, so also does the Mahometan, who, in point of belief, has full as much right to the name of Christian as himself.

Mr. Belsham has told us, "that the Unitarians believe upon the authority of Jesus Christ, that God will JUDGE THE WORLD in righteousness by the MAN whom he hath ordained," &c.; Is this quite so certain? Let us hear Mr. B. again in his Calm Enquiry, p. 453.; "The Unitarians believe that Christ is appointed to raise the dead and to judge the world."—This is all very plain and intelligible; but let us mark what follows: "With regard to the former, it is believed that he will be the instrument of his Father's power. With respect to the latter, whether the declarations concerning it are to be understood literally or figuratively, whether Jesus will be personally invested with some high official character, or whether nothing more is intended than that the final states of man shall be awarded agreeably to the declarations of the Gospel, cannot they think at present be ascertained. Probably, as is usual with prophetic language, the event will be very different from what the literal sense of the words would lead us to expect." Thus then it is probable, that he will *not* judge the world in righteousness by the man whom he hath ordained. But Mr. Belsham, in another part of the same work, (p. 348.) proceeds still further, and strongly doubts the personal agency of Christ even at the resurrection. "The personal agency of Jesus in the general resurrection of

* Calm Enquiry, p. 447. † Ibid. p. 451.

mankind, is not more distinctly asserted than his visible and immediate agency in the dissolution of the Jewish polity. But as the event proves in the latter case, that nothing more was intended than a solemn and authoritative prediction of the catastrophe, it is not impossible but that it may be equally so in the former. And it is a fact certainly known and universally admitted, that in the language of prophecy, the prophet is often said to do that which he is inspired to foretell."

Thus then neither in the resurrection, nor in the final judgement, is the agency of Christ an article of the Unitarian faith.

Proceed we now to their belief respecting the Holy Spirit. In the negative catalogue of their creed, given a few pages further on, we find,—

"The Unitarians do not believe in the PERSONAL EXISTENCE OF THE HOLY SPIRIT, as a being distinct from the Supreme. They acknowledge that God himself is sometimes designated by the expression the Spirit of God. But they conceive that the sense in which the phrase *Holy Spirit* occurs most frequently in the New Testament, is that of the miraculous gifts and powers with which the apostles and primitive converts were endued in the first age of the church." P. 10.

Let the reader compare this with the paragraph respecting the Holy Spirit in the positive creed, and he will there find it stated, that "Jesus fulfilled his promise of pouring out upon his apostles a miraculous effusion of the Holy Spirit,—by which they were endowed with various miraculous gifts and powers," &c. &c. Now the Holy Spirit, we are told, means either God himself, or miraculous gifts and powers. But in the passage above, "THE HOLY SPIRIT," cannot mean the latter, as they are represented to be its fruits. "*By* the Holy Spirit they were endowed with miraculous gifts and powers." The expression must therefore designate God himself, and the passage in the Unitarian creed must mean, "that Jesus poured out upon his apostles a miraculous effusion of God himself;" that is, that an ignorant, infirm, prejudiced, and frail man, should pour out upon his disciples, or fellow-men, the Deity himself. This is a proposition at which even a Heathen would have shuddered for its impiety, if his understanding would not rather have stood aghast at its absurdity. And yet this is the doctrine of those who reject the Trinity, because they cannot understand the mode of its existence. Yet, says Mr. Belsham, in reply to an expression of his Lordship.

"We do not affect to *approach the oracles of truth* with any *prostration of the understanding*.—Prostration of the understanding! God forbid! No, my Lord; if any one had charged us with admitting

admitting as a revealed truth, as an oracle of God, as a doctrine of Jesus, a proposition which previously to its reception required a *prostration of the understanding*, we should have regarded it not only as more unfounded and irrelevant than any of those misconceptions under which our profession unfortunately lies in your Lordship's mind, but as a calumny more absurd and more injurious than any which the ingenuity and malignity of our bitterest adversaries have ever yet invented. If the christian religion itself were to require this debasement of the intellect, this prostration of the understanding, in those who approach it, I, for one, would reject it with disdain." P. 75.

The plain matter of fact, we conceive to be, that Mr. Belsham does not, because he cannot, admit such a clause in his belief; but that in attempting to swell out and make a handsome show of the articles of the Unitarian creed, he has unwarily admitted this absurdity.

Let us now consider the last article of the positive creed, and compare it, as before, with the fifth article of the negative creed.

"The Unitarians discover no evidence of the PLENARY INSPIRATION of the scriptures of the Old and New Testament. Such an inspiration is not necessary to the object: it is not claimed by the writers: it is not supported by evidence either internal or external; and the supposition of it is clogged with insurmountable difficulties, and exposes revelation to the ridicule of sceptics. The Bible, the New Testament especially, though not itself inspired throughout, contains the word of God; and they who seek revealed truth seriously, diligently, and impartially, shall find it there." P. 11.

The Unitarians have not thought it prudent as yet to proclaim the extent of their scepticism upon this point. With respect to the New Testament, even in their own version, they have marked out no portion which they consider as uninspired, nor have they given us any criterion to distinguish inspiration. To the authenticity of a few passages they have indeed objected; but it is plain that the present objection is not directed against the authenticity, but the inspiration. It is not, that all is not authentic, but that all which *is* authentic, is not inspired. For, says Mr. B., "it is not claimed by the writers." We profess that we cannot quite comprehend the distinction between the "word of God" and "the inspired word of God," if it be not inspired, according to our comprehensions, it cannot be the word of God. Let us take it, however, as we will, it is a sweeping clause; and till it is more fully explained, and till the criteria for distinguishing between the inspired and the uninspired portions are declared, the authority of Scripture is generally invalidated, nor in any controversy

troversy with the Unitarians can it safely be appealed to as a joint authority or as a rule of faith.

We should be rather curious to know Mr. Belsham's opinion respecting the Old Testament; it is plain from his distinction in favour of the New, that he does not consider it *all* as the word of God. We know the opinion of Dr. Geddes upon this point, "of the absurdity of attributing inspiration to the writers of the early books of the Old Testament;" "of the juggle of the miracles said to be wrought by Moses;" "of the cruel and sanguinary character of the God of the Hebrews." Now as Mr. Belsham has professed himself so ardent an admirer of the * "venerable name of Geddes," it is not unfair to suppose, though we have no authority to assert, that Mr. Belsham in the main holds the same opinions. And if so, we wish to know, what difference can be drawn in this, and most other points, between himself and that high priest of deism and infidelity, Lord Bolingbroke.

But we need not go far for evidence upon this important question, Dr. Priestley himself asserts, (Letters to a Phil. Unb. p. 159.) that "the history of the fall is a very lame account;" and again, in the Theol. Rep. Letters I. and II. to Mr. Burn, he avows, that "some texts of the Old Testament had been improperly quoted by writers of the New. So Steinbart, Semler, and other foreign Socinians of later times, have asserted, that "the narrations of facts in the New Testament, whether true or false, are only suited to the ignorant and unlettered minds who cannot search out the evidence of natural religion." In a literary journal also, which was, at that time, avowedly in the Unitarian interest, we find the following curious passage, "The nature and design of the Scriptures, is not to settle disputed theories, nor to decide upon speculative, controverted points, in religion and morality. The Scriptures, if we understand any thing of them, are intended not so much to make us wiser, as to make us better; not to solve the doubts, but rather to make us obey the dictates of our consciences."—Review of Horsley's Sermon, Monthly Review, March, 1793.

Now all these, and various other authorities which we could cite, tend, in the clearest manner, not only to undermine, but actually to question the claims of Holy Scripture as an authority in point of faith. As long as general objections against their plenary inspiration are urged, and no criterion is agreed upon to distinguish the inspired from the uninspired parts, so long its authority is merely nominal, as no one passage is exempted from that general suspicion, which, till its particular determination is known, must attach to all alike.

* Preface to Review of Wilberforce, p. ix.

Having

Having thus sifted and cross examined the articles of the Unitarian faith, which we never yet saw displayed in so pompous a form, let us now enquire, what fairly remains, which is entitled to the name of Christianity. The sum total is this;—that Jesus Christ, a frail and fallible man, whose moral character in private is even questionable, was invested by the Almighty with a commission to preach the resurrection of the dead, and the certainty of future rewards and punishments; and that the power of working miracles was given him to attest his divine commission; and, that after his death, the apostles were endued with similar powers for a similar purpose. Now this is high orthodox Unitarianism; for taking away the plenary inspiration of the Scriptures, much even of this fleeting shadow of a creed must vanish before the arguments of the sceptic.

Let the common sense of our readers determine how far such a system of belief can be termed Christianity: and whether it is not a most unjustifiable perversion of terms to apply a word which, in the common acceptation of mankind, has comprehended a long train of positive and distinct ideas, to an utter negation of every one of them. With respect to Christianity, not even the low Arian has a notion in common with the real Unitarian creed. The only point upon which there is a seeming agreement, is upon the miracles and the resurrection of Christ; but even here, if we come to a close examination, their ideas upon the person and the powers of Christ are so distinct, as necessarily to involve the nature of his actions. When then the Unitarians reject every peculiar doctrine of Christianity, which, under different modifications, has been received by the whole Christian world, asserting him to be a frail and fallible man, whom even the lowest Arian holds to be a portion of the divinity; and when in addition to all this, they destroy, as we have already shewn, the joint authority to which contending parties have ever yet appealed, as to a common rule of faith; can such men, according to the common usage of language, without a notorious ambiguity and perversion of terms, be called CHRISTIANS? It is impossible that any common religious appellation can be applied to two sets of men so decidedly opposite.

To another set of men the Unitarian will be found to bear a closer affinity, namely to the Deists. Let us take the Deistical creed in its most decent and respectable form as we find it given by Lord Herbert, of Cherbury, in his Religion of the Gentiles, p. 3. This creed is included in five propositions. I. That there is one Supreme God. II. That he ought to be worshipped. III. That virtue and piety are the chief parts of divine worship. IV. That we ought to be sorry for our sins and repent

repent of them. V. That divine goodness doth dispense rewards and punishments in this life and after it.

We know the creed which, as Christians, we profess; we have now before us the creed of a Deist in its simplest form: let us compare the creed of Mr. Belsham with both these, and determine to which it is most closely allied. If to the fifth article the following clause be added "at the resurrection of the dead as the one Supreme God hath declared to us by his messenger Christ, and the Apostles:" is not this the sum total of the Unitarians belief? A remarkable coincidence is to be traced between Lord Herbert and Mr. Belsham in the third article, viz. that virtue and piety are the chief parts of divine worship; for Mr. Belsham, in his Review of Wilberforce, p. 103, declares that

"A virtuous man is performing his duty to the Supreme Being as really and as acceptably, when he is pursuing the proper business of life, or when enjoying its innocent and decent amusements, as when he is offering direct addresses to him in the closet or in the temple."

Mr. Belsham is indeed no believer in the necessary observation of the Sabbath, for, as he declares in another place

"That one day should be more holy than another, or that any occupation which is morally lawful on one day should be morally unlawful on another, is a distinction unfounded in reason, wholly unauthorized by Jesus and his Apostles, and unknown in the primitive ages of the Church." *Serious Caution*, p. 26.

Some of our readers may consider us harsh in declaring the creeds of Deism and Unitarianism thus closely allied. We have one witness more upon this point, with whose remarkable testimony we shall close this part of our case; this is no less a person than Mr. Belsham himself, who in a note to p. 168 of his Review of Wilberforce makes the following avowal:

"Reveilliere l'Epeaux is a member of the Theo-philanthropic Society—a religious community lately introduced into France, whose common principle is a belief in the existence, perfection, and Providence of God, and in the doctrine of a future life; and whose rule of morals is, love to God, and good will to men. This sect is in a very flourishing state; its professed principles comprehend the essence of the Christian religion. But not admitting the resurrection of Christ the Theo-philanthropists deprive themselves of the only solid ground on which to build the hope of a future existence."

After this irrefragable proof of the alliance between the two systems of Deism and Unitarianism, "the professed principles of

of the one comprehending the essence of the other," we shall be justified in concluding with the learned Prelate that THE LINE OF SEPARATION BETWEEN THE CONTIGUOUS SYSTEMS IS OFTEN INDISCERNIBLE, AND AT BEST BUT FAINTLY MARKED: a position against which Mr. Belsham, in the Letters before us, now protests, with all due vehemence, as cruel and injurious in the highest degree.

Having thus demonstrated, by the clearest evidence, the close connection between Unitarianism and Deism, it will be somewhat curious to trace its identity also with Mahometanism; and to shew that if the Unitarian shall claim the name of Christian, the Mahometan is still more entitled to the appellation. The following are the passages in the Koran, in which the belief in Christ is inculcated:

"When the angels said, O Mary, verily God sendeth thee good tidings that thou shalt bear the word proceeding from himself; his name shall be Christ Jesus the son of Mary, honourable in this world and in the world to come, and one of those who approach near to the presence of God; and he shall speak unto men in the cradle, and when he is grown up he shall be one of the righteous. She answered, Lord, how shall I have a son, since a man hath not touched me? The angel said, so God createth that which he pleaseth; when he decreeth a thing, he only saith unto it: be, and it is: God shall teach him the scripture, and wisdom, and the law, and the Gospel, and shall appoint him his Apostle to the children of Israel; and he shall say, Verily, I come unto you with a sign from you, Lord—I will heal him that hath been blind from his birth, and the leper, and I will raise the dead by the permission of God—and I come to confirm the law which was revealed before me, and to allow you as lawful part of that which was forbidden you, and I come unto you with a sign from you, Lord, therefore fear God and obey me, p. 41, 42. God said, O Jesus, verily I will cause thee to die, and I will take thee up unto me—P. 43. Chap. III. Verily, Christ Jesus, the Son of Mary is the Apostle of God, and his Word which he conveyed to Mary, and a spirit proceeding from him. Believe therefore in God and his Apostles, and say not, there are three Gods. Forbear this, it will be better for you. God is but one God." P. 81. Chap. iv.

In Chap. xxxvi. the miracles of the Apostles at Antioch are allowed, and in another part severe judgments are denounced upon the unbelievers in Christ. From all this then it appears, that the Mahometans themselves have even a higher notion of Christ than the Unitarians, the latter believing him a frail and fallible man, the former a spirit sent from God. So great, however, was the resemblance of their belief, that in the reign of Charles II. the Unitarians presented an address to Ameth Benameth, embassador from the Emperor of Morocco at the British

tish court, shewing the identity of their opinions. This address is still preserved, among other places, in Leslie's dialogues on Socinianism. And again, on the other hand, we find it recorded in a letter of M. Leibnitz to the author of the Reflections upon the Origin of Mahometanism, dated Berlin, 1706, that a Turk hearing a Polish Socinian discourse on the Trinity and Incarnation, wondered he did not get himself circumcised.

The proof of our second charge against Unitarianism, respecting the general tendency of the doctrine to promote still further scepticism among its followers, will be even still more concise. Our testimony in this part of the case also, will be derived from the same source as before. Mr. Wilberforce, in his practical view of the prevailing religious systems had represented Unitarianism as a sort of half-way house to infidelity: in our opinion it is far closer to that wretched bourn from which no traveller returns.—But be this as it may, let us hear the answer of Mr. Belsham to this allegation.

"Our author is mistaken if he means to represent the majority of those who enter this mansion as only sojourners, 'pausing for a while, and then pursuing their progress to infidelity.' Some, it must be confessed, of whom we once entertained better hopes, have deserted our society. We formed, alas! an erroneous judgment of their characters. 'They went out from us because they were not of us; if they had been of us, they would no doubt have continued with us *.' They either did not understand their principles; or they were perplexed with difficulties which, perhaps, patience and attention might have solved: or they did not sufficiently feel the practical energy of christian truth; or they might possibly be too much influenced by love of the world, to advancement in which, the profession of unpopular truth is no small obstruction. But it is not our province to judge. They have a Master to whom they are accountable; and by his decision they must abide. May that sentence be favourable!—In the mean time Mr. W. may be assured, that the number who have left us are few in comparison with those who remain, or who are daily joining themselves to our society."—P. 204.

Mr. Belsham thus admits, that a certain number (though not a decided majority) have actually forsaken the shadow of a creed which Unitarianism affords, and have travelled on towards general scepticism. This, however is, in Mr. B.'s opinion, far preferable to a retrograde motion, and to rejoining the ranks of orthodoxy, for says he, p. 203. "Nor am I ashamed to avow, that of the two I would rather approach the

* 1 John xi. 19.

confines

confines of cold and cheerless scepticism than the burning zone of merciless orthodoxy."

But the most important and alarming fact still remains behind. Mr. Belsham has been accused by Mr. Carpenter, whom we understand to be a very low Arian, of "coming to do mischief and to promote infidelity, by taking the Divinity chair at Hackney." How does Mr. Belsham answer this grave and awful charge.

"My worthy friend remarks, 'It is unpleasing to reflect how many well disposed youths, who came there, *i.e.* to Hackney, to be educated for the christian ministry, have not only given up that profession, but Christianity itself.' This fact, to a certain extent, cannot be denied; and, most surely, it excited unpleasing sensations in many, and not least, in the minds of those whose endeavours to form them to usefulness in the church were thus painfully disappointed. But it might have qualified my friend's unpleasant feelings, if it had occurred to him, to reflect how many able, faithful and learned ministers, whose talents and exertions are successfully devoted to the improvement of mankind in knowledge and virtue, and who now occupy some of the most conspicuous stations in the dissenting churches, received their education in that useful but short-lived institution. It is an easy thing for tutors to educate their pupils in the trammels of any religious faith which they may chuse. Take away the key of knowledge and the business is done. You bring them out at once Calvinists, Arians, Papists, Protestants, any thing that you please; and ready to join in the cry against any sect which, for the season, may be obnoxious to the ruling party. This was not the method pursued by the tutors at Hackney: they gloried in encouraging freedom of inquiry; nor were they at all apprehensive that the interest of truth and virtue would suffer by it in the end." P. 39.

The answer is made by admitting the truth of the accusation. What then is this "freedom of enquiry," upon whose altar is thus exultingly to be sacrificed in so many lamentable examples, all that can inspire life with joy and death with hope? It is no other than a wild and experimental scepticism upon all those vital points which the wise and good of every age have deemed essential to the welfare and happiness of the rising generation, no less as the bulwark of national prosperity, than as the anchor of individual faith. This freedom of enquiry was considered necessary however by the directors of this Unitarian seminary, to emancipate the minds of the youth entrusted to their care from the trammels of religious faith, and was employed as an engine to dispose their minds to the reception of Unitarian truth. It will be important, however, to determine in what this "freedom of enquiry" really consisted, and the mode in which it was conducted. Upon this point we shall adduce the evidence

evidence of Dr. Priestley himself in his Memoirs relative to the subject.

"In my time the academy was in a state peculiarly favourable to the serious pursuit of religious truth, as the students were about equally divided upon every question of much importance, such as liberty and necessity, the sleep of the soul, and all the articles of theological orthodoxy and heresy, in consequence of which all these topics were the subjects of continual discussion. 'Our tutors were of different opinions: Dr. Ashworth taking the orthodox side, Mr. Clarke, the sub-tutor that of heresy, though always with the greatest modesty."

We are also informed by the same gentleman that "by the students in general, (to which he himself was no exception,) commentators in general and ecclesiastical history also were held in contempt." We are now thoroughly acquainted with what is meant by "freedom of enquiry" and with the consequences to which it necessarily leads. We would only ask whether in the study of any other science whatever, such a system would not be rejected with contempt, as essentially perverting and even annihilating the very first principles of knowledge. The man would be considered as insane who should establish a school of poetry, of medicine, of painting, of politics, or of law upon such grounds. If therefore all earthly sciences are to be approached with that humble docility which delights rather to learn than to question, if the foundations of all secular knowledge are to be laid in that patient humility without which the distinction of teacher and scholar is vain and nugatory, if in the elements of all human learning much must be received upon trust, till the mind is sufficiently strengthened to bear the labour of investigation, shall religion alone be exempted from the general law; and its first elements be bandied about rather than taught, in all the jargon of contention, and wrangling of confusion? What must necessarily be the condition of those, who in the words of his Lordship, "loving rather to question than to learn, have approached the oracles of divine truth without that humble docility, that *prostration* of the understanding and will which are indispensable to proficiency in Christian instruction." That they will be as their leader, Dr. Priestley, confesses himself to have been, "a Calvinist at twelve, an Armenian at eighteen, at twenty-one an Arian, at twenty-four an Unitarian:" and will avow at last with him, "that they know not when their creed will be fixed." In addition to all this, we have now a pamphlet before us, entitled, "Sober and Serious Reasons for Scepticism," by John Hollis, Esq. a gentleman who was once as good an Unitarian as Mr. Belsham himself.

We have also before us an anonymous work published by Johnson,

Johnson, in 1812, entitled, "*Conferences between the Danish Missionaries and the Heathen Natives of Hindoostan,*" which though anonymous is clearly the work of an Unitarian, from the arguments of that sect against the trinity, incarnation, atonement, &c. being put in the mouth of the Hindoos. This work is a sort of travesty on the Reports published many years since by the Society for promoting Christian Knowledge, and is fuller of sly and guarded blasphemy than any volume which we remember to have seen. The following is the conclusion of the Conference.

"An aged and very venerable man, possessed of a commanding and highly prepossessing appearance, who had hitherto sat silent, apparently listening to our discourse with great attention, here arose; and turning to us, said—I perceive, sirs, that no new light is likely to be thrown on the subject by continuing the discussion—each side has advanced arguments and assertions, to which the other has neither bent its conviction, nor granted its assent—objections have been started, to which no satisfactory answers have been returned; and opinions maintained, in direct contradiction to the dictates of common sense and experience.—That such will ever be the case in discussions of this nature, I have long learned to consider as certain; for I believe there is no religion but what has some favourite tenet, some particular point, behind which its professors intrench themselves, and defy the attacks of its adversaries.

"All religions spring from the same source—the desire in the creature, of doing something acceptable to the Creator.—In various countries, various practices prevail; many of them in contradiction to each other, yet all governed by the same motive, all directed to the same object—for is there a human creature, in the wild regions of Tartary, or the trackless deserts of Africa, who does not in some shape acknowledge a Supreme Being? or who does not in some manner endeavour to propitiate the Deity, which his every sensation tells him does somewhere exist?—Assuredly no.—The ignorant savage approaches the rude temple of his wooden idol, with the same feelings, and for the same purpose, that the Jew sanctifies the 'Holy of Holies,' or the Catholic Christian prostrates himself before the Host.

"I have spoken of the origin and motive of religious worship, such as it has ever universally prevailed over the face of the Earth—of the particular distinctions and modifications into which it has been formed by the virtues and the passions, the wisdom and ingenuity of mankind; or of the peculiar characteristic of each sect, it would be endless to speak—all have their excellencies—all have their failings—and all think their own the only true mode. This would be matter of little consequence, were each quietly to follow his own creed, or only to change it for such other as his reason might point out to him as being preferable—for the united worship

ship of all, like the varied tones of a musical instrument, would unite and blend into one harmonious song of praise and love!—but, alas! the spirit of conversion, too often accompanies a firm belief in any doctrine; and the zealous bigot, rushing forth, with the ensigns of his religion in one hand and destruction in the other, spreads death and confusion among his fellow-creatures around, by way of rendering himself acceptable to the Deity!" P. 168.

"Yet do not, sirs, imagine, that I indiscriminately censure all systems of religion, far from it, I believe that no system exists, in which there is not much to commend; and by the precepts of which, if a man act up to them sincerely from principle, he may not be guided to happiness hereafter. The doctrines, for instance, which Christ delivered to his followers, and which have been recorded in different ways by different hands, were for the most part excellent, although perhaps not fitted for a large community; but these form a very small portion of the religious system of any sect of Christians at the present day: as indeed how can they—consisting of no more than a few detached conversations delivered on different occasions, and recorded long after from memory by some one of his hearers?—but then, this deficiency has been amply supplied by others; all of whom have professed to keep Christ's immediate instructions as the foundation on which they built—but all of whom have turned, and twisted, and interpreted them, to suit their own particular circumstances and opinions.

"Perhaps you may expect me to say something of Mahomet's doctrine; it has been well observed by one of my brethren, in the course of this conference, that it pretended to less, and was therefore less likely to be erroneous, than many other systems—this is precisely my opinion. Yet do not think that I shut my eyes to its many imperfections, or that I admire its errors and inconsistencies. Had Mahomet paid less attention to the prejudices and opinions of his countrymen, and followed more implicitly the dictates of his own enlightened genius in its composition, his doctrine would, in all probability, have been more perfect: for be it recollected, that he wrote for an ignorant and bigotted people, whom he was training up to be the conquerors, as well as the instructors of the world: as it is, he has left us in the Koran one of the finest codes of moral precepts, which, with some considerable exceptions, the world has, I believe, ever received. To these I bend my faith, for they are consonant to reason; by these I endeavour to regulate my life, because I feel that these are really the inspirations of the Deity. The more violent, abstruse, and less practical parts of our system, I leave to others, whose interest or inclination leads them to the observance of them: but I firmly, fixedly believe, that there is only ONE, TRUE, ETERNAL, and GOOD GOD; and that Mahomet was a man, whom he had endowed with a large portion of his heavenly wisdom. What remains, but for us to thank you for the patience and attention, with which you have listened and replied to our observations;—May the good God take you under his especial protection,

tection, and promote your happiness in common with that of his other creatures?" P. 179.

Now all this testimony must clearly prove to the conviction of every unprejudiced rational mind, that Unitarianism is a frequent and common step to infidelity; and that he who would educate a young man in the principles of Unitarianism will, in all probability, educate him in the principles of infidelity. The reason is obvious. In order to reduce his religious creed to the level of Unitarianism, he must educate him in that "freedom of inquiry," which teaches him first to dispute and then to reject all the leading features of Christianity, upon the very same grounds, and on the same principles, on which the Deist rejects the probability of a revelation, and upon which, if pushed to their full extent, the Humian will question even the being and the attributes of God. *Disputandi pruritus, animi scabies.* When once the mind of the young has not only been infected, but even encouraged in the pruriency of experimental discussion, no human hand can arrest the progress of the disease, or confine it within certain bounds, and direct it only to particular objects. When once the principle is admitted, it is in vain to protest against the consequences. Some few, perhaps, may stop at the desired point, and become fixed and conscientious Unitarians; the feelings of such we would not willingly wound; though we consider them as retaining so trifling a portion of Christianity as not to be reasonably entitled to the name of Christians. We are happy, however, that they can retain even a portion of a single doctrine, and although Mr. Belsham prefers utter scepticism itself to orthodoxy, we, on the contrary, profess ourselves happy to find that there are a few who are preserved from the abyss of infidelity by the slender twig of Unitarianism.

From the evidence which we have thus adduced, not of orthodox Christians, but of the leaders themselves of Unitarianism, we doubt not but that the result of the trial will be given in our favour, and that the verdict of the public will be,

1. That between the strictest Unitarian and the Deist there is a strong bond of union and connection, "the line of separation between them being often undiscernible, and at best faintly marked."

2. That the principles on which Unitarianism is grounded naturally lead the mind, especially of the young, to a still more deplorable degree of scepticism and infidelity.

Having thus discussed the main principles which these Letters to the Bishop of London involve, there still remain one or two points which demand our attention. Mr. Belsham strongly objects to the charge of "infidelity" being in any degree attached to the Unitarians.

"But

" But your Lordship is pleased further to charge the Unitarians with *infidelity in a degree*, a charge which, in your Lordship's estimation, attaches 'to all who refuse their assent to any material doctrine deducible by the established laws of interpretation from Scripture.'

" But I would here beg leave to ask, Whether there be any just foundation in reason, or in scripture, for your Lordship's distinction of *degrees* of infidelity? He who receives Jesus Christ as a teacher sent from God is a believer: he who does not allow the divine mission of Christ is an unbeliever. What room is left for degrees of infidelity? The apostle tells us that, if we acknowledge Jesus as the Lord, and believe in his resurrection, we shall be saved. When we believe what St. Paul declares to be all that is necessary to christian salvation, are we to be told by our fallible brethren that we are still infidels in a degree? Ignorant indeed we may be: and greatly shall we be indebted to those who are able and willing to instruct us. But while we believe in the divine mission of Christ, and are solicitous to be instructed in his doctrine, we humbly conceive that we are not justly chargeable with infidelity in any degree.

" But your Lordship states that 'this charge attaches to all who refuse their assent to any material doctrine deducible by the established laws of interpretation from Scripture.'

" Infidelity, in its proper sense, is, I conceive, imputable only to the man who, while he acknowledges that a doctrine is taught by Christ, at the same time refuses his assent to it. But if one, who conscientiously believes in the divine legation of Jesus Christ, rejects a doctrine actually contained in the New Testament merely because he cannot find it there, his rejection is to be imputed to ignorance, not to infidelity: he may even be regarded as an *implicit* believer; for, the moment he sees that the doctrine is genuine, he receives it with a cordial assent." P. 33.

Now surely all this is a mere quibble upon the term infidelity. A man may sure be unfaithful, or *an infidel*, either in a few points, or in many points, whether of belief or practice. He may be faithful either in a few things, or many things, as our Lord himself has declared, and will be rewarded accordingly. Mr Belsham conceives him alone to be guilty of infidelity, *who* refuses his assent to a doctrine acknowledging that it was taught by Christ. We conceive with the Bishop, that he is chargeable with infidelity, who refuses his assent to any material doctrine deducible by the established laws of interpretation from Scripture. Mr. Belsham asserts this to be ignorance, not infidelity. If in common life a man shall suffer his passions or his prejudice so to blind his judgment, as not to see the consequences of his actions himself, nor to acknowledge them when laid by others before him, is he therefore not answerable for them? If in the eye of law, intoxication excuses not, but rather aggravates the crime,

crime, shall that mental intoxication which pride and prejudice conspire to produce, pass uncensured for its consequences? According to Mr. Belsham's definition of infidelity, he alone is an infidel who rejects what he acknowledges to be true. If then he does not acknowledge that the doctrine is taught by Christ, he is no infidel. But let us pursue this principle one step farther. If he does not acknowledge the authority of Christ to teach, according to this principle, he is still no infidel. He rejects the divine legation of Christ, because he can see no reason sufficient to support it; his rejection, therefore, is to be imputed to ignorance, not infidelity; he may even be regarded as an *implicit* believer; for the moment he can be persuaded that the legation is divine, he will receive it with his cordial assent. When the Almighty has given us reason to examine, and judgment to determine upon questions of such high import, we stand answerable for their abuse. There are laws which by the common consent of mankind are enacted, to settle, enough for all practical and moral purposes, how far we are guilty of such abuse; and if our pride and prejudice are still contumacious, it is to be remembered that there is a higher tribunal, whose sentence we can neither dispute nor evade.

"Your Lordship adds, 'and great must be the force of that prejudice, which can overlook the inconsistency of arbitrarily imposing a meaning unwarranted by the uses of language, on a book to which all parties appeal as the standard and rule of faith.'

"To this proposition, thus expressed in general terms, the Unitarians yield their unqualified assent; and where the censure is merited there let it fall. But to us, my Lord, we are bold to say, that the imputation does not justly apply." P. 35.

To this, Mr. Belsham has subjoined a particular defence of a few interpretations, and a general one of the whole mass. To this it is not our purpose at present to reply; it is sufficient for us to observe, that the exposure which has taken place of the unwarrantable omissions, bold interpolations, and wilful perversions, with which the Unitarian version of the New Testament abounds, is fully sufficient to justify a much more severe censure than the mildness and charity of the Bishop has consented to pass. The Editors of that version have been convicted at the bar, both of Greek criticism and of common sense, of such offences against the integrity and the interpretation of the sacred text as make both scholarship and reason stand aghast. The convictions have been publicly recorded; but no answer has been rendered, no defence has been instituted. Yet upon any point which will bear even the slightest contest, Mr. Belsham is ever ready to come forward as a bold and a plausible advocate.

The charges remain yet unanswered, and the version itself continues to be read and admired in Mr. Belsham's chapel.

"There are three of the criteria which your Lordship mentions, of which, to whomsoever they may apply, I should without hesitation admit that they are certain marks of unbelief in the christian revelation. These are, '*bold*,' and your Lordship must no doubt mean *wilful*, '*perversions* of the christian scriptures'—'indecent insinuations against the *veracity* of the inspired writers'—and, '*disrespectful* reflections on the person and actions of their Saviour.' Persons who are really liable to these charges, and against whom they may be proved, are not christians." P. 56.

Let us take Mr. Belsham upon his grounds. Our readers, from what we have already brought forward, will be enabled to form an ample judgment, how far the two latter criteria are applicable to the modern Unitarians; the voice of criticism, scholarship, and common sense has already declared, that they stand convicted by the first; and in this condition we shall now take our leave of their cause.

The following is a specimen of Mr. Belsham's mode of attack, and of the subsidiaries which he forces into his ranks.

"'Whoever believes the truth of Christianity,' says Mr. Hume at the close of his celebrated Essay upon Miracles, 'is conscious of a continued miracle in his own person, which *subverts all the principles of his understanding*, and gives him a determination to believe what is most contrary to reason and experience.'

"Your Lordship may see by this quotation from the works of a renowned sceptic, that the confines of orthodoxy and of infidelity approach more nearly than your Lordship perhaps recollected; and that, if we were disposed to retort the charge that 'the line between the contiguous systems is sometimes indiscernible or but faintly marked,' we should not be at a loss for a plausible pretext." P. 74.

Mr. Belsham is not perhaps aware, that these expressions of Hume are applied to miracles in general, in which Mr. B. has professed his belief. He therefore must either resign this article of creed, or plead guilty to the accusation of Hume. Mr. B. is here placed in rather an awkward predicament; he has professed his belief in the miracles of Christ, and particularly in his resurrection, and yet he has pledged himself to reject with disdain every doctrine which requires, as the Bishop terms it, a prostration of the understanding. But let us again hear Mr. B. himself upon this point.

"To recriminate, however, is not our wish, but rather to conciliate. We do, my Lord, frankly acknowledge, that with the most ardent desire after proficiency in Christian instruction, and with the

the humblest docility of spirit to which our minds can be disciplined, we do not affect to *approach the oracles of truth* with any *prostration of the understanding*. Prostration of the understanding! God forbid! No, my Lord; if any one had charged us with admitting as a revealed truth, as an oracle of God, as a doctrine of Jesus, a proposition which previously to its reception required a *prostration of the understanding*, we should have regarded it not only as more unfounded and irrevelant than any of those misconceptions under which our profession unfortunately lies in your Lordship's mind, but as a calumny more absurd and more injurious than any which the ingenuity and malignity of our bitterest adversaries have ever yet invented. If the Christian religion itself were to require this debasement of the intellect, this prostration of the understanding, in those who approach it, I, for one, would reject it with disdain." P. 75.

Will Mr. Belsham be good enough to explain to us, so as by any means to approximate it to our understandings, the mode by which Christ reanimated the body of Lazarus, (we will not say "recalled the soul," as Mr. B. is a materialist) or how his own was raised, after the lapse of so many hours, from actual death; will he inform us how and in what manner the Apostles were endowed with the gift of speaking divers languages, without being previously instructed; and when he has done this, we pledge ourselves to approximate to his mind with equal precision the mode of existence of the Trinity in Unity. In the one or two articles of Christianity which Mr. Belsham retains, there is as much prostration of the understanding required, as in the whole system which we maintain. He must either receive them with submission, or reject them with disdain.

But here is the source of all that wretched infatuation, which at different times, and in various forms, has darkened and enslaved the soul of man. It is the feverish irritation of a captious and a conceited mind; it is the self-sufficiency of short-sighted, half-instructed ignorance, which plays such fantastic tricks before high heaven, as makes the calm and thinking part of mankind to shudder. It is the same spirit of intellectual licentiousness, which taught Hobbes and Mandeville, Vanini and Hume, to deprive the Deity of his attributes, and even of his existence, which taught Bolingbroke and Tindal to reject revelation as a fable, has now descended upon the Unitarians of modern days, teaching them salvation without a Saviour, and redemption without a Redeemer. It is not that the Deists are gone over in a regular body to the chapel of the Unitarians; but it is, that the same train of thought, the same mode of argument, the same turn of mind, leading to conclusions almost the same, are observable to the commonest eye in both systems.

*Regit idem spiritus artus*
*Orbe alio.*

Mr. Belsham seems astonished that such a spirit should form a prominent point of attack to the Clergy of a Christian Church. The legislature having emancipated the Unitarians from the penalties once attached to the publication of their opinions, it becomes still more imperiously necessary that those evils, which the arm of public justice refuses to redress, should be checked and opposed by a private hand. Most unworthy would the clergy of this nation prove themselves of the sacred cause in which they were engaged, were they to witness their Saviour and their God stripped of every attribute, degraded to the level of frail and fallible humanity, and clad, as in scorn, with the mock robe of a divine mission, without raising one voice to vindicate his insulted majesty, or to defend his injured glory. There are still those among us who refuse, in the spirit of modern liberality, to compliment away the cause which they are entrusted to defend, who still hope, by a vigorous collision with the enemies of their faith, to rekindle the dying embers of a temperate and holy zeal in the interests of all which is dear to them as Christians and as men. Their contest with the Unitarians is not for a metaphysical distinction, a trifling dereliction, or a perverse separation, *est inter nos non de terminis, sed de totâ possessione contentio.* There can be no connection or composition between us: if they are Christians, we are idolaters; if we are Christians, they are infidels in disguise.

Mr. Belsham expresses his displeasure at being ranked among the enemies of the establishment, to which on the part of himself and the Unitarians he professes no feelings of hostility. He informs the Bishop, however, "that a reform, a liberal reform, adapted to the improvements of an enlightened age, and sanctioned by the legislature is all that the majority of Unitarians desire," or in other words, that all the fundamental principles of faith should be discarded, and all confessions of faith abolished, and that then the majority of Unitarians will support the establishment. We have great reason to suspect that Mr. Belsham himself, notwithstanding all his professions, is not even in such a majority; we remember to have read in his review of Mr. Wilberforce the following sentences, which express sentiments which our readers will consider of a very opposite tendency:

"The immediate tendency of a civil establishment of religion is to obstruct the progress of christian principles, and of sound morals. When a system, whether true or false, is once established, and the profession of it is paid for out of the public purse, all inquiry

quiry is at an end. Integrity, and the love of truth, yield to indolence, pride, and bitter zeal, against those who attack, not the doctrines of religion, but those of the public creed. An established priesthood is, in its very nature, a persecuting order. There has been no exception to this rule. Heathen and christian, jew and mahometan, papist and protestant, episcopalian and presbyterian, when in power, have all breathed the same fiery, intemperate spirit; a few enlightened individuals only excepted. Men who are engaged to defend an established system are, from that very circumstance, engaged to discourage inquiry, and to oppose truth, unless (which is not often the case) truth should happen to be the established doctrine." P. 154.

In taking our leave of Mr. Belsham, we shall offer him our sincere thanks for giving us so fair an opportunity of laying before the public the true Unitarian creed, not tricked out in the garb of ambiguous verbosity, but stripped of all its meretricious ornaments, naked and undisguised. We are also happy that he has enabled us to call such testimony forth, as shall not also most fully acquit the Bishop of the charges brought against him, but shall also confirm the wisdom and establish the justice of those wide and commanding views which his Lordship has taken of the subjects under discussion.

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# BRITISH CATALOGUE.

## DIVINITY.

ART. VII. *The Claims of the Established Church, considered as an Apostolical Institution, and especially as an Authorized Interpreter of Holy Scripture.* 8vo. pp. 128. 3s. 6d. Rivingtons. 1815.

HOWEVER various have been the attacks to which the Church of England has been of late exposed, both by the virulence of open enemies, and the artifices of designing friends, one good effect at least has resulted from the very dangers with which she has been threatened, that a host of her faithful sons among the Laity as well as the Clergy, have rallied under her banners, and presented a phalanx of defenders, which would have done honour even to her best ages. Among these we shall consider the author of the treatise before us, be he who he may, even in the first rank: a place to which the soundness of his arguments, the spirit of his defence, and the charity of his zeal, so justly entitle him.

In

In his first chapter he considers the compound nature of our inestimable constitution, as consisting of Church and State. He then represents the Church as possessing a two-fold character; an *incidental* character, as a temporal establishment, and as a part of the constitution; and an *inherent* character as a spiritual society formed under a commission from Christ. He then proceeds to consider the nature of that Universal Church, the institution of which was committed by Christ to his Apostles; and the preservation of the ministry by a regular transmission of the power of ordination in uninterrupted succession from the Apostles, to whom it was committed by Christ himself. The three distinct orders of Bishops, Priests, and Deacons, are defended with much ability and learning; and the necessity of Episcopacy is clearly proved, not only from the reason of the thing, but from the history of the Church to the fifteenth century. In his expatiation upon the high importance and awful responsibility of the priestly office, the author rises into a strain of manly and pious eloquence.

The state of dependence in which the great multitude of Christians throughout the nation are placed in the Established Church, for the right interpretation of the Bible, is next considered, with the nature and obligation of communion in the Established Church. The causes of separation from an Established Church are then reviewed, from which it is justly concluded, that so vast are the advantages resulting from uniformity in religious worship, that nothing short of a disagreement in the essentials of faith can justify *in foro conscientiæ* such a separation. The want of sufficient places for public worship being often urged as a plea for separation, the author takes occasion to animadvert upon this shameful deficiency in such terms, as we hope will arrest the attention of the legislature itself. So admirable is the statement, that we shall present it to our readers.

"That the Established Church is grossly inadequate to the population of this country is a truth which, it must be allowed, often affords a plea for separation, the force of which it seems impossible to repel. In many parishes, chiefly in or near the metropolis, the places of worship, under the establishment, are capable of containing only a small portion—often not a fifth, sometimes not a tenth, of the inhabitants. In numerous provincial parishes, the churches, though not deficient in point of number or size, are often close shut up at the regular times of Divine Service; insomuch, that it is only on alternate Sundays, and then but on one part of the day, that an opportunity is afforded to the parishioners of attending public worship; who, in many cases, having no resident Minister, are left, during the week, as sheep without a shepherd. So scanty a provision for the spiritual wants of the people might

might almost induce a stranger to doubt the existence of an Established Church in this country. The fault, however, rests not with the Establishment, but with the State, which, in professing to establish a Church, for the public worship of God, solemnly undertakes to afford opportunity of regularly attending that worship to all the inhabitants of the country. In direct and palpable breach of this engagement, a large portion of the population, in the very heart of the kingdom, is excluded, for want of room, from the Churches of the Establishment; whilst, in many other parts, the provision made for the clergy is so inadequate, that it is often found necessary to allot the Service of several Churches to the same Minister, in order to insure him the necessaries of life; in consequence of which distribution it necessarily happens, that the labours of a minister, the whole of which are due to each parish, are divided, perhaps, among three or four parishes, only one of which can enjoy his pastoral care, as a resident Minister. After all, in numerous instances, the income on which a clergyman has to depend for the subsistence of a large family, does not exceed that of a day labourer. These are evils of the greatest magnitude, and fraught with the most direful consequences. They call for the prompt and serious attention of the Legislature, where alone resides the power of applying a remedy. The nature of the remedy which ought to be applied, it cannot be difficult to discover. New Churches must be built, with suitable accommodation for all classes, wherever they are wanted, and the Establishment must be enabled, by *adequate* endowments, to furnish Ministers for the *regular* performance of Divine Service, in every part of the kingdom. As an auxiliary measure, the division of large parishes, without, however, any infringement upon vested rights, might, in many places, lead to the most salutary results. To effect the main purposes above mentioned, large grants would, it is true, be wanted. But, if a feeling at all proportionate to the importance of the subject were generally prevalent, can it be doubted that those grants would be forthcoming? The Established Church, it ought to be remembered, has been deprived of nearly one-third of its legitimate property, now in the hands of lay impropriators. This property cannot, indeed, be restored, for its present possessors hold it by legal title; but, when the object is to enable the Church to realize the inexpressibly important design for which it was established, surely some compensation ought to be made to it for such a spoliation, if not for its own sake, at least for that of the community. In making, however, the necessary arrangements for the above purposes, care should be taken not to lose sight of the important truth, that the interests of religion cannot but suffer, when its ministers, on account of their external circumstances, fail to be looked up to with respect;—or, to borrow the energetic language addressed by Whitgift, Archbishop of Canterbury, to Queen Elizabeth, in relation to this very subject, "When they that serve at God's altar are exposed to poverty, then religion itself will be exposed

posed to scorn." Where there is no respect, there cannot be much influence; and, in a world like this, respect cannot be attendant upon indigence, be the claim of merit what it may. Nor ought it to be forgotten that an expensive education is necessary to qualify the clergy for their profession, whilst they are obliged to forego all secular employments, that they may devote themselves to the service of the Altar,—that they may be *instant, in season, and out of season,* in the discharge of their ministerial duties. Justice, therefore, as well as sound policy, requires, that they should live by the Altar;—that an order of men, on the success of whose labours so much depends, both in this world and the next, should be enabled to enjoy, not merely the necessaries of life, but also the respect which is due to their station in society; in a word, that they should be allowed the *full benefit* of the sacred rule, which was promulgated with an express reference to their temporal claims,—*the labourer is worthy of his hire.*" P. 83.

The claims of our own Establishment upon the veneration and the affection of its children, are urged with a spirit tempered with charity and moderation, truly worthy of the son of such a Church. The question respecting Church Authority is ably handled, and nicely balanced; and the middle course adopted by the English Church, between the tyranny of Popery on the one hand, and the anarchy of fanaticism on the other, is stated with much clearness and precision; the one superseding by her own traditions the authority of Scripture, and the other rejecting all ecclesiastical jurisdiction or discipline whatsoever. The opinions of our author upon this point are so admirably expressed, that we cannot forbear from presenting them to our readers in his own words.

"Steering a middle course between these opposite extremes!—between the assumption of ecclesiastical infallibility and independence, and the rejection of all ecclesiastical authority;—the Church established in this country claims, on the one hand, to be a genuine part of that visible Church, which was instituted by the Apostles, under a divine commission, to be the interpreter of Scripture, the instructor of the ignorant, the dispenser of the means of grace, and the guide of faith and worship; whilst, on the other, she considers the Holy Scriptures as the only standard of faith and practice; and is ever ready to submit her faith and worship, her doctrine and discipline, her rights and ordinances, to the test of that standard. On these grounds, and on these only, she claims the fellowship of those who live within the precincts of her pale. Animated by the mild spirit of the Gospel, she abhors all persecution for conscience sake, all compulsion in matters of religion; but, as a faithful interpreter of Scripture, she deems it her duty to declare, that schism is a sin highly offensive to Almighty God,—a sin, which disturbs the order of his kingdom, and breaks that Christian

Christian unity which he has ordained to be the bond of peace and charity. Of this sin she considers those persons guilty who separate from a Church, possessing apostolical authority, and whose faith and worship, in all essential points, are really Scriptural. With the utmost confidence, she claims to be a Church of this description; and, without presuming to pronounce judgment upon any man, she calls upon those who separate from her communion carefully to examine the validity of this claim, as they would escape the awful responsibility which attends unjustifiable separation from an Established Church.

"Nor does she ask for an inconsiderate adherence on the part of her members. On the contrary, she invites them to compare her constitution and form of government, with the apostolical model, and to bring her faith and worship to the test of the Word of God. She only desires them to do this, not in the spirit of doubt or cavil, but with the dispositions inculcated by the Gospel—with 'all lowliness and meekness,'—and with a sense of their own imperfections and want of assistance. When, in this manner, the devout member of the Church compares her doctrines with the oracles of truth, and her discipline with that of the Primitive Church, as exhibited in Scripture, and as further evidenced by subsequent usage; and, finding the result satisfactory, (should that be the case,) relies with increased confidence on the teacher to whom he has been already so much indebted; he may truly be said to make the Bible the rule of his faith and worship. Nay, though by thus confiding in such a Church, he should in some respects be led into error—a case which, unless the Church be endowed with infallibility, must be considered as possible—he would be free from responsibility for that error; because he relies on that help, which infinite goodness has provided. But no such freedom from responsibility can be reasonably expected, where error is produced by a reliance upon teachers, who cannot produce apostolical authority for their assumption of that character; who cannot make 'full proof of their ministry.'" P. 124.

We congratulate the Church upon so able and so judicious a defender of her apostolical foundation, her Christian doctrine, and her pure and primitive discipline. Though the author is unknown, we hope that his work will not remain unread. It deserves the public attention, and we trust that it will receive it.

ART. VIII. *The Sovereignty of God, or his Universal Empire. Two Sermons preached in the Parish Church of St. Dunstan in the West. By R. Lloyd, A. M. Vicar.* 4to. pp. 73. Rivingtons. 1815.

Although these Sermons were written with a view towards the great events which have agitated and still continue to agitate the

the whole of Europe, yet they are sufficiently of an abstract nature to claim our attention, as a general vindication of the sovereignty of the Almighty, and of the immediate Providence of our great Moral Governor. The language of these discourses is fervent and strong, the sentiments bold and patriotic, and the doctrines sound and untinged with enthusiasm. The arguments by which the author supports his positions are founded both in reason and in scripture, and are brought forward both with judgment and decision. Some extraneous points, which bear upon the subject, are touched upon with much success, particularly the agency of evil spirits, and the literal interpretation of the Mosaic account of the fall.

We were much pleased with some animadversions of our author, upon that prurieucy of prophetical interpretation, which prevails in the present day, affording too often a ground for ridicule and blasphemy to the infidel and sceptic.

"The whole creation is to the Christian a sacred volume, in every page of which he discovers radiant characters of God's power, wisdom, and goodness. He is also an attentive observer of the SIGNS of the times: he often stands in his Watch Tower, and marks the wheels of Providence in their mysterious revolutions which are all invisibly directed by an infallible Spirit, and silently bring out of obscurity what contributes to elucidate the Scriptures by the gradual development of its train of prophecy. This is, indeed, a "light shining in a dark place." It is history anticipated by Him before whom "one day is as a thousand years, and a thousand years as one day;" and history is consequently the accomplishment of prophecy, and the only solution of it. We must wait in faith and patience for this solution: conscious of being weak and purblind expositors of the judgments of God which are unsearchable,—conscious that we know not even to this day what is precisely comprehended in the term of Antichrist, or what vials have been poured forth, or remain to be so,—or whether the effusion be synchronous or successive, let us not *dogmatize* upon a subject so dark and profound, or be *confident* interpreters, where, at most, we have only twilight to guide us in our researches. By indulging a zeal for splendid theories beyond the authority of Scripture, by brooding over such speculations till the imagination kindles and controls the judgment, how many have been led to apply the sacred predictions to rising events in too peremptory a tone, and by their loose and arbitrary interpretations of the symbolical language of prophecy have betrayed an ignorance of its character and genius, and, while they deceived themselves, have brought no small degree of discredit upon the general cause of Christianity. I need not observe that a delusive conviction of this sort, extending itself as a principle of action, is replete with mischief. The fervors of such piety set the mind afloat in a wide field of conjecture, and

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tend to loosen the hands of society by disturbing the calm duties of civil and domestic life, by sinking the Citizen in the enthusiast, by merging the Patriot in the more sublime character of the Prophet." P. 43.

Upon the doctrine of the agency of evil spirits Mr. Lloyd introduces the following judicious and excellent observations:

"Let not this doctrine of the agency of the Devil, co-operating with human depravity, so clearly and circumstantially laid down in the Scriptures, and recognized in our public administrations of justice, be thought inconsistent with the present aspect of things, or with the perfections and moral government of the Deity. We are so connected with this material world, and so sensibly affected by surrounding objects, that we are apt to suppose that there are no creatures of a nature and condition different from our own, and tempted to assign visible causes for all effects; whereas the spiritual and eternal world may be, like its divine Maker, near us, and encircling us, in a manner of which we are not apprehensive, nor shall be, till this intervening tabernacle of flesh be dissolved, and it opens at once to our astonished view. Now if wicked men are allowed to oppose themselves to the will of God,—to traverse his righteous purposes, and to corrupt and destroy their fellow-creatures,—and if they are "hateful and hating one another," acting too often as Devils towards each other, what reason have we to expect that we should suffer only from the devices and practices of known and visible tempters, and that these wicked and circumambient Spirits should exercise no malignant influence upon us? The principle in both cases is the same, and argues no derogation from the divine perfections, —for our enemies, visible or invisible, and however subtle, powerful, and numerous, shall not prevail against us without the concurrence of our own will, and a most criminal negligence of conduct." P. 25.

We are happy to hail Mr. Lloyd among the number of our pious, sound, and orthodox writers, and to bear our tribute of respect to these discourses which do him so much credit.

ART. IX. *A Dictionary of Religious Opinions. By William Jones.* 12mo. pp. 261. 5s. 6d. Gale and Fenner. 1815.

This is a concise account of the history and tenets of all the various sects and denominations into which Christianity, by the perversity of its children, is unfortunately divided, being no less than seventy-two in number. The description of each sect is given with very tolerable accuracy and candour, and we can fairly say, that it is upon the whole the best book of the kind which we have yet seen.

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The author is decidedly a Calvinist; yet his account of Arminianism is so fair, that we give him much credit for his just and candid representation.

"Arminianism in England was chiefly favoured by Archbishop Laud; and since his time it has found numerous advocates both in the Church and among Dissenters.

"The distinguishing tenets of the Arminians consist chiefly in the different explanation they give to the *five points*, which form the basis of the Calvinistic system. These are—predestination—universal redemption—human depravity—conversion—and final perseverance.

"1. They maintain that God from all eternity determined to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Christ Jesus, and to inflict everlasting punishment on those who should continue in their unbelief, and resist to the end the overtures of his grace; so that election was conditional, and reprobation, in like manner, the result of foreseen infidelity and persevering wickedness.

"2. Arminians believe that Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular; yet that none but those who believe in him can be made partakers of the benefit.

"3. They hold that true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that therefore it is necessary to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Spirit, which is the gift of God, through Jesus Christ. So at least this article is stated by Mosheim, though it is what no consistent Calvinist would object to; and with this agrees what Arminius himself maintains in his Declaration, and in his Public Disputations. Some modern Arminians, however, have asserted, "that mankind are not totally depraved, and that depravity does not come upon them by virtue of Adam's being their public head; but that mortality and natural evil only are the direct consequences of his sin to his posterity."

"4. They believe that divine grace, or the energy of the Holy Spirit, begins and perfects every thing that can be called good in man, and consequently all good works are to be attributed to God alone; that nevertheless this grace is offered to all, but is resisted and rendered ineffectual by the perverse will of the impenitent sinner.—This article, as well as the former, is interpreted by some modern Arminians with a greater latitude.

"5. They maintain that God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state; and though the first Arminians were rather inclined to admit the doctrine of final perseverance, their followers in general maintain

maintain that the regenerate may lose true justifying faith, may fall from a state of grace, and die in their sins." P. 15.

After having given Mr. Jones his due credit for his candour in description, we must express our decided reprobation of such expressions as the following: "It may be doubted whether there are not more serious professors of religion out of the Established Church than within the pale." There are too many sly insinuations of this kind to render the book perfect. Had he contented himself with mere description he would have done much better.

## POETRY.

ART. X. *The Cross Bath Guide; being the Correspondence of a respectable Family upon the Subject of a late unexpected Dispensation of Honours.* 12mo. pp. 91. 3s. 6d. Underwood. 1815.

This is a poem in the style of Anstey, and by no means devoid of wit and humour. The following description of a dinner given to the new batch of Knights and Baronets is well conceived: the following is the description of the company assembled.

"Sir Audrey Fitztrollop, whose shield has a bar,
But cover'd, he hopes, by a red hand, and star;
The Rev. Sir Luke Chaplyn, for lawn rather wild,
Promoted for christening Lord Faddleville's child;
Sir John Jukes, Sir Mark Hicks, Sir Job Snipe, Sir James Hare,
All four, in succession, of London Lord Mayor;
Sir Christopher Congo, the India Director,
Of a trade to the Terra Stultorum projector;
Sir Benjamin Billings, who brought his own dish,
Of the company chairman for catching fresh fish;
The great farrier-surgeon, Sir Parkynson Proctor,
Sir Timothy Clearwell, our family doctor;
Five stars of the navy, and three of the army—
A party like this is enough to alarm ye!" P. 52.

The jumble of "Sirs" is happily given in the following lines.

"My uncle presided with wonderful grace—
'Sir Benjamin, fish? Aye, you like a good plaice;
Sir Giles, you were young when you entered the navy?
Sir Job, let me give you a little more gravy;
Sir Parkynson, used to the same sort of work, he
Sir Philip will help you to cut up the turkey;
Sir Harry, how long have you had your dragoons?
Sir John, wait a moment, there's plenty of spoons;

Sir

Sir Christopher, try this receipt for your curry;
Sir James, let me beg—help yourself—there's no hurry;
Sir Timothy, jelly? 'tis wholesome *you* know;
Sir Mark, things look ill, omnium's shockingly low'—
'Mr. Hitchins, I think half the city will break.'
Mr. Hitchins began, at this word, to awake;
He look'd round the circle, and yet was unable
One Mister to find, save himself, at the table;
Then touching, as still all his guests he *be-sir'd*,
On the pride of that day, on the honour conferr'd,
The party, whatever in secret they felt,
To their host, and each other, due compliments dealt;
Their rank they with outward humility bore,
'Twas merely a feather, they said, and no more." P. 54.

From the extracts which we have given, our readers will attribute no inconsiderable portion of merit to these amusing little *jeu-d'esprit*.

ART. XI. *Eloise and other Poems. By a Young Lady.* Leith, printed. Longman. 1815.

From a fair votary of the Northern Muse we should expect no contemptible offering at the poetic shrine, nor are our expectations disappointed. The poems are introduced by a preface, the unaffected modesty of which would disarm criticism of its sting, even if that criticism should frown with more than northern severity. But our fair poet need feel no alarm from the keen and cutting blast even of her country's criticism, much less from the mitigated rudeness of our southern censures. Its merit no less than its modesty will recommend the volume before us to general approbation. The language is not alloyed with unintelligible Scoticisms, the style is pure and the versification harmonious. Many of the poems being written, as we are informed, during illness, are tinged with a melancholy cast, which will render them not the less acceptable to those who are devotees of the pale cast of thought. The following address to the Evening Star will justify the good opinion which we have expressed of the poetical powers of our young authoress.

"Mild Evening Star! on thee I love to gaze!
And mix'd emotions in my bosom swell,
As Recollection points to former days,
And loves on each past scene of bliss to dwell.
What tho' my breast may heave the conscious sigh,
Tho' the big tear may tremble on my cheek,
Yet not that *moment* all the world should buy,
For then I feel what utt'rance cannot speak.

Mild

Mild Planet! yes, I love thy placid hour,
A soothing sadness steals upon my mind,
The thorn of Mem'ry loses half its power,
And to her sorrows I am all resign'd.
Yet if the throb of anguish rends my breast,
I gaze on thee, and sigh to be at rest." P. 163.

We could produce many other specimens of equal merit, but we leave them for the reader to select. With the conclusion of the following stanzas we were not a little surprised, as they discover our fair poet, notwithstanding all her melancholy, to be also a humourist.

"STANZAS WRITTEN AT MIDNIGHT.

"Say, didst thou hear the awful thunders roll?
Say, didst thou hear the tempest raging high?
Sawst thou the lightning flash from pole to pole,
Wrapping in dusky flames the murky sky?

"Say, didst thou hear the angry billows roar?
And didst thou hear the drowning sailors' cry?
Heardst thou their vessel strand against the shore,
While o'er their heads the screaming sea-mews fly?

"And didst thou hear the howl of beasts of prey?
The famish'd vulture's screams, say, didst thou hear?
Heardst thou the rocking battlement give way?
And shrieking spirits of the church-yard drear?

"Heardst thou the demon of the howling blast?
Say didst thou hear the screech-owl's boding cry?
The raven's wing loud flapping as it pass'd?
Heardst thou these horrors?—No!—No more did I!" P. 88.

## NOVELS.

ART. XII. *The Maskers of Moorfields: a Vision. By the late Anthony Griffinhoof, Gent.* 12mo. pp. 87. 3s. Miller. 1815.

Griffinhoof was a name frequently adopted by the facetious George Colman, as a sort of hackney conveyance for common service, to save his own private carriage which was only brought out on state occasions, or in other words, Mr. Griffinhoof fathered all the farces, and G. Colman all the comedies. We should suspect that the author of the work before us was not this aforesaid ideal personage, but a gentleman of a very different family, and endowed with a real existence. Be he who he may, we are sorry to find that it is a posthumous work, as it exhibits no ordinary portion of talent, and as it is composed in a style worthy of former days. We are strongly reminded of the manner

ner of Swift throughout the whole; there are parts indeed which would have done no discredit to the pen of the historian of Laputa.

A Vision passes before the mind of the author representing a Masquerade held in Moorfields, and consisting of all those who from their follies and vices are more worthy the name of madmen, than the poor lunatics who are confined within the walls of the Hospital. These are supposed to have the privilege of wandering free in the world, upon the condition of their presenting themselves once a year at this masquerade in their proper character. The author is conducted amidst this motley groupe by Signor Bedlamado, the Genius of Caprice, who presides as master of the ceremonies. The following groupe is admirably described.

"We had not moved far, however, from the spot, before our noses were assaulted by a most nauseous stench, which, upon turning my head aside, I found to issue from an immense caldron, which was beset by a herd of wretches, who were incessantly stirring its contents with long wooden ladles. Pray, said I, who are these creatures, and what odious characters have they taken in hand? These persons, replied the governor, are what you call journalists, newspaper-editors, pamphleteers, and hackney writers of every description, who send forth their periodical libels under the various denominations of *Registers*, *Examiners*, *Statesmen*, *Chronicles*, and *Independent Whigs*. They appear here as a group of SCAVENGERS, in which capacity they have been employed in preparing the ground for the present gala, by clearing it of all the filth, with which it was covered. The scrapings, thus collected, they have thrown into a large caldron, around which they are now standing, and, if you do but wait a little, you will see what use they make of them. This I promised to do if my nose could bear it; for the stench was become now almost intolerable.

"However, I was not kept long in suspense; for, after joining in a dreadful imprecation, (which, I was told, was the composition of a principal scavenger of the party, named PETER PORCUPINE) the junto began to toss about the filth with inexpressible fury, at the same time uttering the most horrid yells. Several spectators, who had not taken the precaution of moving far enough from the caldron, were besmeared in a frightful manner, and [illegible] all over their heads, so as cause them to vomit most unmercifully. I observed two or three masks, in particular, wearing rich coronets, whose heads, being unfortunately much higher than the rest, were seen in a miserable condition. Nor was there a single person, bearing a mace, or gold stick, or any other emblem of office, that escaped without a salute; which I thought rather extraordinary, but attributed it to the incumbrance of what they carried, which prevented them from moving out of the way in good time. Yet what surprised me most of all was, that several persons remained altogether quite close to the

the caldron without experiencing the least molestation, or being at all annoyed by the effluvia; which induced me to enquire why they did not think fit to withdraw to a greater distance from so loathsome a scene. You may well be surprised at this, said my conductor, and, perhaps, you will be no less so to hear, that these persons are, for the most part, men of the first distinction, and that all this dirty work is carried on principally for their entertainment; since they take a particular delight in the stink which it occasions, as well as in seeing others suffer from its effects. They have accordingly prevailed upon the wretches around the caldron to assume their present characters: for which they have agreed to pay them handsomely when the Masquerade is over; and the latter, not caring what filthy job they undertake for the sake of gain, have acceded eagerly to the proposal." P. 15.

The character which next arrested our attention is too well known, we believe, to require any explanation.

"I had scarcely signified my wish before SIGNOR BEDLAMADO, applying the pipe to the ear of another projector, and giving the bladders of arrogance and party-spirit a hearty squeeze, roused him from his lethargy in a twinkling. He was no sooner himself again, than, starting as if from a trance, he discharged a volley of oaths on the ministry, called them a gang of war-making scoundrels, and swore, that nothing but an immediate change of men and measures could save us from eternal perdition. All this was accompanied by such a foaming at the mouth, and such a wildness of action, as evidently proved the distempered state of the projector's mind. After going on in this strain to an immoderate length, he launched out abruptly, to my great astonishment, into an unmeaning common-place rhapsody on the blessings of peace; and then turning suddenly around to the Board of Projectors, he proceeded, in a haughty tone, to catechise them with such a succession of confused queries, that, had it not been for the interference of the governor, I verily believe he would never have come to an end. For his interrogatories followed one another so rapidly, that, before time was allowed for a reply to one, he was prepared with a dozen more.

"When SIGNOR BEDLAMADO had checked our querist's career, he informed me, that he was founder of a new political sect, who went by the name of ÆNIGMATISTS, and who considered all the qualifications of a member of parliament to be centered in his talents for perplexing the ministry. For this purpose, proceeded my companion, our projector has invented, for the use of his followers and himself, a sort of Parliamentary Puzzle, which consists of a string of conundrums so ingeniously contrived, that it would turn the wisest head in Europe to undertake their solution. By means of this spell, of which he does not fail to make constant use, he hopes eventually to prove the party, now in office, as dull

as his own; and he would infallibly succeed, were the ministers so besotted, as to trouble their heads with his riddles, which, as they never had any other object than that of turning them out, are, of necessity, quite unanswerable. Such, continued the master of the ceremonies, has been this senator's hobby-horse for several years, and from which he is not likely to dismount until it carries him to a snug seat on the treasury bench. But, as there is no great chance of this, he will, in all probability, remain a POLITICAL ÆNIGMATIST to the end of the chapter." P. 26.

Some of our readers may be amused perhaps with the following paragraph.

"There were many other projects, besides those I have mentioned, and, among the rest, some curious ones for the advancement of religion, the most extraordinary of which was one for the enactment of a law 'for the due encouragement of psalm singing throughout His Majesty's dominions, as the most effectual means of instilling proper notions of piety in all classes:' and further proposing, that, in order to set a proper example, the Houses of Lords and Commons should severally, at the close of every debate, resolve themselves into a 'Conventicle of the whole House,' for the practice of that sublime art. This senseless proposal was delivered by a projector, who, I understood from my companion, was one of the leading men of the party called *Saints*, who required to be moved by the spirit, before they took part in any debate, even upon a road-bill." P. 36.

How long it may be before this project shall be really accomplished, more acute observers than ourselves may determine; we trust that the good sense of the people of England will yet prevail, and arrest the alarming progress of all these ramifications of sanctified hypocrisy. The days of Charles the first are not yet erased from the annals of the kingdom; and the House of Commons have yet spirit enough to refuse their voices to a hymn, even though it be given out by the Chancellor of the Exchequer.

We cannot take our leave of this little volume, without acknowledging the gratification which it has afforded us in exposing the quackeries and in deriding the follies of the age; nor without recommending it to the attention of our readers, as the work both of a scholar and a humourist.

ART. XIII. *The Bachelor's Journal. By Miss Byron.* 2 vols. 12mo. 10s. 6d. Newman and Co. 1815.

Although the place of its birth may be somewhat against it, this novel is by no means devoid of humour or just observation upon the follies and fashions of mankind. To those of our readers,

readers, who read not less than six publications of this nature annually, we can fairly recommend the volumes before us.

ART. XIV. *The Saxon and the Gaël; or the Northern Metropolis: including a View of the Lowland and Highland Character.* 12mo. 4 vols. 817 pp. Tegg. 1814.

This novel has in our eyes one great fault, which, however, will, we fear, be rather considered as a merit by a vast majority of the romance-reading tribe. It is highly personal; it is full of satire on private individuals. We, who are Southrons, can point out many of the persons aimed at; and we doubt not that an Edinburgh man could readily point out the whole, or nearly the whole. To the practice,—which has lately been carried to an enormous extent, and which affords an excellent opportunity of gratifying the pique and resentment of a malignant writer,—to the practice of making a novel the instrument of wounding the peace of families, by exposing living characters to hatred or ridicule, we have a rooted dislike. Nor do we hold it to be at all honourable to the taste and feeling of the age, that this kind of novel should be sought after with so much ill-natured avidity as it undoubtedly is.

Setting aside this objection, we have nothing unfavourable to urge against "the Saxon and the Gaël." On the contrary, we think it a production of considerable merit. The reader can scarcely fail of receiving amusement from it. The story is interesting, and is told in spirited language. The characters are vigorously drawn, and skilfully contrasted. In fact, the author possesses a more than common power of delineating character. The poor but high-born and haughty earl, the vulgar and purse-proud, yet kind-hearted Winpenny, the careless and dissipated Lord Macallan, the noble-minded Angus, the brave and impetuous Murray, the half-witted Sir John Gawky, the cunning and fawning Parson Wily, the rough philanthropist Leech, and the prejudiced but honest piper Donald, are all marked with their appropriate features. The same may be said of the female personages. Rosabell and Jane are both lovely and amiable, yet the one is not a copy of the other. The disposition of Rosabell forms an admirable contrast to that of her sister Sybella; Lady Mary is a pleasant compound of benevolence and a propensity to satire; and Lady Gawky and Miss Scott are well calculated to excite laughter, by their respective absurdities.

The view of the highland and lowland character is evidently taken by a competent judge. Donald Macallan, the earl of Glenlara's butler, gardener and piper, is the principal medium through which the author conveys to the reader his knowledge of

highland feelings, customs, and prejudices. The letters of Donald, to the housekeeper of Glenlara Castle, remind us of some of the letters in Humphry Clinker, and this is no small praise. We will give the first of them as a specimen, not because we think it the best, for some of the others are superior to it, but because it is the shortest:

"To Mrs. Morag Macallan, housekeeper to Norman, earl of Glenlara, Baron Macallan, Knight of the Order of the Thistle, Keeper of the Palace of D——, that was, &c. &c. &c.

"These,

"Dear Morag, I take the opportunity of Alister Macalister, the pedlar, going to the countries with goods, to let you know we are all well at this present writing—myself and the family. And the *saucengers* came safely to hand, likewise the blue cheeses, and the servants' blankets, and the hose for my young Lord, who is living away in London, spending it like a prince, whether he has it or not; and seeing his birth-day holds on beltane, I hope the tenants and small crofters will lead 200 loads to the top of the *Bein*, and kindle a proper fire for the honour of the clan, to light from Glengary's country to the Laird of Grant's itself, which is at present in this city in great repute, both with rich and poor. I hope the Macintosh's and Macdonald's themselves will shew what is in them that day, far less our own blood and name. Drumtaigir will be in good condition for slaughtering by this, and you can get them a few casks and give them as many *rounds*, men, women, and *childer*, as they can *hould*, besides cheese, ale, and cakes, taking particular care of the family *quaigh*, seeing Rorybane threw it over his shoulder last year, which, however, you need not *face* him for, as he was very sorry, and as the Macintosh's are always happy to get a hair in the neck of our clan. Duncan Roy Macgregor may play the pipe in my own absence; and our worthy pastor wont begrudge the crofters a grace, for the sake of the family. As for my poor self, God help me, I am crawling about, putting the best foot foremost for the honour of the family, though I have had great loss in the death of my worthy *auld* friend, Serjeant M'Fadiger, of the town guard, which is all destroyed, with its fine Lochaber axes, which, sure enough, was a great ornament to the city, which I would not have known again, if any one had sworn, seeing it has gone entirely out of itself over to Lord Murray's parks, which your good sense will allow is very surprising; besides two bridges, though there be no water below them, for which, perhaps, the low country people may have their reasons, so it does not become me to find fault, being but a stranger. Glenlara Lodge, God be praised, is still where it was, by the *auld* palace, and in point of size and ancientness, I see nothing like it; so when I go to the north or south on my Lord's business, I just go by St. Mary's Wynd, or Leith Wynd, and the Calton, as I did in my young days, not thinking it worth while to change for all my time

time of the world, though Master Angis has often advised me, saying if I would try them bridges, I would find it much easier than going down one hill and climbing another.

"However, our countrymen do not approve all the changes,—for throwing the dirty water out of the windows, was, sure enough, a great convenience; and as to putting up wells every where, and bringing water-pipes to every house, I don't see how that can be defended, seeing it has taken away the bread of the poor Highland watermen with their barrels, which puts in my mind Echan Mackneen Phaddrick which has lost his wife, but gave her decent interment, as well he might, being in the watermen's box. We were all very merry and well to live, four-and-twenty countrymen of us, besides women and *childer*, which, I hope, was no harm, seeing the woman had lived to a good *auld* age, and had a namely funeral for a commoner; twenty rounds before I lost count, and cheese and bread in abundance. My lord enjoys but bad health in the main, being much troubled with the gout, which, however, he bears like a Christian and a nobleman, seeing it has always been in the family. He rides Fingal every day, who looks well upon it, though that is more than I can say for poor Luath—having come off with the worst in a battle with the low country dogs, which was scarcely civil in them too, seeing Luath was a stranger. So no more at this present writing, but remains, dear Morag, your faithful fellow-servant till death, DONALD MACALLAN.

"P. S. The whisky of the low country is no more to be compared to our own than ditch water. Mr. Angis advises me to make it into punch, to see if I would like it better; but not agreeing with it any way but plain, I hope you will make some of the tenants give the big greybeard a cast the length of Inverness. 'Care of Donald Fletcher, skipper of the good ship the Caledonia,' who will bring it to this. DONALD MACALLAN."

## MISCELLANIES.

ART. XV. *Rules of Life, with Reflections on the Manners and Dispositions of Mankind,* 12mo. 8s. pp. 256. Longman. 1814.

One thousand and one rules and reflections on the manner and dispositions of mankind, one apiece for each Arabian Night, to which they might serve as apposite mottoes. The maxims with which this little volume abounds, are however, the work of no common hand; they are the production of a keen observation and warm heart; and though they animadvert with some severity upon the vice and follies of mankind, there is still a benevolence which occasionally refreshes us. Many a man may be the better, no man can be the worse for their perusal: at times there is a considerable vein of originality which intermixes itself

itself with observations more trite, but not on that account the less useful. Being detached and unconnected in its parts the book may ever be resorted to as an amusing and an instructive companion for the shortest interval.—We will give our readers an extract at random.

"628. Raillery is no longer agreeable than while the whole company is pleased with it, and more especially the person rallied.

"629. The celebrity of many inventions and discoveries depends more on the pomp with which they have been announced, or the secrecy with which they have been preserved, than on any intrinsic value in themselves.

"630. If a gentleman pretends an attachment to a lady, and at the same time endeavours to shake her religious principles, be assured he is either a fool, or has designs which he dares not avow.

"631. The desire which every man feels of being remembered and lamented, must often be mortified when he perceives how little concern is caused by the death even of those who have passed their lives with public honours, and been distinguished by the most extraordinary performances.

"632. The measure of justice prescribed to us in our transactions with others is short, but remarkably clear and comprehensive: *Whatever ye would that men should do unto you, even so do ye unto them.*" P. 158.

If we try even chance again we shall find the same mixture of material; there is more acuteness perhaps in the following observations, than those which we have first extracted.

"191. Those who are themselves incapable of great crimes, are not ready to suspect others of them.

"192. Flattery is a sort of base coin, which knavery is always ready to give and vanity willing to accept; to ascertain its value try to return it in the way it came.

"193. When our friends deceive us, though we have a right to be indifferent to their professions of friendship, we ought always to retain a sensibility for their misfortunes. However we may think we can justify ourselves for acting otherwise, yet if we do the world will never forgive us.

"194. Marrying a man you dislike, in hopes of loving him afterwards, is like putting to sea in a storm in the hopes of fair weather.

"195. He who believes he can do without the world, deceives himself much; but he who fancies the world cannot do without him, is still more mistaken.

"196. It is with our professions as with other clothes; a man feels equally uncomfortable, and appears equally ridiculous, whether he be too big or too little for his office. Clothes, however, can

can be made for us; but professions being ready made, we should choose such as fit us best.

"197. Some people are so perpetually disguised to others, that they at last forget they have a real character.

"198. It is not enough to have great abilities, we must also know how to make use of them; men are often possessed of powers sufficient to have raised them to the highest rank, had they not, through precipitation or self-conceit, quitted the usual track.

"199. To hear patiently, and answer precisely, are the great perfections of conversation." P. 48.

From the specimens which we have given of this little volume, there is much in its contents by which courtesy may be increased, awkwardness relieved, and affectation repressed.

ART. XVI. *The Principle of the English Poor Laws illustrated from the Evidence given by the Scottish Proprietors before the Corn Committee. By J. Weyland.* 8vo. 3s. 6d. 84 pp. Hatchard. 1814.

The important subject of the Poor Laws has been studied with much industry and perseverance by Mr. Weyland, and the result of his observations do much credit both to his ingenuity and to his feelings. The comparative state of the labouring poor, and of the laws which regulate their support, both in England and Scotland, is well drawn. The following extract will be the best recommendation of the whole of this pamphlet to our various readers.

"I cannot help considering this result to be as fair in theory as it is inevitable in practical operation in a free country: and it appears to be no less tyrannical than impolitic in the government, or the proprietors of a country, either to attempt to counteract its effects, by depressing the real wages of labour by positive enactment—or to avail themselves of the increased wants of the labourer in unfavourable times, by obliging him to labour for their supply beyond the fair degree which his bodily strength will bear without ultimate injury; or for a smaller sum than is sufficient to supply his reasonable wants, as they have been just estimated. A machine overstrained will the sooner wear out and be cast aside. But a man worn out is not so easily disposed of, at least in a free and Christian country; for he must be supported by the rest of the community without any further profitable return from himself.

"It is, therefore, with some indignation at the want of feeling, and some contempt for the want of policy exhibited, that I have noticed the approbation bestowed upon the œconomical effects of the low and fluctuating wages which are stated in the evidence to obtain in Scotland, where rents it is well known, are extraordinarily high

high. It appears to meet with the singular approbation of some political œconomists, that in dear years a Scottish workman, 'finding himself deprived of his usual enjoyments, is naturally excited to greater industry, and is desirous of working extra hours for the purpose of obtaining those comforts to which he has been accustomed; because this disposition,' it is said, 'must naturally increase, the supply of labour in the market.' But have these gentlemen considered the ultimate sacrifice by which this additional supply is obtained? That it is, 1st, by forcing exertion from one part of the labouring poor at that period when the human frame is least capable of affording it, viz. when the mind and body are equally lowered by personal distress, and the penury of a dependent family;—and, 2dly, by aggravating the misery of the remainder by depriving them of employment just when they most want it? But let us refer to the evidence itself. One of the witnesses, the Earl of Mansfield, being questioned concerning the relative prices of work done by the piece in Scotland, when grain has been dear and when it has been cheap, answers, 'In the year 1813 I contracted with a man to build some rods of masonry-work, and the workman informed me, that, *in consequence of the hardness of the times*, he executed that work at a *lower rate* than he would have executed it in years when the price of grain was lower.'

"Another witness, Patrick Milne, Esq. M. P. states,

"1st. 'I have always considered, that when grain and other provisions rose, both manufacturing and agricultural labour *fell*. On the contrary, when provisions and grain fell, manufacturing and agricultural labour rose. The reason is obvious. Supposing there are in any one parish 100 labourers, who are able to do the work of that parish; if provisions rise, those labourers will do *double work*: of course, there being only a certain demand for labour, the labour falls.'

"2dly. Being further questioned, the same witness states, that, under these circumstances, the labourer '*very often* does *too much work*, and *works beyond his strength* when grain is very high. At other times he is idle when grain is low.'

"3dly. The witness further states, that in a dear year his bailiff requested permission to have some particular work executed *then*, rather than at any other time; because he could do it so much cheaper, *a great many labourers being idle* from having *little work* in consequence of those who *were* employed *doing double work*. 'I desired him,' says the witness, 'to go on with that labour likewise; and he actually contracted for very large ditches at SIXPENCE AN ELL, which I do not think I could now do under from a SHILLING to EIGHTEEN PENCE, in consequence of the fall of provisions.'

"4thly. Being asked, Did you ever know an instance in Scotland where, wages remaining low, and the price of bread rising, relief in that case was given to labourers who *were capable* of working? The witness answers, '*No! I never did.*'

"Being

"Being again asked, Do you recollect an instance in Scotland of general parochial relief being ever given to the poor in consequence of the high price of provisions? he answers, '*No, I do not.* In the towns, in times of scarcity, we have soup kitchens, which have been maintained by private subscription.'

Now, in the first of these answers, we have the fact stated, that when the labourer is least capable of extra work, he is ground down by a forced exertion of *double work.*

"In the second, we have one extremely natural consequence, that he does too much work, or works beyond his strength.

"In the third place, we have another result equally natural, and almost equally humane and profitable to society, viz. that this *double work* and exhaustion of one portion of the labourers by excessive exertion, tends to exhaust the other portion by actual want of food, in consequence of their having *little work* to do, at a time when a very great deal of work is absolutely necessary (under the system detailed), even to enable them to provide a scanty supply of necessaries for their families; for,

"4th, and lastly, We find that relief is never given to labourers who are *capable* of working, however incapable they may be of finding work, however low the rate of wages, however scanty the means of employment, and however high the price of provisions." P. 39.

ART. XVII. *New Mathematical Tables. By Peter Barlow, of the Royal Military Academy.* 8vo. pp. 336. 18s. Robinson. 1814.

This is a work of infinite labour, and is executed in such a manner as to be invaluable to those who are employed in any sort of calculation. After some very good remarks upon the construction, application and use of the several tables, we come to the first, which gives the factor Square, Cube Square Root, Cube Root, and reciprocals of every number from 1 to 1000, arranged in one point of view in the following manner.

| Numb. | Factor | Square | Cube | Square Root | Cube Root | Reciprocal |
|---|---|---|---|---|---|---|
| 21 | 3.7 | 441 | 9261 | 4.5825757 | 2.7589243 | ·047619048 |

The second table contains the first ten powers of all numbers from 1 to 100. The third contains the 4th and 5th powers of all numbers from 100 to 1000.

The fourth table is calculated for the solution of the irreducible case in Cubic Equations, and contains the value of the expression $y^3 - y$, for every value of $y$ from 1 to 1.1549.

The fifth table contains all the prime numbers from 1 to 100103. The sixth gives the hyperbolic Logarithms of all numbers from 1 to 10,000. In the seventh we find the reduction

of certain differential co-efficients to decimals, which is taken entirely from Vega's Mathematical tables. In the eighth are various *formulæ* relating to doctrines of Equations, series, fluxions, fluents, &c. &c. The ninth gives us the various weights and measures of different nations, with all their reductions and comparisons with those of the English. In the tenth is an accurate account of the specific gravity of most of the substances in nature with which we are acquainted.

Of so laborious and useful a work it is scarcely possible to speak in terms of sufficient commendation. Mr. Barlow has freely pointed out the sources from which many parts of the volume are derived, and has acquainted us with the principles of his calculations in those portions which are more properly his own. But whether copied or original the publication will prove of the highest utility, and we trust that the sale of it will in some measure compensate for the immense pains which must have been expended in the collection, calculation, and correction of so much important matter.

ART. XVIII. *Letters from Albion to a Friend on the Continent.* 2 vols. 12mo. 14s. Gale, Curtis and Fenner. 1814.

These letters are supposed to be written from a person residing in England to his friend on the Continent during 1810, and the three following years. They contain rapid sketches of the most remarkable scenery both of England and Scotland, and general descriptions of the principal cities and towns. Though the remarks are neither new nor recondite, they are sufficiently amusing to enliven a tedious hour: and these two little volumes will prove very pretty post chaise companions to one who is travelling for pleasure in a summer excursion.

The following description of the iron works of Lemington will give the reader a fair idea of the whole.

"Four miles from Newcastle, on the north side of the Tyne, are situated the iron-works of Lemington, where the ore is melted, cast into pigs, and the iron worked into any shape wanted. You should only see the enormous bellows, with an orifice like the largest cannon's, roaring its breath into a glowing furnace where the ore is brought to fusion, and then moulded into pigs. This is an image of hell, as St. Augustine represents it, and I assure you not without cause.

"A second partition contains ovens and crucibles for melting smaller quantities of metal and casting them into any form ordered. A third is provided with similar ovens, which blaze with eternal fires. It has besides an enormous anvil, which is worked by a steam-engine, as the grand bellows and all the other machines are, where

where immense lumps of iron, as red-hot as they come from the furnace, are hammered and beaten into any shape required. There are also two round machines of cast-iron, ever revolving on their axis like a turner's wheel, but in a horizontal position, where iron bars and rods of any size are made. This is effected by thrusting the shapeless red-hot mass between the largest aperture of the wheels, which squeeze and lengthen it to such a degree as to be passed through the second, and gradually third, fourth, and fifth aperture, according to the thickness desired.

"The furnaces are heated with coke, made from coal-dust, which is raked asunder when baked together.

"The director of these works told me that their iron, in spite of all contrivances, cannot acquire the ductility of the Swedish, on account of the want of charcoal, which contains a greater quantity of carbonic acid, productive of that property so much esteemed in iron."

We must remark, however, that the information conveyed in these letters, is often spoilt by a pert vulgarity both of observation and style, which we are sorry to see extended in some instances towards principle also, as in the remarks on the opposition made to Mr. Lancaster's system of education.

ART. XIX. *A Gazetteer of the most remarkable Places in the World, &c. &c. By Thomas Bourn.* 8vo. 965 pp. 18s. bound. Mawman. 1815.

We are pleased to find that this useful publication has arrived at a second edition. It is not a dry list of names only, but it reminds the reader of the principal events which have happened in the several places, and of the distinguished characters to which they have given birth. It is also particularly useful, as it refers the reader for further information to other and larger works, which in a publication of this kind has hitherto been unusual. A useful table of longitude and latitude is added in the Appendix.

ART. XX. *Classical English Letter Writer, or Epistolary Selections.* 12mo. 362 pp. 4s. 6d. Longman. 1815.

This is not conducted upon the plan of the ancient ready letter-writers, containing blank forms for letters of condolence, respect, love, &c. with blanks for the names of the personages concerned; but it is a publication containing, in a cheap and useful form, the letters of our most celebrated English classics, upon various occasions. The names of Gray, Swift, Pope, Warburton, Johnson, D. Home, Lord Chatham, Sir W. Temple,

Temple, are sufficient to recommend any publication of this nature. We are happy to say that the arrangement is good, and the selection unexceptionable, nor is there scarcely one letter in this numerous collection which we could wish to see omitted, as either vitiating the taste, or undermining the principles of youth. The volume therefore meets with our decided approbation.

ART. XXI. *The Miscellaneous Papers of John Smeaton, Civil Engineer, &c. F.R.S. Comprising his Communications to the Royal Society. Printed in the Philosophical Transactions: forming a Fourth Volume to his Reports. Illustrated with Plates.* 4to. 208 pp. Longman. 1814.

The papers here collected together include the whole of Mr. Smeaton's communications to the Royal Society. The philosopher, the builder, and the mechanist will hail this work as a most curious and interesting publication. Mr. Smeaton is a man whose name and reputation stand most deservedly high in the annals of science; and this volume will in no small degree add to his fame. There is an admirable paper upon overshot wheels, from which we shall give the following extract:

In the former part of this essay, we have considered the impulse of a confined stream, acting on *Undershot Wheels*. We now proceed to examine the power and application of water, when acting by its *gravity* on *Overshot Wheels*.

In reasoning without experiment, one might be led to imagine, that however different the mode of application is, yet, that whenever the same quantity of water descends through the same perpendicular space, that the natural effective power would be equal; supposing the machinery free from friction, equally calculated to receive the full effect of the power, and to make the most of it: for if we suppose the height of a column of water to be 30 inches, and resting upon a base or aperture of one inch square, every cubic inch of water that departs therefrom will acquire the same velocity, or *momentum*, from the uniform pressure of 30 cubic inches above it, that one cubic inch let fall from the top will acquire in falling down to the level of the aperture; viz. such a velocity as, in a contrary direction, would carry it to the level from whence it fell *; one would therefore suppose, that a cubic inch of water, let fall through a space of 30 inches, and there impinging upon another body, would be be capable of producing an equal effect by collision, as if

* "This a consequence of the rising of jets to the height of their reservoirs nearly."

the

the same cubic inch had descended through the same space with a slower motion, and produced its effects gradually: for in both cases gravity acts upon an equal quantity of matter, through an equal space *; and consequently, that whatever was the ratio between the power and effect in undershot wheels, the same would obtain in overshot, and indeed in all others: yet, however conclusive this reasoning may seem, it will appear, in the course of the following deductions, that the effect of the gravity of descending bodies is very different from the effect of a stroke of such as are *non elastic*, though generated by an equal mechanical power." P. 44.

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* "Gravity, it is true, acts a longer space of time upon the body that descends slowly than upon that which falls quickly; but this cannot occasion the difference in the effect: for an elastic body falling through the same space in the same time, will, by collision upon another elastic body, rebound nearly to the height from which it fell: or, by communicating its motion, cause an equal one to ascend to the same height."

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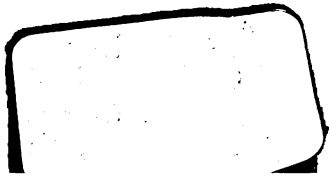
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